



*Mrigasbirsha: ♂ R C*

## SONG OF UVAVNUK

The great sea  
Has sent me adrift  
It moves me  
As the weed in a great river  
Earth and the great weather  
Move me  
Have carried me away  
And move my inward parts with joy.

ESKIMO WOMAN SHAMAN



## THE HEART OF THE GRAIN

Consider this matter in the following similitude. A grain of wheat has the air and light of this world enclosed or incorporated in it. This is the mystery of its life, this is its power of growing, by this it has a strong continual tendency of uniting again with that ocean of light and air from whence it came forth, and so it helps to kindle its own vegetable life. On the other hand, that great ocean of light and air, having its own offspring hidden in the heart of the grain, has a perpetual strong tendency to unite and communicate with it again. From this desire of union on both sides the vegetable life arises and all the virtues and powers contained in it.

WILLIAM LAW



## RIPPLES AND WAVES

I have come to a still, but not a deep centre,  
A point outside the glittering current;  
My eyes stare at the bottom of a river,  
At the irregular stones, iridescent sandgrains,  
My mind moves in more than one place,  
In a country half land, half water.

I am renewed by death, thought of my death,  
The dry scent of a dying garden in September,  
The wind fanning the ash of a low fire.  
What I love is near at hand,  
Always, in earth and air.

The lost self changes,  
Turning toward the sea,  
A sea-shape turning around, —  
An old man with his feet before the fire,  
In robes of green, in garments of adieu.

A man faced with his own immensity  
Wakes all the waves, all their loose wandering fire.  
The murmur of the absolute, the why  
Of being born fails on his naked ears.  
His spirit moves like monumental wind  
That gentles on a sunny blue plateau.  
He is the end of things, the final man.

All finite things reveal infinitude:  
The mountain with its singular bright shade  
Like the blue shine on freshly frozen snow,  
The after-light upon ice-burdened pines;  
Odor of basswood on a mountain slope,  
A scent beloved of bees;  
Silence of water above a sunken tree:  
The pure serene of memory in one man, —  
A ripple widening from a single stone  
Winding around the waters of the world.

THEODORE ROETHKE



## ENOSIS

Thought is deeper than all speech,  
Feeling deeper than all thought:  
Souls to souls can never teach  
What unto themselves was taught.

We are spirits clad in veils;  
Man by man was never seen;  
All our deep communing fails  
To remove the shadowy screen.

Heart to heart was never known;  
Mind with mind did never meet;  
We are columns left alone  
Of a temple once complete.

Like the stars that gem the sky,  
Far apart though seeming near,  
In our light we scattered lie;  
All is thus but starlight here.

What is social company  
But a babbling summer stream:  
What our wise philosophy  
But the glancing of a dream?

Only when the sun of love  
Melts the scattered stars of thought,  
Only when we live above  
What the dim-eyed world hath taught,

Only when our souls are fed  
By the Fount which gave them birth,  
And by inspiration led  
Which they never drew from earth,

We like parted drops of rain,  
Swelling till they meet and run,  
Shall be all absorbed again,  
Melting, flowing into one.

C. P. CRANCH



*Ardra: Ω W 0*

## THE MAGNANIMOUS LORD

Whether the Highest Being is called Vishnu or Shiva, Brahmā or Indra, Sun or Moon, Buddha – the Enlightened – or Mahavir – the Perfect –, I always offer my salutations to Him alone who is free from attachment and aversion, worldliness and ignorance, who is endowed with compassion towards all creatures, and is graced with the marks of magnanimity.

May the Lord of the cosmos, the remover of evil, whom the devotees of Shiva worship as Shiva, the Vedantins as Brahman, the Buddhists as Buddha, the followers of Nyaya as the Agent, those devoted to Jain doctrines as Arhat, the ritualists of the Mimamsa School as Karma – grant us all our heart's desires.

*Hanumannataka*



## YOU AND ME

The tree is in the womb of the seed,  
The seed remains after the tree is no more,  
So it has happened to you and me:  
The one contains the other.  
The ripple on the water,  
Water the body of the ripple.  
Tuka says, the shadow of reflection  
Vanishes where it begins.

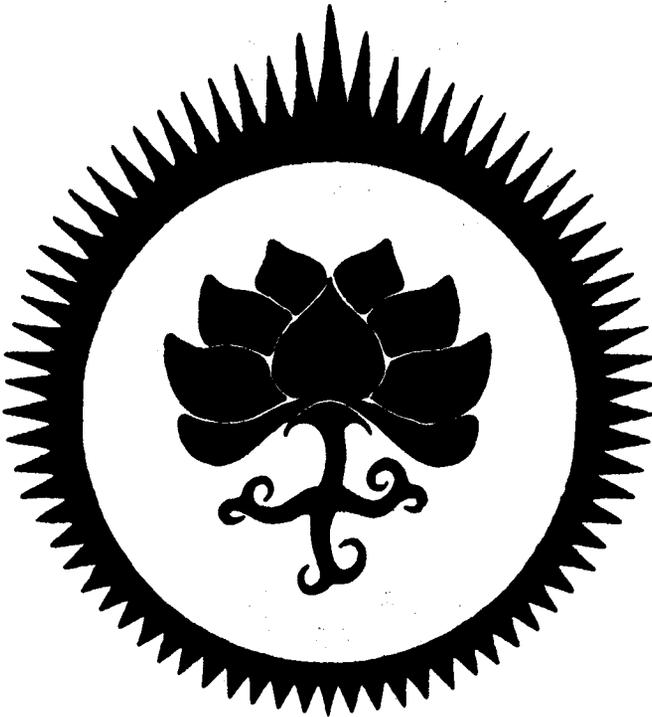
TUKARAM



## THY LOTUS FEET

Let me ever worship at thy lotus feet.  
Let me never forget thy lotus feet.  
The lotus feet, like petals of the mountain tops,  
Unfurl and reveal the emerging God.  
Up there between mine eyes,  
Up there in the lofty mountain peaks,  
Let me worship thy Divine Light, O Lord.

*Hermes*





## THY SERVANT

I have no Lord except  
The Mountain-wielder  
With his peacock-crown.  
I have no father, mother or brother;  
I have cast them all from me.  
In the company of saints  
I have given up the world  
And all it stands for.  
I have rent my veil of many colours  
And walk in sackcloth now.

As a necklace I wear  
A garland of wild flowers.  
With my tears I have watered  
And tended love's climbing flower  
Which grows more and more,  
And higher and higher.

The milk I have churned  
Has turned to butter;  
What remains can be drunk.  
I was born to love the Lord.  
When I saw the world I wept.  
Mira is Thy servant forever,  
O my Lord.  
Without Thee I should die.

MIRA





*Punarvasu: 4 B G*

## I AND THOU

When I identify myself with the body, O Lord, I am Thy creature, eternally separate from Thee. When I identify myself with the soul, I am a spark of that Divine Fire which Thou art. But when I identify myself with the *Atman*, I and Thou art one.

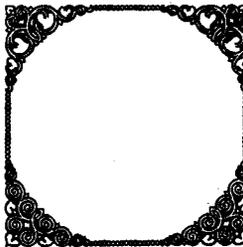
HANUMAN to SHRI RAMA



## THE TRACELESS

I am neither Christian, nor Jew, nor Gabr, nor Muslim.  
I am not of the East, nor of the West, nor of the land, nor of the sea;  
I am not of Nature's mint, nor of the circling heavens.  
I am not of India, nor of China, not of Bulgaria, nor of Saqsin;  
I am not of the kingdom of Iraq, nor of the land of Khorasan.  
My place is the Placeless, my trace is the Traceless.  
'Tis neither body nor soul, for I belong to the soul of the Beloved.  
I have put duality away, I have seen that the two worlds are one,  
I seek one, I know one, I see one, I call one.

JALALUDDIN RUMI





## SELF-DENIAL

Jesus has many who love His Kingdom in Heaven, but few who bear His Cross. He has many who desire comfort, but few who desire suffering. He finds many to share His feast, but few His fasting. . . . There is no other way to life and to true inner peace than the way of the Cross and of daily self-denial.

THOMAS à KEMPIS



## TRIALS

True devotion comes to birth through the firm recognition of the unity of all life and the universality of the highest ideals conceived, transcending the human capacity to formulate and transmit them. When devotion continues undiminished through the trials that it necessarily brings – just as light increases the shadow – it renews itself. It must be put to the test, and it surely will be. The moment one approaches the presence of a spiritual Teacher and professes one's devotion, the jealous *lbamayin* of endless space rush to taint and rupture the current of total commitment. That is always the way, illustrated in the fairy stories and myths of all peoples.

One has to encounter the abyss; one has to be tried and tempted. Jesus had three great temptations, of which a beautifully perceptive account is given by Dostoevsky in the story of the Grand Inquisitor. All Initiates go through trials, and they do this deliberately because, although those who are perfected before birth really need no tests, they compassionately re-enact the archetypal story for the sake of the human race.

Any person can from small beginnings tap the immense potential power in a vow to give birth to lasting devotion. This cannot be done even with an authentic start and a self-sustaining rhythm unless it is fortified by the fearlessness and courage that are rooted in the invulnerable truth of one's devotion.

RAGHAVAN IYER



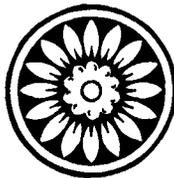
## MUKTI KHAṆḌA

### ENLIGHTENMENT

#### THE GREAT AND PEACEFUL ONES

The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the intense rays of the sun.

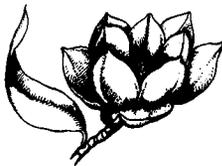
SHRI SHANKARACHARYA



#### LOOK INWARD

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body – the shrine of thy sensations – seek in the Impersonal for the “Eternal Man”; and having sought him out, look inward: thou art Buddha.

*The Voice of the Silence*





*Pushya:* ढ G F

## HYMN TO DAKSHINAMURTI

AUM. Longing for emancipation, I seek refuge in that Self-Luminous One, who projected *Brahmā* in the dawn of manifestation and revealed to him the meaning of the Vedas, and whose inspiration turns my attention towards the *Atman*. May Peace — physical, mental and spiritual — be on us forever.

### I

The cosmos is like a city reflected in a mirror, seen as if inside but really outside it. As in a dream, it is an internal activity, appearing outside but actually inside. The Truth is the Supreme *Brahman*, One without a second. *Atman* is its reflection, seen through the media of the senses, mind and intellect. The identity of the Supreme *Brahman* and one's *Atman* is realized through self-illumination. He by whose grace that illumination comes to me — to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

### II

He in whom this cosmos, prior to its projection, was rendered manifold through the magic of self-volition, in the manner of a mighty Yogi with the ceaseless energy of ideation — to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

### III

He by whose light the unreal cosmos appears as almost real, who graciously conveys the TRUTH of *Brahman*, who is known through apprehending the meaning of the mighty utterance TAT TVAM ASI, which realization alone terminates the cycle of *samsara* — to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

### IV

He whose lustre gleams through the senses such as the eyes, like the light emanating through myriad holes in a pot holding a brilliant lamp, He whose wisdom alone shows the mode of knowing signified by the true awareness of 'I know', He whose luminosity alone makes everything else shine — to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

### V

Vociferous pseudo-philosophers view the body, life-breath, senses of

perception and organs of action, fleeting cognitions and total non-existence, as 'I' (*Atman*). Their power of comprehension is comparable to that of feeble women and fickle children, the blind and the dull-witted. He who destroys this stupendous delusion caused by the inscrutable power of *Maya* – to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

#### VI

As the brilliance of the sun or the moon exists even when intercepted by Rahu during an eclipse, the power of cognition remains suspended from the senses and the mind during sleep. The *Purusba* or the SELF exists as the pure Being unrecognized through *Maya's* veiling power. On waking he becomes aware that he himself was asleep earlier. Similarly, the man of realization on waking to the pure consciousness of the SELF recognizes his ignorance as a past event and an apparent phenomenon. He by whose grace the realization of the true nature of the *Atman* comes to me – to that Dakshinamurti, the Supreme Being embodied as the benign and auspicious Guru, I offer my profoundest salutation.

#### VII

He whose existence and reality shine always and uniformly in various states such as infancy and wakefulness, and who conveys the exalted knowledge of the *Atman* through the auspicious *Jnana-mudra\** – to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

#### VIII

He by whose power of *Maya* the world is experienced during both waking and dreaming in all their variations in cause-effect relations such as that of master and servant, teacher and disciple, father and son – to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

#### IX

The moving and non-moving universe is but His subtle and unmanifest eightfold form – earth, water, fire, air, sky, sun, moon and the *Jivatman*. He by whose grace all these manifestations disappear with the realization NOTHING EXISTS EXCEPT THE SUPREME BRAHMAN – to that Dakshinamurti, the Supreme Being embodied as the auspicious and benign Guru, I offer my profoundest salutation.

\* The touching of the tips of the thumb and forefinger of the right palm raised in benediction signifying the sacred union of the *Paramatman* and *Jivatman* and their essential identity at all times.

## X

The omnipresence of the *Atman* is clearly conveyed in this hymn. Through recitation and hearing, and by meditation on its inmost meaning, the devoted disciple attains to that omnipresent *Atman* and fully achieves oneness with It, including the unhindered lordship over the whole cosmos, becoming the very essence of the eightfold manifestation shown above. He enjoys the plenitude of realization and spiritual bliss.

### EPILOGUE

I bow down to Dakshinamurti, Lord and Teacher of all three worlds, who dextrously cuts asunder the painful shackles of birth and death, and who is to be deeply contemplated.

Oh! the wondrous splendour beneath the Banyan Tree: there sits Gurudeva, a youth; the disciples are elders; the Teaching is Silence, and all doubts are dispelled.

SHRI SHANKARACHARYA



## THE POWER OF THE WORD

Not a desire, but in obedience.  
Not an idea which is not a sacred communication.  
Not a word which is not a sovereign decree.  
Not an act which is not a development and extension of  
the vivifying power of the WORD.

LOUIS CLAUDE de SAINT-MARTIN

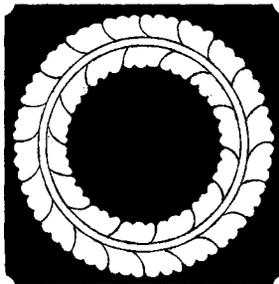


## THE GREAT SACRIFICE

He is *the* “Initiator”, called the “GREAT SACRIFICE”. For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know – aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA – (great) – GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.

H. P. BLAVATSKY





## THE LIGHT OF THE LOGOS

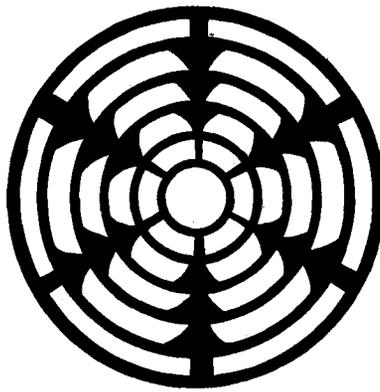
True Knowledge can be imparted by Jivanmuktas forming the hierarchy of adepts who awaken in the disciple the divine vision (spiritual clairvoyance) and transmit to him the Light of the Logos. They form the *Guruparampara*, the highest of whom is described thus:

Oh! the wondrous splendour beneath the Banyan Tree: there sits Gurudeva, a youth; the disciples are elders; the Teaching is Silence, and all doubts are dispelled.

*Dakshinamurti Stotra, 12*

It is the Light of the Logos (*Daiviprakriti*) which keeps up the *Guruparampara*; for it is the spiritual light that is transmitted from Guru to the disciple when the time for real initiation comes. It is the bond of union and brotherhood which maintains and preserves the chain of spiritual intercourse through all the Great Jivanmuktas of the world, and to enter into any such brotherhood, one should bring oneself within the influence of that spiritual Light of the Logos.

PANDIT BHAVANI SHANKAR





Asblesba: ॐ Y E

## THE MAHATMA

The Sage Vasishtha said: Men of sound judgement are freed from mental agitation and perfected in self-mastery by restraining the flight of the mind and fixing it in inward meditation. They shun the sight of visible things as being unworthy of their notice, and seek instead the knowledge of the highest good. Beholding the all-seeing Divine Principle through their mental and external vision, they are blind to empty phenomena.

Dormant amidst the thick gloom of error overspreading the mazy paths of life, they are awake under the transcendental light known only to the vigilant. They are indifferent both to the sweet pleasures of this life, as well as the cheerless prospects of future enjoyments.

Mixed like salt with the waters of spiritual unity, they abide in the boundless ocean of its omnipresence. They are melted away like ice in a river by their rigorous austerities, which act like the dissolving heat of the sun. Their restless desires and passions are laid to rest with the disappearance of their *avidya*, just as turbulent waves subside of themselves when the storm clouds pass away.

The net of desires, ensnaring men like birds in a trap, is cut asunder by the spirit of dispassion, as the meshes of a net are severed by the teeth of a mouse. As the seeds of the *kata* fruit purify foul water, so does philosophy purge the mind of all its errors.

The mind that is freed from passions, worldly ties and contention, and from dependence, is liberated from the bonds of ignorance and error like a bird let loose from its cage. When the disturbances of doubt are stilled and the wanderings of curiosity are done, then the full moon of internal fullness sheds its lustre over the mind.

As the mind has its true magnanimity only when established in its highest dignity and nobility, it begins to obtain its equanimity by entering that state which is like the calm sea after a storm. As long as the shadow of solicitude hangs over the mind, it is darkened, stupefied and broken in heart, until the sun of desirelessness rises to dispel its gloom.

It is by the sunshine of Intellect that the lotus-bud of intelligence glistens in its pure lustre and unfolds the foliage of its virtues before the dawning light above. Intelligence charms all hearts and delights the world. It is fostered by the *sattva guna*, as the moon becomes full by the swelling of her light. What more shall I say of this, than that the mind of him who knows the knowable spreads out like the beginningless and endless sphere of heaven. The mind enlightened by reason is so exalted as even to empathize with the great gods Hari, Hara, Brahmā and Indra.

They are far from tasting the self-content bliss of *yogins*, those who continually seek to gratify *trishna*, like parched deer pursuing mirages of water. The heart's desires of all beings subject them to repeated births and deaths, and cause the ignorant, but not the wise, to appear and disappear like

the waves of the sea.

The world displays naught but the appearance and disappearance of bodies, now seen moving about at the sport of time, and now falling as prey to it forever. The spiritual body neither is born nor dies in this world, nor is it touched by the decoration or destruction of the body, but it remains as unchanged as the hollow of a pot both when the pot is whole and when it is broken. As the understanding rises within, with its cooling moonbeams, it dispels the mists of erroneous desires like a mirage from a dreary desert. But so long as the pageant of the world presents its dusky visage to our view, we do not ask, "What am I, and what are all these beings about me?"

He sees rightly who sees his body as an apparition of error and the abode of evils, unfit to serve for the spiritual meditation of his soul and spirit. He sees rightly who sees his body as the source of the pleasures and pains that beset him at various times and places, and as not answering the purpose of spiritual edification.

He sees rightly who sees the Ego as pervading infinite space and time, and as the source of all the incidents and events which betake him. He knows rightly who knows the Ego to be as minute as the billionth part of the point of a hair, yet filling space and limitless time.

He perceives rightly who perceives the Universal Soul permeating all the objects of his vision, and knows these as sparks of the Light of Intellect. He sees rightly who perceives the omnipotence of the Infinite Spirit within himself and the states and conditions of all beings, and sees the selfsame Intellect abiding and presiding over all.

He understands rightly who knows that he is not the body subject to disease and danger, fear and anxiety, pain, old age and death. He understands rightly who knows his soul to stretch above, below and all about him, boundless and unequalled in magnitude.

He knows rightly who discerns that the soul is like a thread upon which all things are strung like jewels, and that it is not the mind or heart that is seated in the brain or breast. He knows rightly who views neither himself nor any other thing as existing apart from the imperishable *Brahman*, and knows himself as living between reality and unreality.

He is wise who beholds the three worlds as but parts of himself, rolling about in him like waves of the sea. He is wise who looks with mercy upon the fragile world and pities the earth as his younger sister.

That Mahatma looks rightly upon the earth who has withdrawn his mind from it and dissolved all reliance on 'I' and 'Thou'. He witnesses the Truth who finds himself and the entire world filled with the universal form of Intellect uninterrupted by any phenomena. Considering the states of misery and happiness attending on worldly life as fleeting states of the Ego, he has no cause to repine or rejoice at them. The right-seeing man sees himself amidst a world filled with Divine Spirit and finds nothing to desire or dislike in this existence. The man of right discernment, having destroyed likes and dislikes, desire and disgust, lives in a world full of the essence of Being that is

beyond comprehension and conception. Such a Mahatma becomes Mahadeva, whose soul extends like the all-pervading sky, touching all existences, but untinged by any.

I bow down to that Mahatma who has passed beyond the states of light, darkness and dream, and is established in brilliance and tranquillity amidst supreme bliss. I bow down to that Shiva of transcendental wisdom, wholly enwrapped in meditation upon Eternal Being, who presides over the creation, preservation and destruction of the universe, and who is manifest in all the grandeurs and beauteous wonders of nature.

*Yoga Vasishtha Maharamayana*



## MODES OF BIRTH

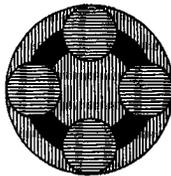
Brethren, in this world, one comes into existence in the mother's womb without knowing, stays in it without knowing, and comes out from the mother's womb without knowing; this is the first.

Brethren, one comes into existence in the mother's womb knowingly, stays in it without knowing, and comes out from it without knowing; this is the second.

Brethren, one comes into existence in the mother's womb knowingly, stays in it knowingly, and comes out from it without knowing; this is the third.

Brethren, in this world, one comes into existence in the mother's womb knowingly, stays in it knowingly, and comes out from it knowingly; this is the fourth.

GAUTAMA BUDDHA





## ONE WITH TAO

Attain absolute voidness;  
Preserve perfect stillness.  
The Ten Thousand Things rise together, yet return:  
They ramify and flourish, yet each returns to its root.  
Returning to the root is tranquillity;  
It is releasing one's destiny.  
To release one's destiny is to know constancy.  
Knowing constancy is enlightenment;  
Spurning constancy is plunging into misery.  
Knowing constancy points to consistency,  
Consistency to magnanimity,  
Magnanimity to boundlessness,  
Boundlessness to the Tao,  
The Tao to perpetuity,  
One with Tao he endures without end.

Yield and remain whole;  
Bend and remain straight.  
Be empty and remain full.  
Be worn and remain anew.  
Own little and be replete.  
Own much and be restless.  
Therefore the Sage embraces the ONE  
And sets an example for the whole world.  
He does not display himself,  
And so he shines;  
He does not defend himself,  
And so he is distinguished;  
He does not swagger,  
And so he never stumbles;  
He does not exult,  
And so he excels.  
He does not contend,  
And so the world cannot contend with him.  
The ancient adage "Yield and remain whole"  
Is not empty assertion.  
Be truly whole  
And all things will come to you.

*Tao Te Ching*



## OBEISANCE TO BUDDHA

The Great Enlightened, the Great Holy Lord,  
In him there is no defilement, no contamination, no attachment.  
The trainer of gods and men, elephants and horses,  
His moral breeze and virtuous fragrance  
Deeply permeate all.  
Serene is his wisdom, calm his emotion,  
And stable his prudence.  
His thought is settled, his consciousness is extinct,  
And thus his mind is quiet.  
Long since, he removed false thoughts  
And conquered all the laws of existence.  
His body is neither existing nor non-existing;  
Without cause or condition,  
Without self or others;  
Neither square nor round,  
Neither short nor long;  
Without appearance or disappearance,  
Without birth or death;  
Neither created nor emanating,  
Neither made nor produced;  
Neither sitting nor lying,  
Neither walking nor stopping;  
Neither moving nor rolling,  
Neither calm nor quiet;  
Without advance or retreat,  
Without safety or danger;  
Without right or wrong,  
Without merit or demerit;  
Neither that nor this,  
Neither going nor coming;  
Neither blue nor yellow,  
Neither red nor white;  
Neither crimson nor purple,  
Without a variety of colour.  
Born of commandments, meditation,  
Wisdom, emancipation and knowledge;  
Merit of contemplation, the six divine faculties,  
And the practice of the way;  
Sprung of benevolence and compassion,  
The ten powers, and fearlessness;  
He has come in response  
To good *karmas* of living beings.

*The Opening Sutra*



*Magha: ॐ BI S*

## **THE SILENT SAGE**

Dwelling in a body like the air-ships of the gods, he tastes boundless joys freely presented to him. The knower of the Supreme SELF is as a child obedient to a higher will; he is of form unmanifest, untouched by allurements.

Clothed in space, or wearing a vesture, clothed in skin or in pure thought, as a madman or a child or a ghost, he walks the earth.

Withdrawing desire from things of desire, the silent sage walks in solitude, ever contented in the Supreme SELF, through the Supreme SELF he stands firm.

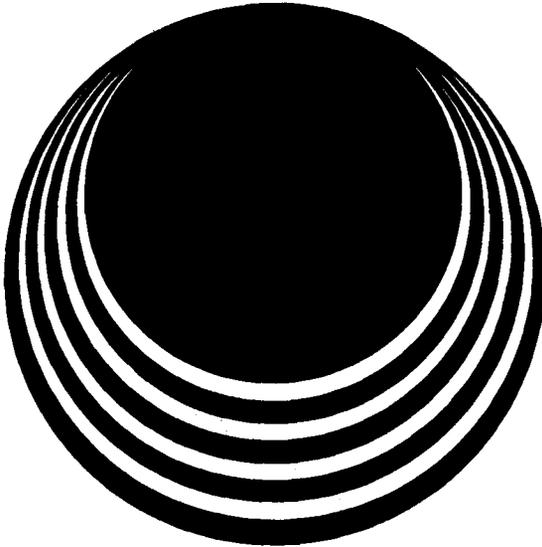
Now as a madman, now a sage, now a glorious, great king, now a humble wanderer, now solitary as a serpent, now honoured, now lightly esteemed, now unknown, thus goes the sage, ever rejoicing in the highest bliss.

Though without riches, yet ever content; though without a helper, yet of mighty power; though bereft, yet ever rejoicing; though afflicted, full of joy.

Acting, though not himself the actor; reaping the reward, though not seeking enjoyment; possessing a body, though beyond the body; though hemmed in, yet going everywhere.

Neither good nor evil, neither fair nor foul touch him, dwelling ever beyond the body, full of the vision of the Eternal.

SHRI SHANKARACHARYA





## THE ONENESS OF BEING

One who secures completely the Supreme Knowledge can hardly be deceived by the outwardly perceptible forms and shapes. When one deeply considers the matter, one finds that a piece of cloth is nothing but a wide expanse of threads woven into each other; in the same way he definitely sees nothing but the Supreme Brahman pervading the universe. He alone is one who enjoys equipoised vision and attains such a total experience. Equanimity of intellect is not anything different from this. He who becomes the very essence of sacred waters, whose visible form spells reverence, and whose contact bestows the highest realization of the SELF, even on the benighted soul lost in ignorance, whose very word is the fountain of the religious spirit and from whose vision are born the eight marvellous powers, and to whom heavenly bliss and all else are mere toys – the very remembrance in mind of such a perfect one transforms the being of the devotee into the figure and spirit of the Perfect; not only this, singing his praise is good for the singer and secures for him the Spirit.

The Man of Discipline should continually exercise his Self, abiding in a sequestered spot, all alone with controlled mind and body, rid of all cravings and divested of all attachments.

*Bhagavad Gita*

One in whom dawns the never-setting Sun of the eternal undivided Being abides forever steadied in the true being of the Absolute SELF. O Partha, he is the Soul, the One without a second, who experiences the real being of things as an undivided unity, since pervading entirely all the three worlds, he himself abides free from all the paraphernalia of selfish possessions. . . .

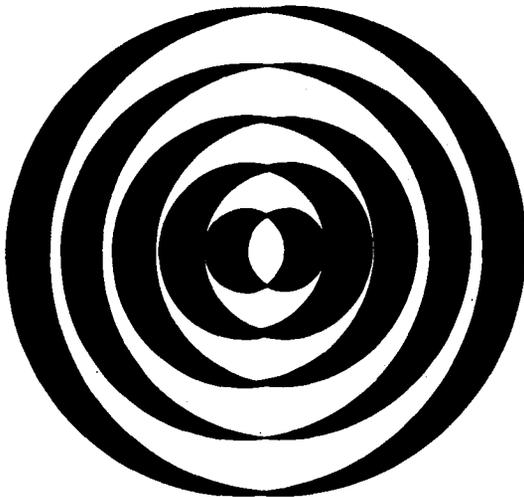
Lord Krishna further went on: "The Yogin is the very elect amongst the seers, nay, the very light of their vision, and the very Almighty Power whose Will brings the universe into being. The fine literary garment of the Vedic lore, woven in the market-place of 'Omkar', falls short to clothe his glory adequately. The power of his light moves the Sun and the Moon in their daily rounds, and so the universe will be reduced to inert mass of dead matter without his brilliance. Not only this, but the wide sky looks small by the side of the vast glory of the name of the Yogin. How will you, then, be able to grasp individually each one of his best qualities?" . . .

Lord Krishna thought: "Should the I-ness in Arjuna vanish and he were to become one with the essence of my divine being as a result of this talk on the highest experience of the undivided being, what could I, alone and single-handed, do? Who else would be left, on seeing whom I could have peace of mind and with whom I could hold free talk, or whom I should hold in fond affection? Were Arjuna to get absorbed in myself, with whom could I talk about the good things that may overflow my heart?" . . .

The Supreme Lord, although formless himself, had to assume a human form owing to his solicitude for Arjuna, to whom he had dedicated himself.

Thus he, who was perfect in himself, was capable of intense love for Arjuna. Hearing all this, the hearers said, "What luck for us! What unique excellence is stored in these words of secret meaning of beauty. Its elegance exceeds in sweetness even the melody of the seven notes in music. What a wonderful thing it is. This excellence and grandeur of words is hardly to be met with in the common man's tongue. See how in a discourse even on a subject like Oneness of Being, it spreads out a network of different colours in the form of diverse metaphors of exquisite art. Even in this colloquial tongue the moonlight of divine knowledge is shining, whilst the pleasant coolness in the form of mystic meaning is spread out everywhere, so that the lotuses in the form of the *Gita* Teachings show themselves in fully blown natural perfection."... Words cannot describe the abundance of divine grace by which Arjuna had at his service the mighty power of the Supreme Being, whom a thousand lives of Indra and others could not bring nearer.

*Dnyaneshwari*





## A SIGN OF TRUTH

Now stands no more between the Truth and me  
Or reasoned demonstration,  
Or proof, or revelation:  
Now, brightly blazing forth, Truth's luminary  
Hath driven out of sight  
Each flickering, lesser light.

He only knoweth God, whom God hath shown  
Himself: shall the eternal  
Be known of the diurnal?  
Not in his handiwork may God be known:  
Can endless time be pent  
Into a chance event?

Of Him, through Him, and unto Him, a sign  
Of truth, an attestation  
He grants through inspiration:  
Of Him, through Him, His own, a truth divine,  
A knowledge proved and sure  
Hath made our hearts secure.

This I have proven, this I now declare,  
This is my faith unbending,  
And this my joy unending:  
There is no god but God! no rivals share  
His peerless majesty,  
His claimed supremacy.

When men have been alone with God, and know,  
This is their tongues' expression,  
And this their hearts' confession:  
This ecstasy of joy knits friend and foe  
In common brotherhood,  
Working to common good.

HALLAJ



## SEEING THE TATHAGATAS

The appearance of the Tathagatas in the world is for the benefit of all beings; out of a great compassionate heart they turn the wheel of the Dharma.

The Buddhas have gone through many a heart-rending experience for ages for the sake of sentient beings. How can the world recompense them for the vast debt it owes them?

Rather suffer terribly in the evil paths of existence for myriad of *kalpas* than seek emancipation elsewhere by abandoning the Buddha.

Rather suffer all the pain that may befall all beings than find comfort where there are no Buddhas to behold.

Rather abide in the evil paths of existence, if the Buddhas can be heard there ceaselessly, than be born in some pleasant path wherein there is never the chance to hear them.

Rather be born in the hells, however long one has to stay in each one of them, than be delivered therefrom by cutting oneself away from the Buddhas.

Why? Because even though one may linger long in the evil paths, one's wisdom will continually grow if only the Buddha is perceived.

When the Buddha, the Lord of the World, can be seen, all pain will be eradicated. One will enter into a realm of great wisdom belonging to the Tathagatas.

When the Buddha, who is without equal, is seen, all the hindrances will be cleared away. Infinite bliss will be gained and the way of Enlightenment perfected.

When the Buddhas are seen, they cut asunder all doubts cherished by every being, and give satisfaction to each according to his aspirations, worldly and super-worldly.

*Gandavyuha Sutra*





*Purva Phalguni: ♀ I A*

## LIVING LIBERATION

Rama said: O Rishi, one never tires of your instruction, but must hear evermore. Explain, then, the nature of living liberation, sublime and wondrous to hear.

Vasishtha replied: Having given you many accounts of living liberated men, I will again give another for your satisfaction and close attention. In their tranquil state, their eyes view the world as a hazy maze. It appears unreal in their spiritual light when their minds are fixed in the Supreme SELF.

The mind of him who has attained liberation is as still as sleep. Seeing only the SELF, he is replete with the sight. Taking nothing within his reach and retaining nothing in his grasp, he restrains his mind within himself, wherein all is contained.

Seeing the bustle of the tumultuous in his mind's eye, he smiles to himself at the hurry and flurry of the world. Without expectation or present possession, and aloof from any pleasures of a remembered past, he lives indifferent to all.

Sleeping, he is awake in his vision of heavenly light; waking he is plunged in the deep sleep of contemplation. Performing his works with his external form, he does nothing with his inward mind. Relinquishing all mental concerns and renouncing all inward cares, he accomplishes his outward actions even as one who does nothing.

He pursues the duties of caste and family as the customs of his forefathers ordain. All expected and required of him, he does with willing mind, without the error of believing himself their doer.

He remains insensible to all that is done by rote and habit, untouched by longing or loathing, rejoicing or grief. Inattentive to the amity or enmity of others, he is devoted to those devoted to him, and cunning with those crafty towards him.

He is a child among children and an elder among the old. He is youthful in the company of young men, and solemn in the assembly of the aged and wise. He is rich in sympathy for the woes of others. His speech is edifying, never betraying any inward need, and he is always even-minded and cheerful in tone.

Wise and deep, yet open and tender, he is as full with the fullness of knowledge as the moon is full in her orb. He is free from pain and misery. He is magnanimous in disposition and sweet as the sea of delight. He is cool and soothing to the pains of others, and as refreshing to mankind as the rays of the moon.

Though accomplishing deeds of merit, no action or worldly good is of any profit to him; neither does he gain by his abandonment of pleasures, riches or friends, nor by their disappearance from him. Neither action nor inaction, nor labour nor ease, neither bondage nor release, nor heaven nor hell, can diminish or increase his inner contentment.

He witnesses all in all in the same universal light, unafraid of bondage and not eager for release. He whose doubts are dispelled by the light of knowledge mounts upwards in his mind as the fearless phoenix soars into the sky.

With mind free from error and settled in equanimity, he neither rises nor falls like the celestial forms, but remains fixed like the high heaven itself. Fulfilling outward actions by the mere movement of the members of his outer frame, and without the involvement of his mind, he is like a babe sleeping in a cradle whose limbs play spontaneously, without mental intent.

Like the intoxicated and feverish in their delirium, he acts without the involvement or attention of his mind, and remains with remembrance untainted by actions. As children seize and cast away all things with no thought of their good or harm, so does he act or refrain from acting without personal attraction or aversion.

Like a man performing his duty by habit or compulsion, he is insensible of any pain or pleasure he derives from it. Actions of the outer form lacking the intention of the inner mind are not reckoned acts of the actor, and entail neither good nor evil fruits.

He neither shrinks from misery nor hails good fortune. He is neither elated by success nor cast down by failure. He is undismayed to see the sun grow cool or feel the moon wax hot; nor is he disconcerted by flames bending low or waters rushing upwards.

He is neither affrighted nor astonished by any prodigy of nature, for he knows all phenomena to be the wondrous appearances of the omnipotent and all-intelligent Soul. Expressing no need or want of his own, and requiring no favour or kindness from others, he has no recourse to wiles and deceit. He engages in no shameful or wretched acts, nor displays any defect through unworthy deeds.

Never mean-spirited or haughty, he is neither elated nor depressed in his mind, nor is he ever ensnared by sadness, sorrow or happiness. No passions stain his pure heart, clear as the autumn sky, and, like the bright firmament, no field for thorns and thistles.

Look on the unending births and deaths of beings in the world. Which of them may you ever call happy or unhappy? Like froth and foaming bubbles bursting in the sea, our lives flash forth and fly out to eternity. Who will you call happy amidst this flux of pleasure and pain?

In this world of endless entrances and exits, which being lasts or is lost forever? Man is the maker of the world by his vision of it, and his failing vision dissolves it from view. The spectacle of these worlds is like the transitory vision of a dream: unforeseen appearances of momentary duration and sudden disappearance.

What cause can there be for elation or sorrow in this scene of incessant advents and departures? The loss of some good is attended by sorrow to the sufferer; what sorrow can assail the liberated man who sees no lasting good in the ever-changing world?

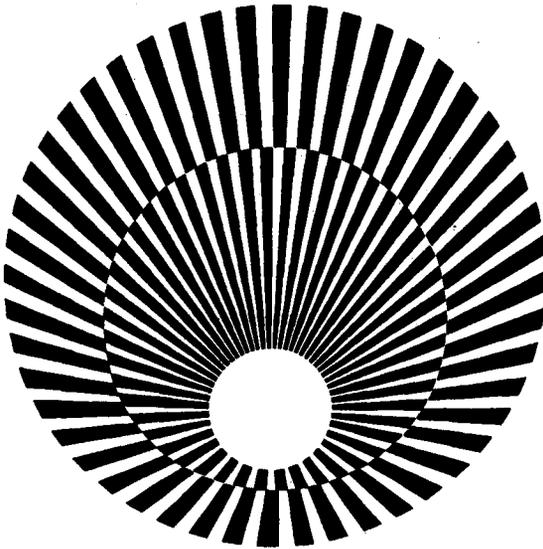
Of what avail are prosperity or the enjoyment of pleasures, when they are

succeeded in the next moment by adversity and pain, baneful and embittering in their effects. It is freedom from pleasure and pain, from attraction and aversion, from desire and dislike, from prosperity and adversity altogether, that contributes to the true felicity of man.

Abandoning interest in pleasant and unpleasant objects, and relinquishing desire for all enjoyments, you will reach a cool indifference which will still your mind like frost. The mind being quieted, its desires will be silenced as well, just as the burnt sesamum seed leaves no oil behind.

Knowing existence as non-existent, the Mahatma is free of all desires and established apart, as if abiding in the empty air. With a joyous spirit that knows no change, the wise sit, sleep and live ever content in the SELF.

*Yoga Vasishtha Maharamayana*



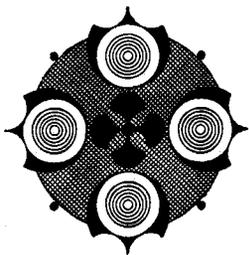


## THE LAW OF EMANCIPATION

The great holy World Honoured One  
Amongst the gods and men  
And all the other beings  
Proclaims this, saying:  
I am the Tathagata,  
I appear in the world  
Just like a great cloud,  
To pour enrichment on all  
Parched living beings,  
To free them all from misery  
And so attain the joy of peace,  
Joy in the world,  
And the joy of Nirvana.  
Gods, men and all!  
With all your mind hearken to me. . . .  
To give peace to all creatures  
I appear in the world,  
And for the hosts of the living  
Preach the Law, pure as sweet dew:  
The one and only Law  
Of emancipation and Nirvana.  
With one transcendent voice  
I proclaim this meaning. . . .  
I look upon all  
Everywhere with equal eyes,  
Without distinction of persons,  
Or mind of love or hate.  
I have no predilections  
Nor partiality;  
Ever to all  
I preach the Law equally;  
As to one person,  
So to all.  
Constantly I proclaim the Law,  
Never occupied with aught else;  
Going or coming, sitting or standing,  
I never weary of  
Pouring it abundantly upon the world,  
Like the rain enriching universally.  
Honoured and humble, high and low,  
Law-keepers and law-breakers,  
Those of perfect character

And those of imperfect,  
Orthodox and heterodox,  
Quick-witted and dull-witted,  
I shower equally the rain of the Law,  
Unwearyingly.  
All living creatures  
On hearing my Law,  
According to their receptive powers,  
Find their abode in their several places. . . .  
I rain down the rain of the Law,  
Filling the whole world,  
The one essential Law,  
To be practised according to ability,  
Just as those thickets, forests,  
Herbs and trees,  
According to their size,  
Luxuriantly develop.  
The Law of all Buddhas  
Ever by its essential oneness  
Causes all the worlds  
Universally to gain perfect weal.  
Gradually by its observance  
All attain the Way's fruition.

*The Lotus Sutra*





## LETTING GO

O Lord of the five *prajnas* and triple *kaya*,  
Peerless instantiation of all Buddhas,  
Compassionate Guru, one with the *yidam*,  
Abide like a gem on the crown of my head.

Wandering endlessly in *samsara*,  
Only now has humanity been attained.  
Guard this wish-fulfilling jewel  
From the thief of a life lived in vain.

When material thought is not renounced,  
Action benefits this life alone;  
But if at death one is a beggar, weak,  
Whither will happiness come hereafter?

From birth until the present moment,  
Life was squandered in futile plans.  
Lost in endless prejudged works,  
When death comes, you jump — too late.

The great Lord of Death, that lethal assassin,  
Blocks every direction, every path.  
His minions even now watch you:  
Your time is coming quickly.

Flee to solitude in some gracious hermitage,  
But if you engender no desire for Truth,  
Surroundings and discipline become  
Nothing but empty pretension.

Of chief importance for practice and insight  
Is your Guru's overbrooding influence.  
This is conditioned by your attitude and conviction,  
So approach him with one-pointed mind.

In the turbid waters of painful existence  
Innumerable beings cry out and groan.  
If, hearing them, your spine does not shiver,  
Your heart cannot be considered human.

You may strive with all your energy  
Day and night to attain true virtue;

Yet if your perspective is not universal,  
It lacks *bodhicitta* and is not Mahayana.

Whatever manifests in the ocean of ignorance,  
Like pleasure and pain found in a dream,  
Holds nothing to be reckoned as real.  
Let go of all tainted perception.

Through the rhythm of this song,  
A storehouse of essential teaching,  
May all sentient beings join the festival  
Of ephemeral and of enduring joy.

LOSANG KALSANG GYATSO  
THE VIIIth DALAI LAMA (1708-1757)



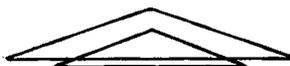
## THE YONDER HORIZON

Their every purpose is with God united,  
Their high ambitions mount to Him alone:  
Their troth is to the Lord and Master plighted —  
O noble quest, for the Eternal One!

They do not quarrel over this world's pleasure —  
Honours, and children, rich and costly gowns,  
All greed and appetite! They do not treasure  
The life of ease and joy that dwells in towns.

Facing the far and faint horizon yonder  
They seek the Infinite, with purpose strong:  
They ever tread where desert runnels wander,  
And high on towering mountain-tops they throng!

DHU 'L-NUN





*Uttara Phalguni:* ☉ 0 D

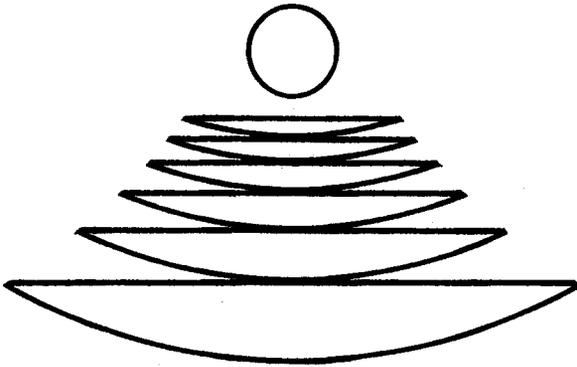
## THE STREAM OF WISDOM

The repose of the mind is peace supreme,  
And that is Manikarnika, the greatest place of pilgrimage.  
The stream of wisdom is the pure, original Ganges.  
I am that Kashi whose essence is self-knowledge.

In Kashi the light shines.  
That light illumines everything.  
Whoever knows that light, truly reaches Kashi.

The body is the sacred field of Kashi.  
All-pervading wisdom is the Ganges, Mother of the Three Worlds.  
Devotion and faith – these are Gaya.  
Devout meditation on the feet of one's own guru –  
    This is Prayaga.  
And the highest state of consciousness, the inner soul,  
    The witness of the hearts of all people –  
    This is Vishvesha, the Lord of All.  
If all this dwells within my body,  
What other place of pilgrimage can there be?

SHRI SHANKARACHARYA





## THE BIRTHRIGHT OF ALL

Therefore we must ascend again towards the Good, the desired of every Soul. Anyone that has seen This knows what I intend when I say that it is beautiful. Even the desire of it is to be desired as a good. To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent, until each, in the solitude of himself, shall behold that from Which all things depend.

And one that shall know this vision – with what passion of love shall he not be seized, with what pang of desire, what longing to be molten into one with This, what wondering delight! If he that has never seen this Being must hunger for It as for all his welfare, he that has known must love and reverence It as the very Beauty; he will be flooded with awe and gladness, stricken by a salutary terror; he loves with a veritable love, with sharp desire; all other loves than this he must despise, and disdain all that once seemed fair.

Beholding this Being – the Choragos of all Existence, the Self-Intent that ever gives forth and never takes – resting, rapt, in the vision and possession of so lofty a loveliness, growing to Its likeness, what Beauty can the soul yet lack? For This, the Beauty supreme, the absolute, and the primal, fashions Its lovers to Beauty and makes them also worthy of love.

And for This, the sternest and the uttermost combat is set before the Souls; all our labour is for This, lest we be left without part in this noblest vision, which to attain is to be blessed in the blissful sight, which to fail of is to fail utterly.

For not he that has failed of the joy that is in colour or in visible forms, not he that has failed of power or of honours or of kingdom has failed, but only he that has failed of only This, for Whose winning he should renounce kingdoms and command over earth and ocean and sky.

But what must we do? How lies the path? How come to vision of the inaccessible Beauty, dwelling as if in consecrated precincts, apart from the common ways where all may see, even the profane?

“Let us flee then to the beloved Fatherland”: this is the soundest counsel. But what is this flight? How are we to gain the open sea? For Odysseus is surely a parable to us when he commands the flight from the sorceries of Circe or Calypso – not content to linger for all the pleasure offered to his eyes and all the delight of sense filling his days.

The Fatherland to us is There whence we have come, and There is the Father.

What then is our course, what the manner of our flight? This is not a journey for the feet; the feet bring us only from land to land; nor need you think of coach or ship to carry you away; all this order of things you must set aside and refuse to see: you must close the eyes and call instead upon

another vision which is to be waked within you, a vision, the birthright of all, which few turn to use.

And this inner vision, what is its operation?

Newly awakened it is all too feeble to bear the ultimate splendour. Therefore the Soul must be trained – to the habit of remarking, first, all noble pursuits, then the works of beauty produced not by the labour of the arts but by the virtue of men known for their goodness: lastly, you must search the souls of those that have shaped these beautiful forms.

But how are you to see into a virtuous soul and know its loveliness?

Withdraw into yourself and look. And if you do not find yourself beautiful yet, labour to make all one glow of beauty. Never did eye see the sun unless it had first become sun-like, and never can the soul have vision of the First Beauty unless itself be beautiful.

PLOTINUS



## SPIRITUAL BIRTH

Could we renounce ourselves and all selfhood in our works, we should, with our bare imageless spirit, transcend all things, and without intermediary we should be led by the Spirit of God into the Nudity. . . . When we transcend ourselves, and become, in our ascent towards God, so simple that the naked love in the height can lay hold of us, where love enfolds love, above every exercise of virtue – that is, in our Origin, of Which we are spiritually born – then we cease, and we and all our selfhood die in God. And in this death we become hidden sons of God, and find a new life within us: and that is eternal life.

JAN van RUYSBROECK



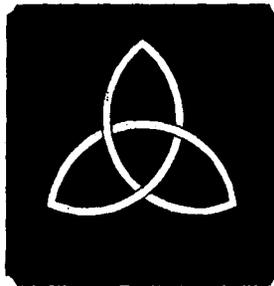
## SAMADHI

The Greek Athena, Metis and Neitha of the Egyptians, are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth*, or "Wisdom," as also two fragments of very ancient manuscripts, "the Wisdom of Solomon," and "the Wisdom of *Iasous* (Jesus)." The book called *Masbalim* or "Sayings and Proverbs of Solomon," personifies Wisdom by calling it "the helper of the (Logos) creator," in the following terms, (literally translated):

I appeared from all antiquity, the primordial. —  
From the first day of the earth;  
I was born before the great abyss.  
And when there were neither springs nor waters,  
When he traced the circle on the face of the deep,  
I was with him Amun.  
I was his delight, day by day.

The INFINITE cannot be known to our reason, which can only distinguish and define; — but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason, — *intuition*, or the spiritual instinct of which I have spoken. Only the great initiates, who have the rare power of throwing themselves into the state of *Samadhi*, — which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL, — only those can boast of having been in contact with the *infinite*: but no more than other mortals can they describe that state in words.

H. P. BLAVATSKY





Hasta: D V B

## INSTRUCTION TO SURYAGARBHA

*Homage to all Buddhas and Bodhisattvas*

Thus have I heard. The Lord dwelt in Magadha, in a remote forest conducive to the practice of Dharma, together with many monks and with Bodhisattvas gathered from endless, immeasurable and innumerable Buddha-fields. A Bodhisattva named Suryagarbha, Seed of the Sun, was present in the assembly at that time. He rose from his seat, went before the Lord and spoke with the Lord's consent.

"I have come to ask the Tathagata a question."

The Lord said: "Ask, and I will answer."

The Bodhisattva Suryagarbha said: "How, Lord, should a Bodhisattva skilled in means practise the Prajnaparamita?"

"There is, noble son," the Lord replied, "a form of concentration called 'skilled in means like the sun'. Bodhisattvas should practise it."

"How", Suryagarbha enquired, "should they practise therein?"

The Lord said: "The concentration called 'skilled in means like the sun' is sevenfold. *First*, just as the sun causes sprouts to grow, the concentration of the Bodhisattva matures the sprout of Enlightenment in beings. *Secondly*, as the sun ceaselessly radiates heat, so the concentration of the Bodhisattva encompasses all beings with compassion. *Thirdly*, as the sun burns away pollution, so the Bodhisattva endowed with insight and wisdom burns away the pollution of the *kleshas*. *Fourthly*, as the sun melts whatever is frozen, so the concentration of the Bodhisattva, who has cognition of the antidotes, melts the frost of the *kleshas*. *Fifthly*, as the sun dispels the darkness, so the Bodhisattva immersed in contemplating thought dispels the darkness of craving. *Sixthly*, as the sun passes over the four continents, so the Bodhisattva, in accomplishing his labour, liberates from the four floods of suffering. *Seventhly*, as the sun warms all things equally, so the Bodhisattva, in reaching his goal, gladdens all beings with the warmth of his skill in action.

"Further, noble son," the Lord continued, "the Bodhisattva should train in Prajnaparamita. He should gain mastery over all *dharmas* as having no reality in themselves, as being devoid of signs, as having no true existence, as being impersonal and empty of being. A Bodhisattva, noble son, should train in Dharma, in the Dharma Element, in suchness and in the limits of reality. He should train in suchness free from illusion and change, in Truth and the truly real."

Again the Lord instructed Suryagarbha: "A Bodhisattva, noble son, should train in all *dharmas* as unproduced and in their essential, original nature. He should recognize all *dharmas* — form, feeling, perception, disposition and consciousness — as void in their essential, original nature, and he should cognize them as isolated in their individual being.

"Those, noble son, who take up the *Prajnaparamita Sutra* will witness the

hindrances resulting from their past deeds vanish. They will generate an instrument with merit, a measureless instrument of wisdom, and they will be endowed with mindfulness, morality and concentration. So again, noble son, Bodhisattvas should train in Prajnaparamita.”

The Lord at that time intoned these verses:

One who is learned,  
Who is devoted to the supreme Dharma,  
Who is ever friendly to all creatures,  
Who has put on the armour of Virya,  
Who is intent on the welfare of all beings,  
Who is devoted to concentration and meditation,  
Who has no concept of self or of other beings,  
Who treads the Path of the true vehicle,  
Who courses like the Jina's sons in the past,  
A wise one is he, who trains in Truth.

Thus spoke the Lord. The Bodhisattva Suryagarbha and the whole world with its *devas* and men rejoiced in the teachings of the Lord.

*Prajnaparamita for Suryagarbha*



## THE LUMINOUS BODY

Man should study in three schools. . . . He should send the elemental or material body to the elemental school, the sidereal or ethereal body to the sidereal school, and the eternal or luminous body to the school of eternity.

For three lights burn in man, and accordingly three doctrines are prescribed to him. Only all three together make man perfect. Although the first two lights shine but dimly in comparison with the brilliant third light, they too are lights of the world, and man must walk his earthly path in their radiance.

PICO DELLA MIRANDOLA



## THE SECRET OF DEATH

Then Almitra spoke, saying, We would ask now of Death.

And he said:

You would know the secret of death.

But how shall you find it unless you seek it in the heart of life?

The owl whose night-bound eyes are blind unto the day cannot unveil the mystery of light.

If you would indeed behold the spirit of death, open your heart wide unto the body of life.

For life and death are one, even as the river and the sea are one.

In the depth of your hopes and desires lies your silent knowledge of the beyond;

And like seeds dreaming beneath the snow your heart dreams of spring.

Trust the dreams, for in them is hidden the gate to eternity.

Your fear of death is but the trembling of the shepherd when he stands before the king whose hand is to be laid upon him in honour.

Is the shepherd not joyful beneath his trembling, that he shall wear the mark of the king?

Yet is he not more mindful of his trembling?

For what is it to die but to stand naked in the wind and to melt into the sun?

And what is it to cease breathing but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?

Only when you drink from the river of silence shall you indeed sing.

And when you have reached the mountain top, then you shall begin to climb.

And when the earth shall claim your limbs, then shall you truly dance.

KAHLIL GIBRAN



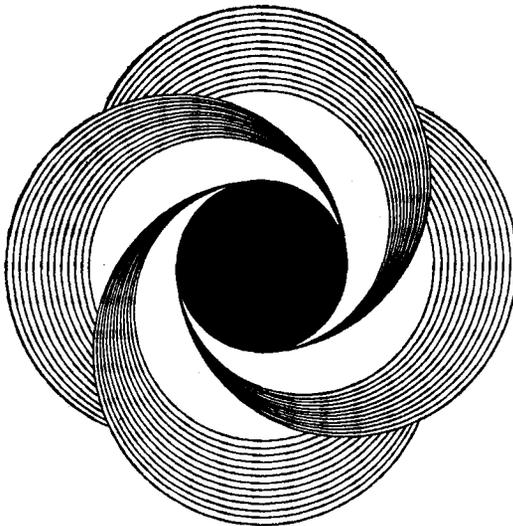
## THE SOURCE

The dead are on their journey, the way is dark.  
There is only the Morning Star.  
Beyond the white of whiteness,  
Beyond the blackness of black,  
Beyond spoken day,  
Beyond the unspoken passion of night,  
The light which is fed from two vessels  
From the black oil and the white  
Shines at the gate.

A gate to the innermost place  
Where the Breath and the Fountains commingle,  
Where the dead are living, and the living are dead.  
The deeps that life cannot fathom,  
The Source and the End, of which we know  
Only that it is, and its life is our life and our death.

All men cover their eyes  
Before the unseen.  
All men be lost in silence,  
Within the noiseless.

D. H. LAWRENCE





*Chitra: ♂ R C*

## ATMA VIDYA

When one has directly realized the *Atman*, that I AM IT, where is the need to heed the instincts and temptations of the body and mind and suffer with them? He, the Knower of the Supreme *Atman*, is enlightened through the awareness that I AM IT even whilst living in the body, which is heir to countless trials and tribulations.

He is the support of the cosmos. He is the inspirer of all. He owns the cosmos, nay, he is the cosmos, being one with *Brahman*, which is its very essence.

Even whilst living in the body, we have realized that *Brahman*. And listen: those who fail to realize It even now have eventual loss and extinction in store for them. He who realizes It becomes immortal, whereas the unwary obtain only misery and sorrow.

When *Brahman* is realized as the essence of all, one rapidly becomes aware of its all-ness and is forever free from hostility and differentiation.

As all-consuming Time is each day moving towards the one, so should one worship Him, the Light of lights, to attain immortality.

That on which the five *pranas* and the five species of beings are established, including the cosmos which is their home, is verily the supreme *Atman*. The Wise One who knows It attains immortality.

It is the Life of life, the Eye of the eye, the Ear of the ear, and Mind of the mind. Those who realize It as such touch the ageless *Brahman* in Its inmost essence.

By the pure mind alone the *Atman* is to be seen. There is no duality in it. It is One without a second. The mind that is wedded to duality can never comprehend It. He who sees duality here finds death and rebirth repeatedly, and fails to reach the goal of human life.

That is the unified Consciousness of all, the unchanging Truth of undiminishing splendour, devoid of all impurities, beyond *Akasha*, the Unborn, the Boundless and Eternal *Atman*.

The wise *brahmana* shall know that *Brahman* alone and compose himself, and remain established in *Brahman*. He shall shun the futile study of volumes on the Many which merely exhaust the speech of the spiritual aspirant.

*Bribadaranyaka Upanishad*





## THE VAJRA OF WISDOM

The Bodhisattva Maitreya taught Sudhana:

*Vajra* does not come from any mine other than that in which crystalline gold is found. Similarly, the *vajra*-like *bodhichitta* does not come from any mine of merit other than the *vajra*-mine of great compassion where the Bodhisattva labours to save the world, the gold-mine of transcendental wisdom which is the activity of Buddhahood.

There is a tree called Rootless. Its roots can never be seen, yet its branches, leaves, flowers and fruit are seen growing luxuriantly. Similarly, the roots of the *bodhichitta* tree are never seen, yet the flowers of noble deeds, wisdom and supernormal power are in full bloom, and the Bodhisattva's great compassionate heart is seen covering the whole world like a gossamer net.

*Vajra* should not be kept in a broken vessel, but in a perfect, bright chalice. Similarly, the *bodhichitta-vajra* cannot be kept in the vessel of beings of little faith and weak morality, scarred, passive, obscured, trampled down. It cannot be kept in the ruined vessel of a mind agitated by lack of discrimination. It is to be kept only in a vessel that is a suitable abode for the Bodhisattva-mind.

As *vajra* penetrates every precious gem, so *bodhichitta* penetrates the treasure of the *dharmā*. As *vajra* crushes every granite mountain, so *bodhichitta-vajra* destroys the granitic heap of false views.

Even when fragmented, *vajra* excels all precious gems and is superior to ornaments of gold. Similarly, however imperfect and undeveloped in spirit, *bodhichitta-vajra* is superior to the golden ornaments of merit possessed by *shravakas* and Pratyeka Buddhas. Though broken, *vajra* removes poverty. Similarly, *bodhichitta-vajra* removes the poverty which results from the cycle of rebirth.

The smallest piece of *vajra* is marked by the power of shattering every base and precious stone. Similarly, however humble its undertaking, the *bodhichitta* piece of *vajra* has the power to destroy ignorance.

*Vajra* is not found in the hand of an ordinary person, nor is *bodhichitta-vajra* found in the possession of the gods and men whose merit is inferior and whose inner mind is ordinary.

One unacquainted with the value of jewellery fails to recognize the virtue of the *vajra*-gem and does not know how to use its unsurpassed power. Similarly, one who is weak-minded does not recognize the value of *bodhichitta-vajra* and of *prajnaparamita-vajra* and does not appreciate its unsurpassed power.

*Vajra* cannot be exhausted, nor can *bodhichitta-vajra*, which is the cause and reality of all knowledge. The *vajra*-hammer cannot be carried even by the most powerful human being save through the supernormal strength of Narayana. Similarly, the great *vajra*-sceptre of *bodhichitta* cannot be borne

by *shravakas* and Pratyeka Buddhas, however strong, save through the Narayana-strength of the great Bodhisattvas who are supported by the cause and power of transcendental wisdom, who have consecrated their merit to that wisdom and who have attained the power of great manifestation.

*Gandavyuba Sutra*



## SEE THE SUPREME BY THE SUPREME

We may know we have had the Vision when the soul has suddenly taken light. This light is from the Supreme and is the Supreme; we may believe in the Presence when, like that other God on the call of a certain man, He comes bringing light: the light is the proof of the advent. Thus, the soul unlit remains without that Vision; lit, it possesses what it sought. And this is the true end set before the soul, to take that light, to see the Supreme by the Supreme and not by the light of any other principle – to see the Supreme which is also the means to the Vision; for that which illumines the soul is that which it is to see just as it is by the sun's own light that we see the sun.

But how is this to be accomplished?

*Cut away everything.*

PLOTINUS

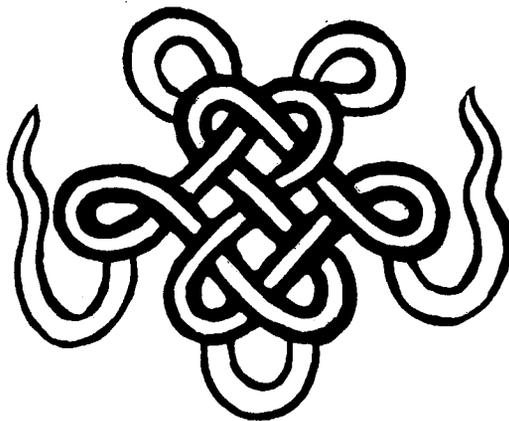


## VAJRAYANA

The practitioner of the Vajrayana sees poison as nectar because both are empty and in essence the same; for him the nature of all things is emptiness. But lamas point out that this emptiness cannot be pictured or defined: It is not the image of blankness or dead space that may come to mind. It is reality itself, the indescribable source of everything, yet not itself a thing. We might call it the spiritual essence of the world that cannot be named, grasped, or otherwise limited. Beyond all substance it pervades all things. We cannot perceive emptiness as something separate from us; we can only experience it in the ultimate depths of ourselves and the world around us. It resembles the wind that can be felt but not seen, or the invisible space in which all things are immersed like pebbles in the pool of a mountain stream. The follower of the Vajrayana cuts through the opaque and solid appearance of the world to find at its core, gleaming like a diamond, the clear and indestructible emptiness that has nothing left in it to be seen or destroyed. But all this is merely metaphor to suggest an experience of reality that lies beyond words and thought. . . .

Though words are spoken to explain the Void,  
The Void as such can never be expressed.

EDWIN BERNBAUM





Svati: ॐ W 0

## THE YOGA OF SHIVA

Lord Shiva said: This world is composed of reality and unreality and bears throughout the stamp of its origin; it is composed of unity and duality, yet is free from both.

The intellect disfigured by dark ignorance views an outer world distinct from an inner. To the clear-sighted there is no separate outer world, but only unity.

The perverted intellect, considering itself the body, is confined therein, but the intellect considering itself a particle of and identical with the divine is liberated from its confinement.

The intellect loses its integrity by dwelling on the duality of its form and sense. Combining with pleasure and pain, it no longer retains its real essence.

Its true nature is free of all denotations and connotations predicated of it. Words pure, undivided, real or unreal, bear no relation to what is an all-pervasive voidness.

*Brahmā*, the unbounded and inexhaustible, the perfect tranquillity, without second, equal or comparison, expands by its own power like the infinite and empty air, the divine mind stretching in each of the three directions of the three triplicities.

The mind of the Mahatma being untrammelled by its senses and organs, there appears before it a dazzling light. The false world flies away like the shade of night before the sunlight.

The imaginary world falls away like a withered leaf. The living soul remains with its powers of invention and reproduction stilled, like roasted grain.

The intellect, cleared of the cloud of illusion that overhangs the deluded mind, shines like the vault of the autumnal sky. It is termed *pasbyanti* from its transcendent vision, and *utsrijanti* from its renunciation of worldly impressions.

The intellect settled in its original, pure repose, gone beyond the commotion of worldly thought, viewing all things in an equal and indifferent light, is said to have crossed over the ocean of the world.

The intellect strong in knowledge of perfect *susbupti* has obtained rest in supreme felicity and is free from the doom of future transmigration.

I have now told you, O Great Vipra, of the curbing and controlling of the mind, the *first* step in the perfection of the soul by *Yoga*. Attend to me again concerning the *second* aspect of the edification and strengthening of the intellect.

This is the unrestricted power of the intellect, perfect in peace and tranquillity, full of light, untinged by the darkness of ignorance, and broad as the clear vault of heaven.

It is deep as consciousness in profound sleep and hidden as a mark in the heart of a stone. It is delectable as the savour of salt or the scent of wind after a storm.

When the living principle ends its stay in space and time, the intellect flies like an invisible force in the open air, mixing with the transcendent void.

Freed from all thoughts and conceptions, like the calm sea, it becomes as still as the windless air and as imperceptible as the flower in its fragrance.

Liberated from all bondage and ideas of time and space, it is freed from all conception of relation or commonality with the world. Neither subtle nor gross, it becomes a nameless essence.

Unlimited by time and space, it is of the boundless essence of the divine. It is a form and fragment of the quadruple *Brabmā Virat*, stainless, pure and undecaying. The far-seeing witness of all things, it is the all in all throughout space and time, self-luminous and far sweeter than any worldly delight.

Such is the second stage of *Yoga* meditation. Attend now, O Sage, true to your vows and understanding the process of *Yoga*, to the *third* stage.

The vision of Intellect is nameless because, being divine, it comprehends all conceptions within its ample sphere, as the great ocean embraces all continents within its expanse. It surpasses the conception of *Brabmatma* in its extent.

By vast and enduring *Ksbanti* the soul attains, in the course of time, this steady and unsullied *purushbartha* state. It is after passing this and the *fourth* stage that the soul reaches to its supreme and ultimate felicity.

After passing the successive grades, and until the final state is reached, one must practise *Yoga* in the manner of Shiva, the Mahayogin. Only then will the unremitting holy composure of the third stage be obtained.

Long continuance in this course will lead the pilgrim far, to a state transcending all description, but felt by the holy devotee advancing in his course.

I have already spoken of the stage beyond these three. O Divine Sage, ever remain in that state, if you would attain to the eternal and divine.

This world which seems material will appear infused with Divine Spirit when viewed in its spiritual light, but right observation reveals it to be neither the one nor the other. It is what neither springs into being nor ceases to exist, but is ever calm and quiet, uniform in lustre, swelling and extending like the embryo in the womb.

The non-duality of the divine, and the stillness and solidarity of its intelligence, together with its unchanging nature, prove the eternity of the universe, though it appears instantaneous and evanescent.

The solidity of intellect produces worlds, as the condensation of water produces hailstones, but there is no difference between existence and non-existence, since all things are ever existent in Divine Mind.

All is SHIVA – supreme felicity – quiescence and perfection beyond all description. The syllable OM is the symbol of the whole, and its components comprise the four states of *Yoga*.

*Yoga Vasishtha Mabaramayana*



## FREEDOM FROM FETTERS

As a metal disk, tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the Self. And when by means of the real nature of his Self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

The god who is in fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration to that god, adoration!

When that light has risen, there is no day, no night, neither existence nor non-existence; Shiva, the Blessed, alone is there. That is the eternal, the adorable light of Savitur – and ancient wisdom proceeded thence.

No one has grasped Him above, or across, or in the middle. There is no image of Him whose name is Great Glory.

His form cannot be seen, no one perceives Him with the eye. Those who through heart and mind know Him thus abiding in the heart, become immortal.

But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three gunas, and following the three paths.

That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is infinite.

It is not woman, it is not man, nor is it neuter; whatsoever body it takes, with that it is joined.

By means of thoughts, touching, seeing and passions, the incarnate Self assumes successively in various places forms, in accordance with deeds, just as the body grows when food and drink are poured into it.

That incarnate Self, according to His own qualities, assumes many shapes, coarse or subtle, and having Himself caused His union with them, He is seen as another and another, through the qualities of His acts, and through the qualities of His body.

*Svetasvatara Upanishad*





## THE FLAME AND THE SPARK

### STANZA VII

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.

FIRST THE DIVINE, THE ONE FROM THE MOTHER-SPIRIT; THEN THE SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE ARE THE THREE-FOLD, THE FOUR-FOLD DOWNWARD; THE "MIND-BORN" SONS OF THE FIRST LORD; THE SHINING SEVEN.

IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH OVER THEE, AND THY MOTHER EARTH.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS PROCEEDS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN-PLANT CALLED SAPTAPARNA.

4. IT IS THE ROOT THAT NEVER DIES; THE THREE-TONGUED FLAME OF THE FOUR WICKS. THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME SHOT OUT BY THE SEVEN – THEIR FLAME – THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND AND BEHOLD – A PLANT; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA. . . .

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY. . . .

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN TO THE DAY, "BE WITH US", WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME. THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN – WHO ARE THEMSELVES. . . .

STANZAS OF DZYAN



## DEPTH PERCEPTION

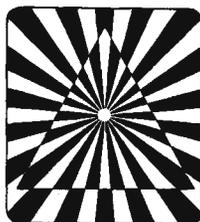
The immortal individuality of every human being is overbrooded by a luminous Dhyani, and it persists as a distinct monad during its entire Manvantaric pilgrimage of myriad incarnations in mortal vestures. As *Atman*, the monad is one in fiery essence with *Paramatman*; as the Buddhist *vahan* it is the Dhyani Chohanian light-energy; and as self-conscious *Manas*, the individual monad is an integral portion of the Great Sacrifice – the mysterious *Adhiyajna*, the ensouling Mind and Heart of all Humanity. Immovably fixed at the highest pole of the spectrum of consciousness, the Divine Prototype is both the noumenal cause and silent watcher of its successive projections into the shadowy region of phenomenal change.

The partial incarnation of the immortal monad in every personality is a sacrificial participation in the shadowy side of existence. It carries into every descent a luminous spark of the supernal light of compassionate awareness, thus endowing each of its lunar vestures with the personal prerogative of reflective consciousness, choice and discrimination, moral conscience and responsibility.

To move self-consciously in the direction of depth perception is the willing contribution of the true pilgrim who enters the Path and takes vows for lives, vows that involve the ceaseless process of self-transformation for the sake of universal enlightenment. True disciples will consecrate each day to Hermes-Budha, to the Manasaputras, the descending luminous beings that make human self-consciousness possible. All *lanoos* will strengthen the centre of silence within themselves until it can be used for the calm release of a new current of energy, a new line of life's meditation, which fuses thought, will and feeling in daily life for the sake of the larger whole.

Wise men and women will take full advantage of this Teaching to bring forth the greatest strength and sacrifice that can be released in their own lives for the sake of Universal Good, the Agathon on earth as in Heaven (*Akasha*), the *summum bonum* which flows from *Saguna Brahman* but is gestated within the bosom of *Nirguna Brahman*, boundless Space in eternal Duration. OM MANI PADME HUM. OM TAT SAT. TAT TVAM ASI. SOHAM. HARI AUM. NAMOSIVAYAM. OM.

RAGHAVAN IYER





*Visvakṣa: ५ B G*

## THE BLISS OF SHIVA

I am neither earth nor fire, neither air nor ether, neither sensory powers nor all these together, as all of these are transient. I am He that remains alone in deep dreamless rest, the secondless, supreme and attributeless Bliss of Shiva.

I am neither caste nor its divisions, neither rite nor rule, nor am I the fixed mind or mood or mental exercise; this entire illusion of 'I' and 'mine' is rooted in the not-self and is wholly dispelled by the cognition of the Self. I am the secondless, supreme and attributeless Bliss of Shiva.

I am neither mother nor father, neither the gods nor the worlds, neither scriptures nor oblations nor shrines; in deep dreamless rest I am neither abandoned nor in a state of absolute non-existence. I am the secondless, supreme and attributeless Bliss of Shiva.

Neither the Sankhya doctrine nor the Shaiva school, neither the Pancharatra nor the Jaina, neither the Mimamsaka nor any other standpoint, is cognition of *TAT*. Through perfect union, my wholly pure nature is void of all but the Self. I am the secondless, supreme and attributeless Bliss of Shiva.

I am neither above nor below, neither inside nor outside, neither midward nor forward, neither before nor behind; I am indivisible and partless and all-pervading like space. I am the secondless, supreme and attributeless Bliss of Shiva.

I am neither white nor black, neither red nor yellow, neither stooped nor stout, neither short nor tall; I am of the formless nature of self-resplendent consciousness. I am the secondless, supreme and attributeless Bliss of Shiva.

There is neither teacher nor teaching, learner nor learning, neither thou nor I, nor this empirical universe; I am universal self-consciousness, the reality which is untinged by any modification. I am the secondless, supreme and attributeless Bliss of Shiva.

For me there is neither waking nor dream nor deep sleep, nor am I conditioned by any of these states; all three are of the nature of nescience, but I am the fourth beyond these three. I am the secondless, supreme and attributeless Bliss of Shiva.

All this universe, being other than the SELF, is unreal; the SELF alone is complete, constituting the ultimate refuge, self-established and self-dependent. I am the secondless, supreme and attributeless Bliss of Shiva.

Say not that It is One, as there can be no second, nothing other than That. There is neither uniqueness nor commonality, neither entity nor non-entity; this secondless One is neither void nor plenum. How can I convey this Supreme Wisdom?

SHRI SHANKARACHARYA



## TRUE SEEING

The eye is not wholly dependent upon an outside and alien light; there is an earlier light within itself, a more brilliant, which it sees sometimes in a momentary flash. At night in the darkness a gleam leaps from within the eye: or again we make no effort to see anything; the eyelids close; yet a light flashes before us; or we rub the eye and it sees the light it contains. This is sight without the act, but it is the truest seeing, for it sees light, whereas its other objects were the lit, not the light.

It is certainly thus that the spiritual sense must have its vision – not of some other light in some other thing but of the light within itself, unmingled, pure, suddenly gleaming before it; so that we are left wondering whence it came, from within or without; and when it has gone, we say, “It was here. Yet no; it was beyond!” But we ought not to question whence; there is no whence, no coming or going in place; now it is seen and now not seen. We must not run after it, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon – out of the ocean, as the poets say – and gives itself to our sight.

This Supreme Divinity, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear?

It stands immediately above the contemplating spirit which has held itself at rest towards the vision, looking to nothing else than the good and beautiful, setting its entire being to that in a perfect surrender, and now

tranquilly filled with power and taking a new beauty to itself, gleaming in the light of that presence.

This advent, still, is not by expectation: it is a coming without approach; the vision is not of something that must enter but of something that is present before all else.

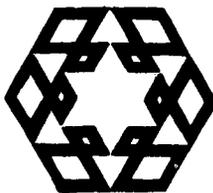
PLOTINUS



## GIFT OF HERMES

Thinking in geometry occurs with the aid of the imagination. Its syntheses and divisions of the figures are imaginary; and its knowing, though on the way to understandable being, still does not reach it, since the understanding is looking at things outside itself. At the same time the understanding sees them by virtue of what it has within; and though employing projections of its ideas, it is moved by itself to make them external. But if it should ever be able to roll up its extensions and figures and view their plurality as a unity without figure, then in turning back to itself it would obtain a superior vision of the partless, unextended and essential geometrical ideas that constitute its equipment. This achievement would itself be the perfect culmination of geometrical enquiry, truly a gift of Hermes, leading geometry out of Calypso's arms, so to speak, to more perfect intellectual insight and emancipating it from the pictures projected in imagination.

PROCLUS



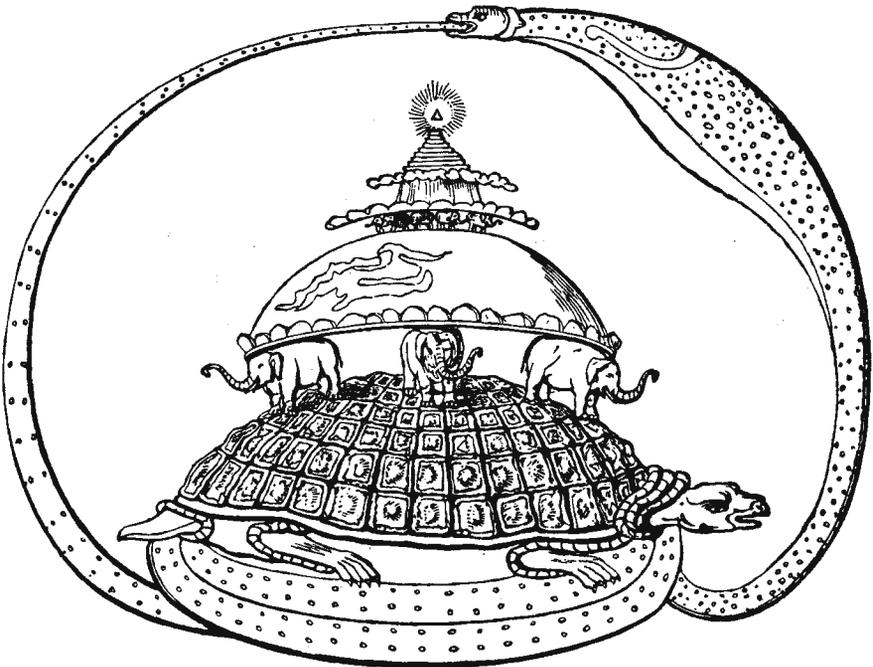


## DANA-TAPAS-YAJNA

Each aspirant has to perform daily actions in the natural course of his life, using his own free will and knowledge. He has to eat to build his body as a shrine of his soul; again, he has to sacrifice himself to fulfil his obligations to his inner life and self-discipline; further, he voluntarily gives of himself and his possessions as gifts (*Dana*) – all these are acts of austerity, of mortification, resulting from his *Tapas*-meditation, held out as silent, secret and sacred oblations to the Inner Ruler, and to the Guru to whose bidding he has devoted his life and whose Hand is extended in protecting love over him.

By this process the secular life is made holy; the performance of this continuous *Yajna* or sacrifice is the means whereby the good and pious soul who has hitherto undergone human evolution on the Path of Forthgoing, *Pravritti Marga*, enters the *Nivritti Marga*, the Path of Return. No more need he propitiate the *devas* by rites and ceremonies, following the precedent of Daksha, the Archetypal Ritualist and procreator of the good but mortal man. He now comes under the regenerative power of the Egyptian Thoth, the “Thrice-great Hermes”, Shiva-Mahadeva, the Maha Yogi, the Patron Saint of all Yogis, the Archetypal Renouncer, the Teacher *par excellence* of Immortality.

B. P. WADIA





Anuradha: १ G F

## THE ALTRUISTIC MIND

The *Vajrapanyabhisheka* says: “This vast and profound *mandala* of the great Bodhisattvas, filled with mantras to aid in the retention of meaning, is difficult to understand, more secret than secrecy itself, and not to be shown to impure sentient beings. You have mentioned it only rarely, O Vajrapani. How can it be explained to those who have not heard it before?” Vajrapani answered: “Manjusri, those Bodhisattvas who practise the Bodhisattva path through approaching the secret mantra should first cultivate the altruistic mind of enlightenment. Then they may enter the *mandala* of mantras where the initiation into Transcendental Wisdom is bestowed. Those who have not fully developed this mind should not enter, nor should they even be allowed to see a *mandala*, nor shown *mudras* nor secret mantras.”

Thus it is taught that prior to receiving initiation the altruistic mind of enlightenment must be fully cultivated. Therefore, one should develop both the mind of aspiration and the practical mind of enlightenment before entering a *mandala*. There are several stages in training the aspirational and practical minds of enlightenment. First, one should assume the proper posture through thought and deed in respect to a true spiritual guide of the *Mahayana*. He will teach the ways in which leisure is meaningful and difficult to secure, yet through training the mind in leisure, one will generate a great wish to extract the essence of the root of tranquillity. The best means is by entering the *Mahayana*, and the door of entry is the altruistic mind of enlightenment. If this mind is in one’s mental spectrum, the *Mahayana* is real, but if this mind is only verbally present, the *Mahayana* is only verbiage. Therefore, the individual with insight will gradually remove all that is discordant with the altruistic mind of enlightenment and cultivate it and all its marks.

If one’s mind is not turned away from its fascination with life, it will be an obstacle to the *Hinayana* and *Mahayana* paths alike. One should be mindful of death in that one realizes one will not tarry long in this life; one should consider the incarnations to which fascination can lead and thereby turn the mind away from focus on this life. Attachment to the imagined wonders of a future life should be subdued by thinking about the intrinsic faults of all cyclic existence. Thus the mind will turn towards emancipation.

To go beyond the attitude of seeking the bliss of peace for oneself, one should cultivate over a long time love, compassion and the altruistic mind of enlightenment, for love and compassion are its root. Then one can practise the mind of enlightenment without subterfuge or falsity. Next, one should learn of the deeds of the Bodhisattva and nurture a wish to train in them. When one can bear the burden of the deeds of the Conqueror Sons, one should take the Bodhisattva vows and practise their precepts. When one can

assume the burden of the pledges and vows of the *Vajrayana*, one should give ear to the *Gurupanchasika* of Asvaghosha. When one's faith in the Guru is purified, one may enter into mantra. Asvaghosha says: "To the student with pure thought, who has sought refuge in the Three Jewels – the Buddha, the Dharma and the Sangha – the text on following the Guru should be given. Then through bestowing mantra on him, he becomes a vessel of excellent doctrine."

TSONG-KHA-PA



## THE KWAN-YIN PLEDGE

The Kwan-Yin pledge is a Bodhisattvic vow taken on behalf of all living beings. It is closely connected with *Bodhicitta*, wisdom-seeking mind, the seed of enlightenment. The idea that an unenlightened human being can effectively generate a seed of enlightenment is the central assumption behind the compassionate teaching of Mahatmas and Bodhisattvas, of Buddha and Christ. A drop of water is suggestive of an ocean; a flashing spark or single flame is analogous to an ocean of light; the minuscule mirrors the large. Herein lies the hidden strength of the Kwan-Yin pledge.

What may seem small from the standpoint of the personal self, when it is genuinely offered on behalf of the limitless universe of living beings and of all humanity past, present and future, can truly negate the finality of finitude, the ultimacy of what seems urgent, the immensity of what appears immediate. The human mind ceaselessly creates false valuations, giving ephemera an excessive sense of reality, to uphold itself in a world of flux.

To negate this tendency in advance and to assign reality only to the whole requires a profound mental courage. It requires, while one is alive, a recognition of the connection between the moment of birth and the moment of death, of the intimate relationship between the pain of one human being and the sorrow of all humanity. But it also involves a recognition that greater beings than oneself have taken precisely such a vow, have affirmed this pledge again and again. Therefore, one can invite oneself, however frail, however feeble, into the family of those who are the self-chosen, unacknowledged but unvanquished Friends of the human race.

RAGHAVAN IYER



## THE INMOST SHRINE

*“Time ripens and dissolves all beings in the Great Self, but he who knows into what time itself is dissolved, he is the knower of the Veda.”*

What is to be understood, not only by this, but also by its being three times repeated?

There were three shrines there. Over the door was a picture which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared, when I had passed the threshold. Inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and intention to present itself for my own criticism. When I began to analyze it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description:

A human heart that has at its centre a small spark – the spark expands and the heart disappears – while a deep pulsation seems to pass through me. At once identity is confused, I grasp at myself; and again the heart reappears with the spark increased to a large fiery space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! for in that picture there is life; there might be intelligence. It is similar to that picture I saw in Tibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all pervading sound. It seems to bear me like a river. Then it ceased, – a soundless sound. Then once more the picture; here is *Pranava*. But between the heart and the *Pranava* is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine, with the *Pranava* over it, shut fast, no key and no keyhole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! another door? a shrine again. It opens too and then another, brightly flashing is seen there. Like the heart, it makes itself one with me. Irresistible desire to approach it comes within me, and it absorbs the whole picture.

*“Break through the shrine of Brahman; use the doctrine of the Teacher.”*

DAMODAR K. MAVALANKAR





## GUPTA VIDYA

It is written in an old book upon the Occult Sciences: “*Gupta Vidya* (Secret Science) is an attractive sea, but stormy and full of rocks.” The navigator who risks himself thereon, if he be not wise and full of experience, will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kaliya for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality. He must “see with the ears, hear with the eyes,\* understand the language of the rainbow, and have concentrated his six senses in his seventh sense.”†

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his “seventh sense,” through which he is gifted also with the true wisdom of the gods — *Theosophia*. . . .

True Magic, the theurgy of Iamblicus, is in its turn identical with the gnosis of Pythagoras, the *gnosis ton onton* (γνώσις τῶν ὄντων), the *science of things* which are, and with the divine ecstasy of the Philaletheans, “the lovers of Truth.” But, one can judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that ecstasy which is called *Samadhi* in India?‡

H. P. BLAVATSKY



\* A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

† Symbology of colours. The Language of the prism, of which “the seven mother colours have each seven sons,” that is to say, forty-nine shades or “sons” between the seven, which graduated tints are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother colour, as each of the seven mother colours is absorbed finally in the white ray, Divine Unity symbolized by these colours.

‡ *Samadhi* is a state of abstract contemplation, defined in Sanskrit terms that each require a whole sentence to explain them. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject*, absorbed in the region of pure spirit, lives *in the Divinity*.



*Jyeshtha*: ❧ Y E

## TURNING INWARD

The Bodhisattva Manjusri arose from his seat, bowed low at the feet of the Buddha, and chanted this *gatha* with reverence.

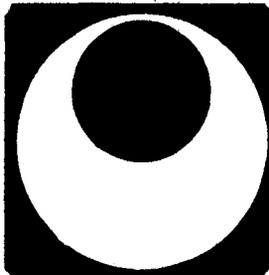
Perfect and pellucid is the nature of the *Bodhi* ocean,  
Pure and unflawed the dazzling essence of *Bodhi*.  
When its inner luminosity shone forth, it formed  
A field which eclipsed its radiant nature.  
Thus from delusion arose a relative emptiness  
Wherein illusory worlds were arbitrarily built.  
Stabilizing itself, thinking created the continents  
While the deluded knower became a living being.  
This voidness formed with *Bodhi*  
Is only a bubble in the ocean.  
When this bubble bursts, the unreality of the void  
Is revealed – how much more that of the three worlds!  
Though all return to the One at the Source,  
There are manifold methods for doing so.  
In truth, Thou Honoured by the World,  
All Buddhas appear in this world  
To teach the most suitable method –  
That of using omnipresent sound.  
*Samadhi* can be reached  
By making use of hearing.

With reverence I will tell the Tathagata  
What Avalokiteshwara said:  
When one dwells in inner solitude,  
Rolling drums are heard  
From all the ten directions;  
Thus hearing is complete and perfect.  
Eyes cannot pierce a screen,  
Nor can mouth or nose;  
The body feels only when it is touched;  
The mind's thinking is distorted, discontinuous.  
Voice, whether from far or near,  
Can always be heard.  
The five other organs are imperfect,  
Hearing alone is pervasive.  
Presence and absence of sound and voice  
Are registered by the ear as being and not-being,  
Yet absence of sound is only nothing heard,  
Not hearing devoid of its nature.

Absence of sound is not the cessation of hearing,  
Nor presence of sound its beginning.  
Hearing, beyond creation,  
Beyond annihilation, is in truth everlasting.  
In this *Saba* world,  
Teaching is by voice.  
Beings who do not understand the nature of hearing  
Follow sound and continue to be born again.

You may hear of secret methods  
From Buddhas countless as dust,  
But without vanquishing desires,  
Hearing much only causes error.  
To hear the Self, why not turn within  
The power to hear the Buddha's words?  
Hearing does not create itself  
But owes its origin to sound.  
When freed from external sounds by turning within,  
What can hearing be called?  
If one organ of sense is returned to its source,  
All six are thereby liberated.  
Seeing and hearing are like optical illusions;  
The three worlds are like flowers in the sky.  
When hearing is withdrawn, the illusion vanishes;  
With sense-objects gone, *Bodhi* is perfect and pellucid.  
In pristine purity, its illumination suffuses all,  
And its shining stillness enfolds the great void.

*Surangama Sutra*

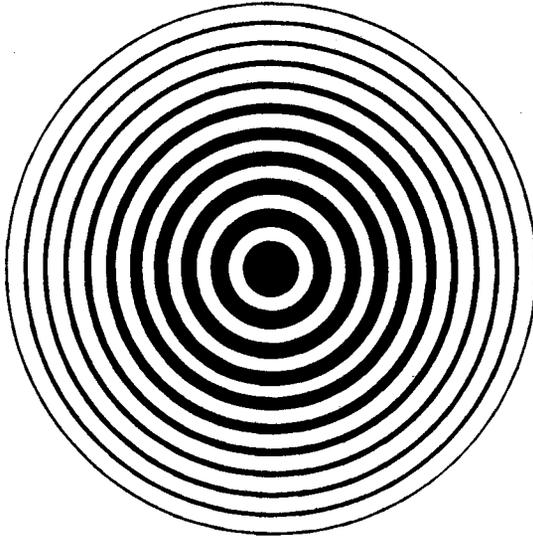




## PARABRAHMA

Man's 'spirit' must become the drop of the ocean, called *Ishvara Bhava* — the 'I am one body, together with the universe itself' (I am in my Father, and my Father is in me), instead of remaining but the *Jiva Bhava*, the body only. He must feel himself not only a part of the Creator, Preserver and Destroyer, but of the soul of the three, the *Parabrahma*, who is above these, and is the vitalizing, energizing, and ever-presiding Spirit. He must fully realize the sense of the word *Sabajananda*, that state of perfect bliss in Nirvana, which can only exist for the It, which has become co-existent with the 'formless and actionless present time'. This is the state called *Vartamana*, or the 'Ever Still Present', in which there is neither past nor future, but one infinite eternity of present.

H. P. BLAVATSKY





## THE HIDDEN FOUNTAIN

For deep the cave of human consciousness;  
The thoughts, like light, upon its depths may press,  
Seeking and finding wonders numberless;  
But never may they altogether pierce  
The hollow gloom so sensitive and fierce  
Of the deep bosom: far the light may reach,  
There is a depth unreached; in clearest speech  
There is an echo from an unknown place:  
And in the dim, unknown, untrodden space  
Our life is hidden; were we all self-known,  
No longer should we live; a wonder shown  
Is wonderful no more; and being flies  
For ever from its own self-scrutinies.  
Here is the very effort of the soul  
To keep itself unmingled, safe, and whole  
In changes and the flitting feints of sense:  
Here essence holds a calm and sure defence;  
It is a guarded shrine and sacred grove,  
A fountain hidden where no foot may rove,  
A further depth within a sounded sea;  
A mirror 'tis from hour to hour left free  
By things reflected: and because 'tis so,  
Therefore the outer world and all its show  
Is as the music of the upper wave  
To the deep Ocean in his sunken cave;  
A part of its own self, yet but its play,  
Which doth the sunbeam and the cloud convey  
To central deeps, where in awful shade  
The stormless heart receives the things conveyed,  
Knowing the cloud by darkness, and the light  
By splendours dying through the infinite.

RICHARD WATSON DIXON





## MEDITATION

Meditation, aided by intense devotion, gradually brings on the longing to reach *Paramatma*. The devotee's attitude of mind shows a marked change. First he begins with *sbravana* and shows an eagerness to listen to the glories of Bhagavan; then the devotee takes delight in *kirtana* (IX, 14), and begins to participate in it along with congenial or kindred souls (X, 9). He then desires to see the form which he worships, the transcendental loveliness of which surpasses everything in the world. Then comes *sparsha* (touch), when the devotee touches the lotus-feet of the Lord by prostration and feels the oneness or solidarity, because all spiritual influences flow from His lotus-feet; then *gharana*, where the devotee smells the fragrance of the flowers which, when offered to Bhagavan, become magnetized by the Light of *Isbhvara*. The devotee then eats his food after offering the same first to Bhagavan. This is *rasanam* (taste). He also offers by *hasta* (hand) flowers and fruits to Him at His feet. So the mind directs the five senses towards Bhagavan, and the devotee visits the holy places of pilgrimage which are centres of great spiritual influence charged, so to say, by great beings.

Then there is the *Buddhibhava*. By study and cogitation on the truths explained in the scriptures, the devotee attains knowledge which is to be used for the service of others, so that they may be brought to His lotus-feet. His intellectual conviction grows deep and strong, and as he offers himself to Bhagavan, he begins to realize the inner joy and peace which gradually changes his conviction into faith and his intellectual perception into personal experience, whence true devotion begins.

Last but not least is *abambhava*. This is entire self-renunciation or complete surrender to Bhagavan.

Salutation to Lord Shiva, the tranquil, the cause of the three causes (material, instrumental and efficient). O Supreme Lord, Thou art the goal, I offer myself to Thee.

In this connection compare the Sufi couplet: "If you want to float on water, you must die." Even so, if you wish to float in the ocean of *samsara*, the personal self of your personality must die. Lord Gouranga says: "Be more humble than grass, more enduring than a tree as regards heat and cold, and respect others without respecting yourself. In this way the Lord has to be praised." So Shri Krishna says: "*He who worships Me with all bhavas becomes Sarvajna.*" (XV, 19) That is the true doctrine of the *Gita*; and the man who knows this and lives up to it becomes wise and happy, for he may be said to have accomplished all his duties in life.

PANDIT BHAVANI SHANKAR



Mula: ॐ BI S

## TRUE RENUNCIATION

As *nirvana* is, so is *samsara*.  
Think not there is any distinction.  
Though it has no discrete nature,  
I know it as quite pure.  
Do not stay at home, do not journey in the forest,  
But recognize Mind wherever you are.  
When abiding in whole and perfect enlightenment,  
Where is *samsara* and where *nirvana*?  
This verity you should know:  
Neither at home nor in the forest does enlightenment dwell.  
Free yourself of all equivocation  
In the pure nature of pristine thought.  
“This is my self and here is another” —  
Shake off this bond which imprisons you,  
And your own self will be released thereby.

Make no mistake about self and other:  
Everything is Buddha without remainder.  
This is the perfect and final stage  
Where thought is luminous in its own nature.  
The fair tree of thought without hint of duality  
Branches forth through the three worlds.  
It bears the flower and the fruit of compassion,  
And its name is ‘service of others’.  
The fair tree of the Void is garlanded with flowers,  
All acts of compassion of every kind.  
The fruit appears spontaneously for others;  
For this you can contain no thought of another.  
But the fair tree of the Void is without compassion,  
Without shoots or buds or leaves,  
And if one imagines them there, one falls,  
For branches there are none.  
These twin trees grow from one seed,  
And thus there is only one kind of fruit.  
One who thinks of them as indistinguishable  
Is freed from *nirvana* and *samsara*.

Not to help others,  
Not to give to those in need —  
This is the fruit of *samsara*.  
It is better to renounce the idea of a self.  
To cling to the Void and neglect compassion

Is to fall short of the highest path.  
To practise compassion  
Is not to abandon the toils of existence.  
He who is mighty in the practice of both  
Passes beyond *samsara* and *nirvana*.

*Dobakosa*



## TAPAS

Well considered, the distinctive mark  
Of consummate *tapas* comes to this:  
The steady, unbroken current of awareness  
That this bewildering, variegated crowd  
Of world-appearances is all Self-made,  
Concealing and revealing but the Self.

True *tapas* which establishes  
One in the Self-supreme is but  
The concentrated bliss of pure awareness  
Silently experienced as Shiva.

Birds in the air and fish in water  
Dart and leave no track behind.  
And none can see the path pursued  
By those that journeyed towards  
And attained the Self.

To recognize through reason the Supreme  
And in the heart renounce the relative,  
To act without a sense of 'I' and 'mine'  
Is the sages' way of life divine.

SHRI MURUGANAR



## THE OMNIPRESENT MAHATMAS

It should be at first realized that the Mahatmas are constantly and incessantly engaged in the helping of the onward progress of humanity. The higher they rise the more they are united to the more permanent and more ubiquitous. In fact, it is this union which marks the progress. Thus in one sense the real Mahatmas may be said to be almost everywhere, although they may not take cognizance of everything. But at the same time they cannot help giving their attention to where the magnetic attraction draws them; and hence to come under the notice of the Mahatmas depends upon oneself. We must also remember that what we are is the result of what we were, and hence whatever we enjoy or suffer is the just retribution meted out by the law of karma, which cannot err.

To our undeveloped minds various sufferings may look like acts of injustice on the part of nature, but we should not forget that justice is the immutable and fundamental law of nature, and whatever result may appear unjust must be the effect of some remote cause, although the apparent cause and the immediate one may seem to produce an unjust effect — whatever is, is right in nature. It rests with us to so produce the causes as will make our future destiny better, and ensure our future progress, but we cannot meddle with effects. Of course it is possible that while certain causes are operating we may combine to them a cause or set of them as will modify the result; but we must not forget that it is impossible for us to obliterate the causes already produced.

Now, if we want to rise higher, we must produce the necessary conditions. In the first place we know that the higher states are more and more ubiquitous. Hence what we must first do is to centre our *Manas* (the fifth principle) in those higher ubiquitous states, and this can be done only by constantly disassociating ourselves from the lower desires, etc., which chain us to our narrow personality, and by transferring our consciousness to the Divine *Atma*, and its vehicle (6th and 7th principles) by incessantly cultivating within ourselves the highest aspirations.

The more we succeed in doing that, the more do we obtain knowledge, for the seventh principle is itself absolute knowledge, and by our living in it, as it were, we live in knowledge.

In the second place, we must know that to help purity of thought in ourselves, we must be surrounded by the pure thoughts of others. Hence the more we help others to be pure by education, by teaching them the *Law of Karma* and of *Cosmic Evolution*, the more we help ourselves, for the purity of others elevates the surrounding objective nature into a more subjective state, and those subjective currents react upon us to help us in our higher evolution. Hence a feeling of *unselfish philanthropy* is an essential necessity. Also a sense of discrimination and an intellect that can properly understand the operation of the *Law of Karma* or of *cause and effect*. You will thus see

that no interference or recommendation is necessary, and that for the *Mabatmas* to assist anyone is the result of a purely psychological attraction — an immutable *Law of Nature*, which no one can override.

DAMODAR K. MAVALANKAR



## DHYANA

He who is strong in the Yoga can introduce at will his Alaya  
by means of meditation into the true Nature of Existence.

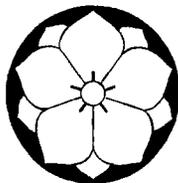
*The Secret Doctrine*, i 49

The Yogacharya school pointed to those *Yogins* who by the act of *Dhyana*, deep spiritual meditation, are able to activate at will the energy-field of the cosmic egg. Their potent ideation reverberates throughout all three worlds. It not only awakens and enlightens every plant, stone, mineral and atom, but also the whole earth, “the great globe itself”, as well as the minds and hearts of all the monads who constitute one single family. Immense are the powers of such a *Yogin*.

Any person who wishes to enter into the states of consciousness symbolized by the fifth, the sixth and the seventh must in the fourth principle create the germ of *bbakti*. Not only devotion, gratitude, loyalty and love, but also hunger and thirst for Divine Wisdom and Divine Life are the graces of the self-regenerated. When these become the constant, unuttered, inaudible hum of the heart, then a chela may become capable of receiving the light-energy that flows in and through every atom touched by the thought, the will and the feeling of the Mahatma.

This is a profoundly sacred Teaching, which draws attention to the Knowers of the Secret Doctrine (*Gupta Vidya*), Brahmajnanis, Tattvajnanis, Rajarishis, Mahatmas, Dhyani Buddhas, Bodhisattvas, Manushi Buddhas, the Great Teachers of all humanity. From the Teaching to the Teacher is an ancient axiom, which may be used as an infallible mantram.

RAGHAVAN IYER



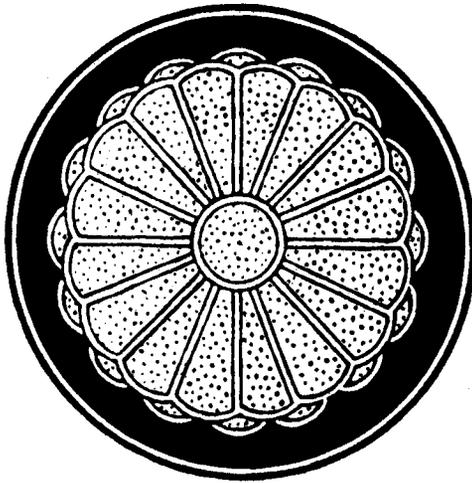


*Purvashadha: ♀ I A*

## THE EIGHTFOLD PATH

This, O monks, is the sacred truth of the origin of suffering: it is the thirst for being which leads from birth to birth, together with lust and desire which finds gratification here and there; the thirst for pleasures, the thirst for being, the thirst for power. This, O monks, is the sacred truth of the extinction of suffering: the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating oneself from it, giving it no room. This, O monks, is the sacred truth of the path which leads to the extinction of suffering: it is this sacred eightfold path, to wit: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Concentration.

GAUTAMA BUDDHA





## VIRAGA MARGA

The best of Paths is the Eightfold Path; the best of Truths are the Four Noble Ones; the best of states is that of Detachment (*Viraga*); the best of men is the Seer.

This is the Path. No other leads to the pure vision. Enter ye this Path. So shall ye confound Mara.

Treading this Path you will end your suffering. It was shown by me as soon as I learnt how the thorns in the flesh are to be removed.

You yourself must strive; Buddhas are but sign-posts. Those who enter the Path and discipline themselves are released from the bondage of Mara.

“Impermanent are all conditioned beings.” He who knows this ceases to be in the thrall of grief. This is the Path of Purity.

“Full of pain are all conditioned beings.” He who knows this ceases to be in the thrall of grief. This is the Path of Purity.

“Unsubstantial are all conditioned beings.” He who knows this ceases to be in the thrall of grief. This is the Path of Purity.

He who does not rouse himself when it is time to rise and though young and strong is full of sloth, whose will and thought are weak, that lazy man will not find the Path of Wisdom.

Guarding speech, controlling mind, not doing wrong with the body, a man keeps the three avenues to action clear and thus finds the Path shown by the Wise.

From discipline of yoga springs Wisdom; from lack of it there is loss of Wisdom. Knowing this twofold path of progress and decline, let a man bend his way to the path of Progress.

Cut down the whole forest of desire, not single trees; danger lurks in that forest. Having cut down trees and uprooted the weeds of desire, you are free, O Bhikkhus.

So long as the desire, however small, of a man for woman is not destroyed, so long his mind clings like a suckling calf to its mother.

Cut out self-love as you would an autumn lotus. Then resort to the Path of Peace, to Nirvana. The Happy One has shown this.

“Here shall I pass the monsoon; there shall I dwell in winter and summer.” This is foolish reflection. He does not consider obstacles of existence.

Flood carries off a sleeping village. Death comes and carries off the man absorbed in cattle and children; he is distracted of mind.

Sons are no protection, nor father, nor kinsmen when one is seized by death. There is no help from relations when death seizes one.

Recognizing the significance of this, a wise and good man should straightaway begin to clear the path that leads to Nirvana.

*The Dhammapada*



## **THE IMMORTAL DRAUGHT**

**What words, what speech,  
Can tell the joy of those who know our God?**

**Their life is lived  
Not for themselves, but for the need of men:**

**In others' service  
They suffer arduous adversity:**

**Mercy towards all that lives —  
This is their spiritual substance:**

**They give no second thought  
To what may benefit themselves:**

**Their bliss they find in others' bliss alone:  
And all unknowingly  
They hand to other men the draught immortal.**

**TUKARAM**





## MAGNANIMITY

Magnanimity and contentment are very near allied; like brothers and sisters, they spring from the same parents but are of several features. Fortitude and Patience are kindred to this incomparable virtue. Moralists distinguish Magnanimity and Modesty by making the one the desire of greater, the other of less and inferior honours. But in my apprehension there is more in Magnanimity. It includes all that belongs to a Great Soul; a high and mighty courage, an invincible Patience, an immovable Grandeur which is above the reach of injuries, a contempt of all little and feeble enjoyments, and a certain kind of majesty that is conversant with great things; a high and lofty frame of spirit, allied with the sweetness of Courtesy and Respect; a deep and stable resolution founded on humility without any baseness; an infinite hope and a vast desire; a Divine, profound, uncontrollable sense of one's own capacity; a generous confidence, and a great inclination to heroic deeds; all these conspire to complete it, with a severe and mighty expectation of Bliss incomprehensible.

It soars up to Heaven, and looks down upon all dominion of fortune with pity and disdain. Its aims and designs are transcendent to all concerns of this little world. Its objects and its ends are worthy of a soul that is like God in Nature; and nothing less than the Kingdom of God, his Life and Image; nothing beneath the friendship and communion with Him can be its satisfaction. The terrors, allurements, and censures of men are the dust of its feet: their avarice and ambition are but feebleness before it. Their riches and contentions, and interests and honours, but insignificant and empty trifles. All the world is but a little bubble; Infinity and Eternity the only great and sovereign things wherewith it converseth.

A Magnanimous Soul is always awake. The whole globe of the earth is but a nutshell in comparison of its enjoyments. The sun is its lamp, the sea its fishpond, the stars its jewels, men, angels, its attendants, and God alone its sovereign delight and supreme complacency. . . . Nothing is great if compared to a Magnanimous Soul but the sovereign Lord of all Worlds.

THOMAS TRAHERNE



Uttarashadba: ○ O D

## GODLIKE SPLENDOUR

*Withdraw into yourself and look.* And if you do not find yourself beautiful as yet, do as does the creator of a statue that is to be made beautiful; he cuts away here, he smooths there, he makes this line lighter, this other purer, until he has shown a beautiful face upon his statue. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labour to make all glow with beauty, and do not cease chiselling your statue until there shall shine out on you the godlike splendour of virtue, until you shall see the final goodness surely established in the stainless shrine.

And, when you have become this perfect work and see that it and you are one, when you are self-gathered in the purity of your being, nothing now remaining that can hinder your inner unity, nothing from without clinging to your inner self; when you find you are wholly yourself, wholly that Light which is the only true light – which is not measured by size, not narrowed by any circumscribed shape, nor again diffused as a thing void of term, but is wholly outside of measure as something greater than all measure and above all quantity – when you perceive that you have grown to this, you are now vision itself; call up your confidence, strike forward yet a step – you need a guide no longer – strain and see.

This is the only eye that sees the mighty Beauty. If the eye that undertakes the vision be dimmed by vice and unpurified, or weak and unable in its cowardly flinching to see the Uttermost Brightness, then it sees nothing, even though another point to what lies plain to see before it. To any vision must be brought an eye fitted to what is to be seen and having some likeness to it. Never did eye see the sun unless it had become sun-like, and never can soul see Beauty unless itself be beautiful.

Therefore, first let each become godlike and each beautiful who cares to see God and Beauty. Then, mounting, he will come on his upward way, first to Intelligence, and survey all the beautiful Ideas There, and will avow that this is Beauty, that the Ideas are Beauty, since all is beautiful by these, by the offspring and essence of Intelligence. And what he will see beyond this, we call the Nature of Good, that which carries Beauty as thrown out before It. So that, in the sum of the Intelligibles, the First is the Beautiful: if we discriminate among them, we call the Realm of Ideas the Intelligible Beauty, while the Good, that which lies beyond, is the Fountain at once and Principle of Beauty. Or we may make the Good and the Primal Beauty one and the same. And thus, always, Beauty's seat is There.

PLOTINUS



## THE SPIRITUAL KINGDOM

The material kingdom is of time; affliction and calamity attend it. It is the womb of pain. But the spiritual kingdom is unpassing, it has no end, it is beyond danger and fear, it is exalted day by day, its sun is shining ever more, the voice of its grandeur arises higher and higher. All that belongs to this visible world is corruptible, mortal; all that belongs to the divine world is incorruptible, eternal.

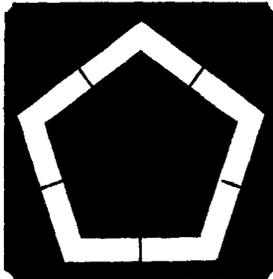
ABBAS EFFENDI



## REAL GREATNESS

Real greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects he produces. The greatest men may do comparatively little abroad. Perhaps the greatest in our city at this moment are buried in obscurity. Grandeur of character lies wholly in force of soul, that is, in the force of thought, moral principle, and love, and this may be found in the humblest conditions of life.

W. HENRY CHANNING

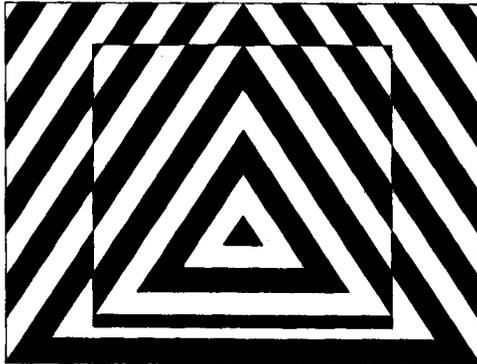




## FREEDOM IN HUMILITY

In humility is the greatest freedom. As long as you have to defend the imaginary self that you think is important, you lose your peace of heart. As soon as you compare that shadow with the shadows of other people, you lose all joy, because you have begun to trade in unrealities and there is no joy in things that do not exist.

THOMAS MERTON





Sbravana: ) V B

## PRANAVA YOGA

The Sage Vasishtha said: Raising himself by thought to a transcendent state, Uddalaka sat in *padmasana* with half-shut eyes and began to meditate. He cognized that the syllable OM is the true emblem of *Brahman*, and that he who utters it rises to the highest state.

He then sounded the Word in an elevated voice with a high note, which sang with a resonance like the ringing of a bell. The utterance of the *Omkara* shook the seat of his intellect in the cranium, and reached to the seat of the pure soul in the topmost part of his head.

The *Pranava*, consisting of three and a half *matras*, filled his whole body with the breath of inspiration by having its first part uttered with an acute accent. He let out the exhaling breath, whereby the internal air was extracted from the whole of his body, which became as empty as the sea when it was sucked up by Agastya.

His vital breath was filled with the sap of the intellect, and rested in the outer air by leaving his body, as when a bird leaves its snug nest to rise and float in the open sky. The consuming fire of his heart burnt away his entire body, leaving it as dry as a forest scorched by the hot wind of a conflagration.

He entered this state at the first step of his yoga practice purely by utterance of the syllable OM, without the slightest use of *batha yoga*, arduous to perform. He then attended to the other parts of the mystic syllable, remaining unshaken through suppression of his breath by the *kumbhaka* breathing.

His vital breaths were not suffered to pass out of his body, nor were they allowed to circulate up and down, but were shut up in the nostrils like water pent up in a channel. The fire glowing before the burnt body was blown out in a moment, like a flash of lightning, and he left his whole frame, consumed to ashes, lying cold and grey on the naked ground.

The white bones of his body seemed to sleep motionless on the barren shore, lying in stillness on the bed of grey ashes strewn like camphor powder upon the earth. These ashes and bones were borne aloft by the winds and heaped upon Uddalaka, who then looked like Shiva, besmeared with ashes and garlanded with bones.

Then the high winds of the air flying to the face of the upper sky bore these bones and ashes aloft, scattering them all about like an autumn mist. Uddalaka attained this state in the second stage of his *Pranava Yoga* by means of the *kumbhaka* breath alone, without any recourse to the lower yoga.

He then came to the third stage of his *Pranava Yoga* by means of the *puraka* breath, which confers deep stillness upon the yogi, and is so named because it fulfils his object. In the process of this practice the vital breath was carried to the region of vacuity, where it was cooled by the coldness of that place.

From this empty region the breath ascended to the lunar sphere, where it was chilled like rising smoke condensed to vapour in the upper sky. The breath then rested in the orb of the full moon, as in the ocean of ambrosial waters, becoming as cool as the *samadhi* of merits.

The respirational breaths were then exhaled as cooling showers of rain, and were brightened by the moonbeams into the form of fine strands of gold. These fell as dew-drops on the remaining ashes, like the stream of the celestial Ganga falling upon Shiva's crest, and resuscitated the burnt up body to its former form.

This body became as bright as the orb of the moon, and was bedecked by the four arms of Vishnu. It glistened like the *parijata* tree on the shore after it was churned from the sea by the Mandara mountain. The body of Uddalaka showed itself as that of Narayana, and his bright eyes and lotus face shone with a celestial light.

The vital breaths filled his body with a humid juice, as when a lake is filled with sweet water, or trees are supplied with moisture by the breath of spring. The internal airs filled his lungs and the cavity of his heart, as when the waters of the sea run into a whirlpool. His body was thus regenerated and regained its natural condition, as the earth is returned to its pure and pristine state when washed by the rain.

He then sat in *padmasana*, holding his body fixed and firm, straight and erect, with the five organs of sense restrained like the feet of an elephant bound by a chain. Striving to practise unshaken *samadhi*, he sought to make himself as translucent as the clear autumnal sky. Restraining his breath, he held the fleet stag of respiration from its wandering flights. He restricted his heart from its inclinations, fixing it fast, as though by a rope, to the post of his bosom.

He forcibly stopped his heart from running madly to the pits of its affections, as the course of overflowing water is stopped by means of embankments. His eyes, half-hidden under their lids, remained fixed and unmoved, like the contracted petals of the lotus worried by buzzing bees fluttering about and seeking to suck honey.

He engaged in the practice of *Raja Yoga*, remaining silent and graceful in countenance. He abstracted his senses from their objects as the oil is separated from the sesamum seed, withdrawing their organs within himself as the turtle contracts his limbs under his hard shell.

With his steady mind he cast all external sensations far off from himself, as a rich and brilliant gem, shedding a coating of dust, then scatters its rays to a distance. Without coming in contact with them, he compressed his sensations within himself, as a tree in the cold season compresses its sap within its bark.

He stopped the circulation of his respiration to the nine apertures of the body, and its passage through the mouth and the anus. By means of the *kumbhaka* breath he compressed the vital air within the internal cells of his body. He held his neck erect like the peak of Mount Meru to receive the light

of soul, which irradiated his mind's eye in the form of flowers.

He confined his subdued mind in the cave of his heart, as a great elephant is imprisoned in a cavern of the Vindhya mountain when it has been brought by stratagem under subjection. When his soul had gained its clarity, resembling the serenity of the autumnal sky, it forsook all unsteadiness, like the calm ocean unagitated by any winds.

The mist of doubt, which used to gather in his breast obscuring the light of reason and truth, now fled from him, like gnats driven by the wind. As further crowds of doubt rose repeatedly in his breast of their own accord, he boldly dispersed them by the sword of reason, as a warrior drives the enemy from before him.

Upon dispelling the thick clouds of doubt and worldly desires from his mind, he beheld the bright sun of reason rising in his breast from amidst the parting gloom of ignorance. He drove away the darkness by the sunbeams of his full intelligence, which rose in his mind like a blast of wind, scattering the clouds of his doubts in the sky.

After the departure of this darkness, he saw a sublime suffusion of light shining upon him, like the morning twilight alighting upon a bed of lotuses after the shades of night have fled. This clear light of his soul was soon replaced by the *rajas* of his mind, which devoured it as an elephant feeds on red lotuses or the Vetala goblins lick up drops of blood.

With the loss of this heavenly light, his mind turned flighty from the giddiness of *tamas*. He became as drowsy as the sleeping lotus at night and as tipsy as a drunken sot over his cups. But his reason soon returned to him, making him shake off his stupor, as the winds disperse the clouds, as the snake inhales the air, as the elephant devours the lotus plant, and as the sunlight dispels the darkness.

After the removal of his drowsiness, his mind beheld the broad expanse of the blue firmament, filled with fancied forms of creatures, flights of peacocks and other birds. As when the rain-water washes the blackness off the tamala leaves, or a gust of wind drives off the morning mists, or as the light of a lamp disperses gloom, so the returning light of spirit removed the blue voidness of his mind, filling it with a benign radiance.

This idea of an empty void being replaced by that of his self-consciousness, his idea of the mind was also absorbed in it, as the frenzy of a drunken man is drowned in his sleep. His great soul then rubbed out the impressions of error from his tarnished mind, as the luminous sun drives from the world the shades of darkness which overspread it during the night.

In this manner his misty mind, freed from the contrasts of light and dark and from the dross of its drowsiness and error, obtained its rest in that state of *samadhi* surpassing all speech. In this condition of calm and quiet repose, his limbs drooped down as in the dullness of sleep, and their powers were absorbed in the channel of his self-consciousness, like a flood recoiling to its basin when impounded by an embankment.

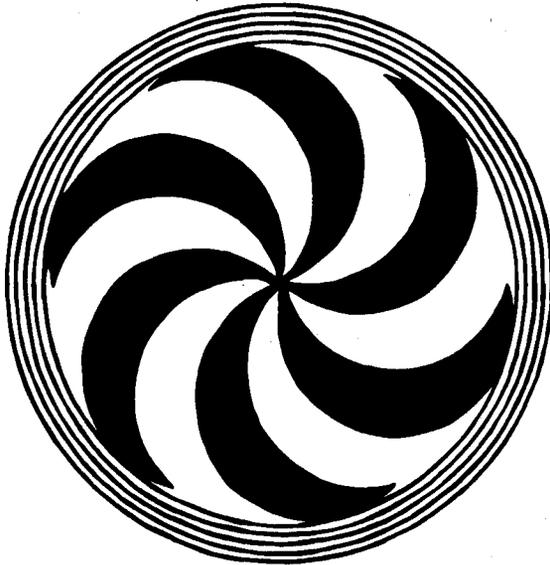
Then by means of constant enquiry he advanced from his state of

self-consciousness to true awareness of intellect, as when gold once moulded to the form of a jewel is reduced again to the pure metal alone. Passing beyond his intellect, he thought of himself as the Intellect of his intellect, and then became of a different form and figure, as when clay is converted to a pot.

Leaving his nature as an objective being, he became the subjective ideating Intellect itself, and then one with the pure Universal Intellect – *Cbit* – just as the waves of the sea resolve their droplets into the common air. Losing sight of particulars, he saw the Great One as the container of all, and became one with the sole vacuum of Intellect.

He found his felicity in this transcendental noumenon which, like the ocean, is the reservoir of all moistures. Passing out of the confines of his body, he went to a certain spot where, leaving his ordinary form, he became like a sea of *amanda*.

*Yoga Vasishtha Maharamayana*





## ETHEREALIZATION

The action of the Centripetal Force is strong and it keeps up together the particles of Ice. It requires the action of Centrifugal Force, which is done by the supply of heat. If that piece of Ice be left in a cold place it will remain so until by accident Sun's rays might penetrate there or in some such way heat might be supplied. Just so then with man.

The action of the Centripetal Force keeps us to our gross forms. And if we have to etherealize ourselves we must supply the Centrifugal Force, which is our WILL. And this is the first principle of OCCULTISM. Just as the etherealization of our Souls is the result of the action of our Will, so is everything the result of something else. The action of the working of the Circle of Matter is regulated by the Law of Cause and Effect. Nothing can be without it. And everything is at the same time in itself a Cause and an Effect. Take, for instance, heat. It is the cause of the melting of ice into water and at the same time it is the result of some other force. It did not come out of nothing. Then, how can we etherealize ourselves? By studying the action of Causes and Effects and acting accordingly. Or, in other words, by obtaining knowledge of the Forces of Nature — in one word, by studying occultism.

DAMODAR K. MAVALANKAR



## THE DOORS OF THE IMMORTAL

They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal.

*Tched-du Brjod-pai Tsoms*



## THE SEVENTH PATH

Know, Conqueror of Sins, once that a Sowanee 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."

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.

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!

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?

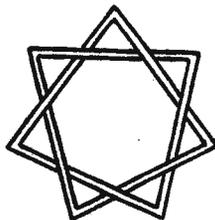
*Nay*, O thou candidate for Nature's hidden lore! If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self.

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

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.

Know, if of Amitabha, the "Boundless Age", thou would'st become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain, upon the span of all three worlds.

*The Voice of the Silence*





*Sbravishtha*: ♂ R C

## THE THREE PRINCIPLES

I bow down before the venerable Lamas.

I will explain as well as I am able  
The heart of the Teachings of the Conqueror,  
The path praised by the spiritual sons of the Buddha,  
The entrance for those fortunate ones who desire liberation.

Listen with lucid mind, you blessed ones,  
Who direct your thoughts to the path pleasing to Buddha,  
Who strive to make good use of leisure and opportunity  
And are not attached to the joys of *samsara*.

Embodied beings are bound by thirst for existence.  
Without pure Renunciation,  
Attraction to the pleasures of *samsara* cannot be stilled.  
Thus from the beginning seek Renunciation.

Leisure and opportunity are difficult to obtain.  
Waste no time: reverse attraction to this life.  
Reverse attraction to future lives: think ceaselessly  
On the infallibility of karma and the suffering of this world.

Contemplating this, when you do not for a moment  
Wish the pleasures of *samsara*,  
And day and night remain intent on liberation,  
You have then produced Renunciation.

Renunciation without pure *Bodbichitta*  
Does not bring forth the perfect bliss  
Of unsurpassed enlightenment;  
Therefore, Bodhisattvas generate excellent *Bodbichitta*.

Swept by the current of the four powerful rivers,  
Tied by strong bonds of *karma*, hard to undo,  
Caught in the iron net of egoism,  
Completely enveloped by the darkness of ignorance,

Born and reborn in boundless *samsara*,  
Ceaselessly tormented by the three miseries –  
All beings, your mothers, are in this condition.  
Thinking of them, generate *Bodbichitta*.

Though you practise Renunciation and *Bodhicitta*,  
Without wisdom, the realization of Voidness,  
You cannot cut through the root of *samsara*.  
Strive, therefore, to understand dependent origination.

One who sees the infallible causation  
Of all phenomena in *samsara* and *nirvana*,  
And who destroys all false perceptions,  
Has entered the path which pleases the Buddha.

Appearances are infallible dependent origination;  
Voidness is free of assertions and negations.  
As long as these two understandings are seen as separate,  
One has not yet realized the Profound View of the Buddha.

When these two realizations are simultaneous and concurrent,  
From a mere sight of infallible dependent origination  
Comes certain knowledge which destroys all modes  
of mental clinging.  
At that time the Profound View is obtained.

Appearances refute the extreme of existence,  
Voidness refutes the extreme of non-existence;  
When you understand the arising of cause and effect  
from the Profound View of Voidness,  
You are not captivated by either extreme.

Son, when you realize these keys,  
The Three Principles of the Path,  
Depend on solitude and strong effort,  
And speedily attain the final goal.

TSONG-KHA-PA





## SHAMBALLA

The way appears but fleetingly,  
The vision lasts not long.  
But lifetimes lived in time  
Are as ashes to this flame.  
O dreamed-of Shamballa,  
I come to thy Pure Land.

*Hermes*



## BODHICHITTA

*I rejoice in the goodness wrought by all beings  
And at the cessation and extinction of their suffering.  
May those who sorrow find joy!  
I rejoice when embodied beings gain release from the  
Wheel of suffering and rebirth, and for those  
Enlightened ones who become Bodhisattvas and Buddhas.  
I rejoice in the exemplars of determination, those who bring  
Happiness and are vehicles of benediction to all beings,  
And the Teachers.*

With hands folded, I ask the Jinas, the Conquerors who will experience the end of all suffering: may they renounce liberation for countless aeons lest this world become blind.

But having done so, may I also diminish the suffering of all creatures through the little good I have achieved.

May I be medicine for the ill; may I be their physician and servant until their sickness cannot rise again.

May I pour forth food and drink like rain to dispel the anguish of their hunger and thirst, and may I be their food and drink in the famine of the aeons between great world cycles; may I be an inexhaustible treasury for beings in need. When I stand in their presence, may I do only that which is

beneficial in every way.

I sacrifice with indifference my bodies, merit and pleasures at every moment to fulfil completely the welfare of all beings.

Nirvana is the renunciation of all things, and *Manas* seeks Nirvana. All that I renounce can be given to sentient beings.

I renounce my body; may others enjoy it. If they strike or revile it, or cover it with refuse; if they play with it or laugh and are amused at it, I do not care for its misfortune. I have renounced my body.

Let others do whatever gives them some true joy, but may I never bring misfortune upon them because they relied upon me.

Whether their opinion of me is harsh or pleasant, may it be their steadfast way of fulfilling every aim completely.

Should some wrong me, accuse me falsely, mock me or do some other deed, may they all still share Enlightenment.

I would be a protector for those without protection, a guide for those who journey; a boat, a bridge and a passage for those who desire to pass to the other shore.

May I be a light for those who wish a light, a bed for those who desire a bed, and a slave for those who need a slave.

May I be a magic jewel, a jar which cannot be drained, a mighty mantram, a true panacea, a wishing tree and a cow of plenty for all creatures.

Just as the earth, the other three elements, and space eternally nourish and sustain all beings, so may I become that source of nourishment and sustenance which maintains all beings situated throughout space, so long as all have not attained to Peace.

When the Sugatas of former times committed themselves to the *Bodbichitta*, they gradually established themselves in the practice of a Bodhisattva. So too I commit myself to the *Bodbichitta* for the welfare of all beings, and will gradually establish myself in the practice of a Bodhisattva.

Today my birth has become fruitful; my birth as a human being is justified. Today I am born in the Buddha Family; I am now a son of the Buddha.

Now I am determined to perform those acts appropriate to my Family; I will not violate the purity of this faultless, noble Family.

Even as a blind man may find a gem in a heap of dust, so have I found *Bodbichitta* within myself.

The *Bodbichitta* elixir emerged to destroy death in the world. It is the imperishable treasure which removes the world's poverty.

*Bodbichitta* is the complete medicine, the cure for the world's disease; it is a tree giving refuge to wayfarers on life's journey.

*Bodbichitta* is the universal bridge in crossing over obstructions. *Bodbichitta* is the risen moon of the mind, cooling the hot passions of the world.

*Bodbichitta* is the great Sun which dispels the darkness of the world's ignorance. Like sweet butter, it rises from the churning of the milk of *Bodbidharma*.

For the caravan of Humanity travelling the road of being and hungering for true happiness, *Bodbichitta* is the ambrosia of bliss regenerating all those who share in it.

*I invite the world to the enlightenment of the Buddhas,  
And thereby to true happiness.  
May gods, asuras, and all sentient beings  
Rejoice in the presence of the Protectors.*

SHANTIDEVA



## VAJRASATTVA

A *Manushi Buddha* in a form is the visible representative of the hidden *Bodhisattva* overbrooded by the *Dhyani Buddha*, each accessible on the appropriate plane of consciousness when the seeker is consubstantial with and receptive to the great heart, the great mind, the diamond-souled *Vajrasattva* or the *Vajradhara* – ‘he who holds the *vajra*’. This concerns the sublime experiences of progressive initiation.

RAGHAVAN IYER





*Shatabishaj: Ω W O*

## ETERNAL SPRINGS

Waters above! eternal Springs!  
The dew, that silvers the Doves wings!  
O welcom, welcom to the sad:  
Give dry dust drink; drink that makes glad!  
Many fair Ev'nings, many Flowr's  
Sweeten'd with rich and gentle showers  
Have I enjoy'd, and down have run  
Many a fine and shining Sun;  
But never till this happy hour  
Was blest with such an Evening-shower!

HENRY VAUGHAN



## TWILIGHT

Now came still evening on, and twilight gray  
Had in her sober livery all things clad;  
Silence accompanied; for beast and bird,  
They to their grassy couch, these to their nests  
Were slunk, all but the wakeful nightingale.  
She all night long her amorous descant sung:  
Silence was pleased. Now glowed the firmament  
With living sapphires; Hesperus, that led  
The starry host, rode brightest, till the moon,  
Rising in clouded majesty, at length  
Apparent queen, unveiled her peerless light,  
And o'er the dark her silver mantle threw.

JOHN MILTON



## SILENCE

Thereafter, as the shades  
Of twilight deepened, going forth, I spied  
A glow-worm underneath a dusky plume  
Or canopy of yet unwithered fern,  
Clear-shining, like a hermit's taper seen  
Through a thick forest. Silence touched me here  
No less than sound had done before; the child  
Of Summer, lingering, shining, by herself,  
The voiceless worm on the unfrequented hills,  
Seemed sent on the same errand with the choir  
Of Winter that had warbled at my door,  
And the whole year breathed tenderness and love.

WILLIAM WORDSWORTH



## SOMEWHERE IN MY SOUL

A thought went up my mind to-day  
That I have had before,  
But did not finish, — some way back,  
I could not fix the year.

Nor where it went, nor why it came  
The second time to me,  
Nor definitely what it was,  
Have I the art to say.

But somewhere in my soul, I know  
I've met the thing before;  
It just reminded me — 'twas all —  
And came my way no more.

EMILY DICKINSON



*Purva Bhadrapada: 4 B G*

## THE EIGHTFOLD AWAKENING

Disciples of the Lord Buddha ceaselessly recite the eightfold awakening of the Great Ones day and night.

### I

This world is impermanent and the divisions of the universe are transitory.

The four elements are a source of pain, being empty.

The five *skandhas* do not constitute the real Self.

The endless alternations between birth and death, death and birth, are empty, false and beyond control.

The mind is the source of delusion and the body an abode of misdeeds.

By awakening to this one is gradually released from the cycle of birth and death.

### II

To have a multitude of desires is an affliction. The cycle of birth and death — a source of great weariness — results from desire.

When desires are diminished and all action to satiate them is renounced, the mind and body are sovereign.

### III

When the mind remains unsatisfied, desires wantonly proliferate and misdeed is heaped upon delusion.

A Bodhisattva is not thus.

His thoughts are ever those of contentment; in tranquillity he accepts his lot, however poor; he keeps to the Way and indulges in no action other than the pursuit of knowledge.

### IV

Laziness and neglect result in backsliding.

Diligent and continuous effort is necessary to root out the *asavas* — desire, hatred and ignorance — and to subdue the four demons — birth, death, sickness and senility — and in order to escape from the prison of the *skandhas* and realms of sense.

### V

The ignorant are infatuated with the circle of life and death. But the Bodhisattva continually ponders the way, studying it deeply and attentive to the Teachings, that he may grow in knowledge and attain the powers of convincing speech in order to rescue all beings. Every success inspires great joy.

## VI

Constant complaints against poverty and affliction enmesh the complainer in much evil Karma.

The Bodhisattva lavishes his help on all, without distinction between those who ill treat him and those who hold him dear.

He dwells not on old wrongs nor feels hatred for evil men.

## VII

The desires of the senses are delusion, bringing calamities in their train.

Even worldly men should not become contaminated by worldly enjoyments, but should think constantly of the three garments and the earthen begging bowl – symbols of the Teaching – and form the unshakeable intention of leaving the world and cleaving to the Way in purity.

They should practise the pure life in the highest degree and show compassion to all beings.

## VIII

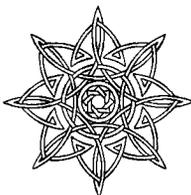
The cycle of life and death is like a raging fire attended by immeasurable sorrow.

Cultivate the Mahayana Heart and be ready to rescue all beings.

Be willing to suffer afflictions without number on their behalf, and lead them all to find joy at last.

It was by means of this awakening that the Great Ones, the Buddhas and Bodhisattvas, attained Enlightenment. Diligently following the Way, exercising compassion and knowledge, they boarded the Dharmakaya raft and sailed to Nirvana's shore. They returned to the world of birth and death to ferry others across. By these eight means, they instruct all beings and lead them to awaken to the sorrow of birth and death, to put away the desires of sense, and to cultivate the Noble Path in their hearts. If a disciple of Lord Buddha intones them, if he recites and ponders them, he will be cleansed immeasurably. He will progress towards the attainment of supreme Wisdom and the Terrace of Enlightenment. For him birth and death will be forever finished and he will abide in eternal bliss.

*Sutra of the Eightfold Awakening*





## MAHAYANA MEDITATION

OM SVASTI!

Homage to him beyond the gods, the generous Master  
Who is inseparably one with Manjusri-vajra,  
Lama Tsong-Kha-Pa, who nakedly showed  
The nature of mind, pure since the beginning.

Dream objects in the mind of one drunk with sleep,  
The horses and elephants conjured up by a magician;  
Only appearances; on those foundations,  
Nothing real; merely mental imputations.

Similarly, all things in the world and beyond  
Are simply projections of names and thoughts.  
Not even the tiniest atom exists by itself,  
Independently and in its own right.

Yet anything perceived by an ordinary being  
Whose mind is clouded by the slumber of unknowing  
Is taken as something ultimately true.  
Look at how the samsaric mind grasps.

That 'I' seen by the deluded mind,  
That way things seem to exist on their own,  
Is known by realized beings not to be.  
How important to check the mind that believes in it.

If that called 'I' actually exists and is not  
Merely a label placed upon the body and mind,  
'I' would not be related to 'my' body and mind;  
They would be like eastern and western mountains.

When one searches the 'I' in terms of cause and effect,  
And asks whether it is one with or other than the body and mind,  
The wisdom of emptiness, void as the sky, arises  
And melts the thought that grasps for ultimates.

That wisdom is the perfect view which, joined  
With relentless mindfulness, the spy of alertness  
And firm *samadhi*, transports one to the peak  
Of clear, blissful, non-conceptual meditation.

Mind thus poised and repeatedly searching,  
One gains a diamond-hard understanding,  
A weapon of one hundred unbreakable spikes,  
Which undoubtedly will destroy the mountain of ego.

During meditation, keep the mind  
Unobstructed as space;  
After meditation, regard the flow of events  
As a rainbow.  
Thus the things which so allure the world  
Are seen to be insubstantial hallucinations.

Joy and misery are dances within a dream;  
Forms and sights are a town projected by a magician.  
Sounds are like one's own voice echoed in a cave;  
Those who grasp at these things are mindless children.

Just as a reflected image distinctly appears  
When a man holds his face to a mirror,  
All things are both radiantly manifest and empty.  
For that very reason is cause and effect unailing.

Thus, abandoning the negative, increasing the good,  
Keeping one's mind tethered with the three bonds,  
Following a life-style unstained by even minor faults,  
Ultimate aims are easily and quickly attained.

This body is a pot filled with blood, pus and excrement;  
Possessions are like the honey collected by a bee;  
Friends and relatives are like strangers in shops;  
Prosperity and comfort are deceptive assassins.

This life races towards death  
Like a river pouring over a cliff;  
No one is sure to be alive even this evening  
When the grinning sun drops behind the West.

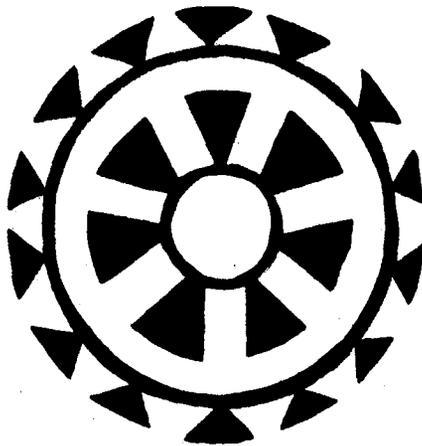
Engrossed in the dance of the eight worldly *dharmas*,  
Children of the world overlook deeper values.  
Watching them thus flounder in fantasy and delusion,  
The hearts of those like me retch and groan.

**If you wish to attain supreme, perfect enlightenment,  
Meditate day and night upon the proper attitude.  
Merely engaging the body, speech and mind in virtue  
Will not make your practice Mahayana.**

**Develop ever greater waves of enlightened thought  
And strive intently to cross over to the other shore  
Of the infinite sea of Bodhisattva deeds,  
Just as taught in the sutras and tantras of Buddha.**

**May this song on meditation upon the perfect view  
Be a dragon's roar to awaken living beings  
From the beginningless sleep of ignorance;  
May it help fulfil the endless needs of the world.**

**LOSANG KALSANG GYATSO  
THE VIIth DALAI LAMA (1708-1757)**





## STHITAPRAJNA

*Sthitaprajna* is one who has perceived the supreme reality (*Brahman*) as his self, according to Shri Shankaracharya's commentary. This description is found in shlokas 55, 56 and 57 of Chap. II of the *Gita*. In the 55th shloka we are taught the state of the initiate when he is in *karanasbarira*: "When the man is satisfied in the self alone by himself, casts off all the desires of the mind, then he is said to be *Sthitaprajna*." In the next shloka is described his condition when he is in the *sukshma* centre: "He whose mind is not distressed in calamities, in whom all longings for pleasures are lost, from whom attachment, fear and wrath have passed away, is called *sthitaprajna*." And how he departs when in physical consciousness is told in the shloka following the above: "He is *sthitaprajna* who, without attachment anywhere, on meeting with anything good or bad, neither exults nor hates."

In course of time, as the Initiate develops in an ever-increasing measure devotion and self-surrender to his *Gurudeva* and *Ishtadeva*, he receives his second initiation; and just as, after the first initiation, his physical ego becomes merely the reflection of the Divine Life, and his physical body purified and refined by the Yoga-fire becomes a vehicle fit for higher consciousness, similarly, as a result of the second initiation, his astral body becomes a perfect mirror, reflecting merely the One Life. . . . In him "not only all the lust and longings of the flesh are dead but also the recognition of the personal self is killed out and the astral has been reduced in consequence to a cipher". His astral ego is now but a reflection of the Divine Life and he realizes that his astral centre or ego and the corresponding cosmic centre are in essence one, both reflections of the One Life, and his sense of separateness between the two falls off. This astral cosmic centre is called in the *Mandukya Upanishad* the *Taijasa*, resplendent centre, and in the *Gita*, *Ahidaiva*, the substratum of all the *Devatas*.

The light of *Ischwara* which his *Gurudeva* had transmitted to him at the time of the first initiation has now by his profound devotion and renunciation been transmuted into electro-spiritual force, which is called the higher *Kundalini*, and rises upwards. It now rises from the heart into the head and there brings into full functioning all the spiritual centres in the brain which up to now it was vivifying, and it passes on to what Shri Shankaracharya calls the *dhiguba*, the cave of the intellect, the space between the brows, and there electrifies *Buddhi* into a dynamic power resulting in spiritual clairvoyance. It then merges in the great Goddess seated in the centre of the full-blown *sahasrara* (thousand-petalled lotus). And through these higher spiritual centres the Initiate subdues and controls the lower *chakras*. According to Hindu books of Yoga, there is in the brain the *sahasrara chakram*.

It is an unopened bud in the ordinary mortal and just as the lotus opens its petals and expands in all its bloom and beauty when the sun rises above the horizon and sheds his rays on the

flower, so does the *sabasraram* of the neophyte open and expand when *Isbwara* begins to pour His life into its centre. When fully expanded, it becomes the glorious seat of the Devi (*Daiviprakriti*), and sitting on this flower the great Goddess pours out the waters of life and grace for the gratification and regeneration of the human soul.

H.P. Blavatsky refers to this spiritual process in the following passage in *The Voice of the Silence* and in her notes thereon.

Let not thy 'Heaven-Born', merged in the sea of Maya, break from the Universal Parent (Soul), but let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World's Mother. Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE SOUL, the voice which filleth all, thy Master's Voice.

PANDIT BHAVANI SHANKAR



## THE WHITE ISLAND

They come from the Eternal Land,  
The White Island which never dies,  
And the waters of Their presence wash the Earth.  
Like great wells from which the thirsty drink,  
They give forth life and Truth everlasting  
And open the floodgates of the Human soul.

*Hermes*





Uttara Bhadrapada: १ G F

## THE ACTIONLESS MIND

Just as fire without fuel abides in its place,  
So the actionless mind abides in its source.  
*Manas* abides in its place when desire is true.  
When infatuated by objects of sense,  
It falls away, subjected to the effects of action.

Mind alone is *samsara*: purify it with diligence.  
You are what your mind is: a perpetual mystery!  
Mind, come to rest, cancels all actions good and bad.  
He who, serene, remains steadfast in himself, attains imperishable happiness.  
If mind, so attached to objects of sense,  
Were to be that attached to *Brahman*,  
Who would not be free from bondage?

Mind is twofold, pure and impure.  
Polluted by desire, it is impure; free from desires, it is pure.  
He who makes his mind unwavering and free  
From distraction and attachment attains mindlessness.  
He enters into the highest place.  
Keep your mind in check until dissolved in the heart.  
This is the knowledge; this, the deliverance.

*Maitrayana Upanishad*



## INWARD CONSTANCY

Feeling, whilst going about, that he is a wave of the ocean of SELF; whilst sitting, that he is a bead strung on the thread of universal consciousness; whilst perceiving objects of sense, that he is realizing himself by perceiving the SELF; and, whilst sleeping, that he is drowned in the ocean of bliss; — he who, inwardly constant, spends his whole life thus is, amongst all men, the real seeker of liberation.

SHRI SHANKARACHARYA



## THE TRUE SELF

The mind is nothing but a lot of thoughts,  
Of all these many thoughts it is the thought, "I",  
That is the root. So we can see by that  
The mind in truth is only the thought "I".

Whence, therefore, does this 'I-thought' have its birth?  
With vigilant and ever-active mind  
Seek this, and crestfallen the 'I' becomes.  
The search, itself, the quest of Wisdom is.

This search pursued till 'I' has disappeared,  
There now shines forth the 'I-I' all alone;  
The quest is finished, there's no more to seek,  
For this is truly the Infinite SELF.

This is eternally the true import  
Of the term 'I'. For in the deepest sleep  
We do not cease to be, we still exist  
Even though here, there is no sense of 'I'.

As I am Pure Existence, I am not  
The body nor the senses, mind nor life,  
Nor even ignorance, for all these things  
Are quite insentient and so unreal.

As there is not another consciousness  
To know Existence, it must follow that  
Existence must itself be consciousness.  
So we ourselves are this same consciousness.

In their real nature as Existence both  
Creatures and the Creator are the same,  
The unique Principle. In attributes  
And knowledge only is a difference found.

Realization of the SELF alone,  
Eliminating all its attributes,  
Is God-Realization of a truth,  
As it is He that shines forth as the SELF.

To be the SELF, that is to know the SELF,  
As there is no duality in SELF;  
This is Thanmaya-Nishta, or the state  
Of absolutely being That in truth.

That knowledge is true knowledge which transcends  
Knowledge and ignorance both equally,  
And this alone is truth. For there is no  
Subject or object there that can be known.

If one can only realize at Heart  
What one's true nature is, one then will find  
That it is infinite Wisdom, Truth and Bliss,  
Without beginning and without an end.

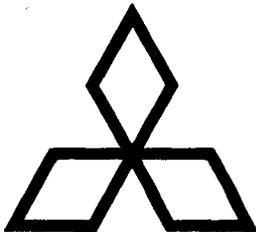
SHRI RAMANA MAHARSHI



## REBIRTH IN SPIRIT

Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss – Nirvana. Mystical Christianity teaches *self*-redemption through one's own seventh principle, the liberated Paramatma, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life.

THE MAHA CHOCHAN





*Revathi: ॐ Y E*

## **DHARMA**

**Dharma is equal, the same for all beings. For high or low or those in the middle, Dharma cares nothing.**

**So must I make my thought like Dharma.**

**Dharma regards not the pleasant. Dharma is without partiality.**

**So must I make my thought like Dharma.**

**Dharma depends not upon time. Timeless is Dharma.**

**So must I make my thought like Dharma.**

**Dharma hides not in the lofty while shunning the low.**

**Dharma bends neither upwards nor downwards.**

**So must I make my thought like Dharma.**

**Dharma abides not in the whole while avoiding the broken.**

**Dharma is devoid of superior and inferior.**

**So must I make my thought like Dharma.**

**Dharma pervades not the noble while fleeing the humble.**

**Dharma has no attachment in the fields of activity.**

**So must I make my thought like Dharma.**

**Dharma seeks not the day while holding back in the night.**

**Dharma is constancy itself.**

**So must I make my thought like Dharma.**

**Dharma loses not the chance to transform. No delay accompanies Dharma.**

**So must I make my thought like Dharma.**

**Dharma is neither scarce nor abundant. It is without measure or enumeration, and like space it neither shrivels nor grows.**

**So must I make my thought like Dharma.**

**Dharma requires no protection by guardians; all beings are guarded by Dharma.**

**So must I make my thought like Dharma.**

**Dharma seeks no refuge, for it is the refuge of all the world.**

**So must I make my thought like Dharma.**

**Dharma finds none to resist it. Irresistible is Dharma.**

**So must I make my thought like Dharma.**

**Dharma plays no favourites. Without preference is Dharma.**

**So must I make my thought like Dharma.**

**Dharma fears not the terrors of birth and death, nor does Nirvana entice it. Without misgiving is Dharma.**

**So must I make my thought like Dharma.**

*Dharmasangiti Sutra*



## THE SAGE AND SAMBARA

Without the performance of obligatory actions, no one can attain the stage of non-desire (*naishkarmya*), in which the *Yogin* rejoices. It is absolute stupidity to expect anyone to reach this end by neglecting his obligations. No one discards a boat if he has to cross the river. If one must appease hunger, he must have his food cooked either by himself or by others. So long as there is no freedom from desire, there is action, but when contentment arises all desires spontaneously disappear. Those who aim at final liberation should not turn from their duties. It is not possible for one to perform actions or to abandon them at will. To talk of relinquishing actions is to talk nonsense, because however much one may wish, one cannot abandon them. So long as there are natural conditions (*prakriti*), actions are being done, because all actions are subject to the three qualities (*gunas*) and are being done involuntarily. Mere wish to abandon obligatory actions is not going to alter the tendencies of the senses.

If you said you would do nothing, will your ears cease to hear or the eyes fail to see, will the nose lose its function, will breathing be stopped, or will the mind become free from all ideas? Will hunger and thirst disappear? Will the cycle of sleep and waking stop? Will feet refuse to move and above all, will you be free from the chain of life and death? If all this cannot stop, then what is it that you would have abandoned? It is futile to believe that one can take up or throw away actions. A man sitting in a carriage moves because he is in the carriage, though he may be himself motionless. A dry and insentient leaf moves in the sky because it is wafted up by the wind. Even a disinterested person performs actions by the force of nature and by the tendencies of the organs of action. So long as one is linked with nature (*prakriti*), his abandonment of actions is impossible. To talk otherwise is to show futile obstinacy. . . .

I shall tell you the characteristics of a man who has gone beyond all desires. He is steadfast in heart and absorbed in *Brahman* and outwardly pursues the normal worldly activities of life. He does not direct his senses towards anything; he is not afraid of the objects of senses and he does not omit to perform any obligatory action as a duty. He does not obstruct the senses while doing actions; yet he is not controlled by the tides of these senses. He is not obsessed by desires. Nor is he tainted by the blackness of delusion, just as the lotus in water does not get wet.

A Sage living in this world appears like everybody else, just as the orb of the sun reflected in water appears like the sun, even though no sun is there in reality. Because he appears like one of the common crowd, you must not assess his spiritual worth accordingly. Recognize him to be free (*mukta*) who shows these characteristics and who has put himself beyond the snares of desire. Such a *Yogin* is worthy of universal respect. I ask you to set him up as your model. Control your mind; be firm in your heart; then let the senses

freely perform their actions.

I repeat that it is not possible in life to remain free from actions and, therefore, actions have to be performed. Those that are prohibited by the Shastras must be eschewed. Do everything which is opportune and proper, but without motive for any of the results. There is a special characteristic of such action; being free from desires, it leads a man to liberation. Whosoever performs with care his own duties arising in his own condition of life certainly reaches liberation by his action.

To perform one's duties properly is in itself the highest offering. Those who pursue this path are not touched by sin. It is only when one's duties are neglected and one is inclined to do erroneous acts that one is caught in the cycle of life and death. The performance of one's duty is in itself the highest sacrifice (*yajna*) and the man who is devoted to such sacrifice is free from all bonds. The world is tied up by actions. He who allows himself to be drawn into this snare of delusion (*maya*) is bound to fail to give daily offerings.

*Dnyaneshwari*



## TATHATA

The Mind is the same as the mind of pure SELF, Nature, true *Tatbata*, Buddha-nature, Tathagata-store, Dharmakaya, the realm of dharma, and Dharma-nature.

Why is the Mind called true *Tatbata*?

All dharmas or elements of conditioned existence depend on the Mind for their being and have Mind as their substance. From this standpoint, all dharmas are illusory and imaginary, and their being is in reality non-being. By contrast with these unreal dharmas, the Mind may be called true.

Yet, even though these dharmas have no being in reality, because they originate in illusion and fancy, they nevertheless appear to be created and annihilated. But when such unreal dharmas are created, the Mind is not brought into existence, and when they are annihilated, the Mind does not perish. Uncreated, Mind is never augmented; imperishable, it is never diminished. And as it never increases or decreases, Mind is called *Tatbata*.

Concentration means knowing that all dharmas, having from the beginning no *Tatbata* of their own, are never created or annihilated by themselves, but arise as productions of illusion and imagination. They have an unreal existence. The existence of these created dharmas is, in truth, non-existence. They are only the One Mind, the substance of which cannot be differentiated. If one seizes this standpoint, then in total mental calm one can stop the flow of false ideas. This is concentration.

Insight means knowing that dharmas are neither created nor annihilated, but that they originate in and arise out of the Mind to serve an illusory and fanciful worldly purpose. They are like the illusions of dreams – seeming to exist when they do not. To know this is to attain insight.

When concentration is achieved, the Pure Mind is merged through insight with non-dual Nature and is harmoniously united with all beings as a body of one single character. When this occurs, the three Treasures – the Buddha, the Dharma and the Sangha – are fused without being dual. There is calmness, tranquillity and purity, depth, stability and quietude. The inner silence is pure and pellucid. It moves without the appearance of movement. It acts without the appearance of action. Thus it is, for all dharmas are originally the same everywhere without differentiation, and the nature of Mind is dharma. This is the root of the most profound Dharma-nature.

When insight is attained, the root of Pure Mind and the activity of the phenomenal world are manifest without obstacle, spontaneously showing forth the capability of all things pure and impure.

When there is concentration, one's mind is everywhere the same, and one is freed from the cycle of birth and death, though because of insight, one's attitudes and activities are the fruit of causation, and one does not enter nirvana.

When there is concentration, one dwells ever in Nirvana, though because of insight, one remains in the realm of birth and death.

When there is concentration, one is not polluted by the world, though because of insight, one is not restricted to the realm of silence.

When there is concentration, one attains eternal silence in the process of acting, though because of insight, one attains eternal activity within the realm of silence.

When there is concentration, one knows that the round of birth and death is the same as Nirvana, though because of insight one knows that Nirvana is the same as the round of birth and death.

When there is concentration, one knows that the cycle of birth and death and Nirvana cannot be attained simultaneously, though because of insight, one knows that transmigration is the cycle of birth and death, and the cessation of transmigration is Nirvana.





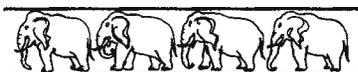
## THE ELEPHANT

The Buddha often spoke of the elephant as signifying the Bodhisattva, with his wisdom and compassion. The Bodhisattva, like the elephant, is incapable of forgetting anything which is relevant to what he needs to know. At the same time, he is suffused by supreme detachment. The Bodhisattva's eyes, like those of the elephant, are gentle and full of tenderness, gladdening all around. The Bodhisattva teaches what it is to be truly human, to be abundantly affectionate, to love generously. Just as little children can approach elephants with no fear of being hurt, so too may all men and women approach the Bodhisattva.

The elephant displays a marvellous blending of the three qualities. The elephant is tamasic; no one who sees a quiet pachyderm weighing four tons is likely to regard the animal as restless. There is a tremendous stability to the elephant. At the same time, though it is tamasic, it relishes harmless pleasures, as every child knows who has had the satisfaction of offering bananas to an elephant. Yet the elephant is proverbially patient and long-suffering, with a majestic indifference to the curiosity of passers-by. In this way the elephant indicates the enormous potential strength of soul, mind and character in every human being. Furthermore, the elephant shows the most harmonious movements, swishing its tail or swaying its trunk. When it raises its trunk, it salutes the boundless sky, its tusks ever pointing upwards.

To take an elephant's-eye view of the world is to appreciate the immensity of what is above by saluting the vastness of the sky while at the same time standing very firmly on the ground. When in motion the elephant is an enchanting sight. Bartok, commenting on a delightful passage in one of Beethoven's symphonies, said that it was like the stately yet playful movement of elephants dancing. Such music employs the bass notes of heavy instruments and at the same time conveys to intuitive listeners a quality reminiscent of those haunting times in history when great events converged. Elephants are symbolic reminders of the momentous changes that are gestating today on the globe, seminal movements which are the unacknowledged reflections of the sacrificial ideation of Bodhisattvas.

Remaining rooted in immovable contemplation upon the spaceless, the soundless, the boundless, the Bodhisattvas are motionless in mind and will, yet rhythmic and deliberate in thought and feeling. They participate in the vicissitudes of historical cycles sufficiently to understand human beings who are still captive to the bonds of matter, but at the same time they remain in a seeming state of non-activity because they have no incentive or motivation to act for the sake of results. They simply do not live for the fruits of action, and are beyond praise and blame, whilst effortlessly exemplifying the Religion of Responsibility.



RAGHAVAN IYER



*Asbvini: U B I S*

## THE CHAMBERED NAUTILUS

This is the ship of pearl, which, poets feign,  
Sails the unshadowed main, —  
The venturous bark that flings  
On the sweet summer wind its purpled wings  
In gulfs enchanted, where the Siren sings.  
And coral reefs lie bare,  
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;  
Wrecked is the ship of pearl!  
And every chambered cell,  
Where its dim dreaming life was wont to dwell,  
As the frail tenant shaped his growing shell,  
Before thee lies revealed, —  
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil  
That spread his lustrous coil;  
Still, as the spiral grew,  
He left the past year's dwelling for the new,  
Stole with soft step its shining archway through,  
Built up its idle door,  
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,  
Child of the wandering sea,  
Cast from her lap, forlorn!  
From thy dead lips a clearer note is born  
Than ever Triton blew from wreathèd horn!  
While on mine ear it rings,  
Through the deep caves of thought I hear a voice that sings: —

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!

OLIVER WENDELL HOLMES



## THE PATH OF LIFE

The little ones were to become a people,  
It has been said, in this house. . . .  
They sat in great perplexity,  
For in the first of the great divisions of the heavens  
They thought to make the abiding place of the little ones.

They sat in great perplexity,  
For in the first divisions of the heavens  
It was not possible for the little ones to abide.  
They had made their first downward soaring.

The rock that was black in colour,  
Spake to the little ones of its great age,  
Spake to them, saying: Verily, my little ones  
Shall come closely to me for protection  
As they travel the path of life.  
They shall enable themselves to see old age  
As they travel the path of life.

OSAGE BLACK BEAR CHANT



## NATURE

Being Nature herself, I do not dare to fight against her. I never open up the bosom of the earth, in search of my food, without demanding pardon, trembling, beforehand. I never strike a tree, coveting its body, without fraternal supplication to it. I am only that end of being where thought comes to flower.

CHEIKH HAMIDOU KANE



## THE LAKE OF BEAUTY

Let your mind be quiet, realising the beauty of the world, and  
the immense, the boundless treasures that it holds in store.

All that you have within you, all that your heart desires, all  
that your Nature so specially fits you for — that or the  
counterpart of it waits embedded in the great Whole, for  
you. It will surely come to you.

Yet equally surely not one moment before its appointed time  
will it come. All your crying and fever and reaching out of  
hands will make no difference.

Therefore do not begin that game at all.

Do not recklessly spill the waters of your mind in this direction  
and in that, lest you become like a spring lost and  
dissipated in the desert.

But draw them together into a little compass, and hold them  
still, so still;

And let them become clear, so clear — so limpid, so mirror-like;

At last the mountains and the sky shall glass themselves in  
peaceful beauty,

And the antelope shall descend to drink, and to gaze at his  
reflected image, and the lion to quench his thirst,

And Love himself shall come and bend over, and catch his  
own likeness in you.

EDWARD CARPENTER





*Bharani: ♀ I A*

## THE COMPANIONS OF THE WISE

Rama said: Tell me, O Sage, who are the companions of the wise man, and what is the nature of his enjoyments, whether subjective or objective, whether derived from within or from external objects?

Vasishtha replied: Our own conduct alone is our only true companion, whether innate to our nature or derived by discipline and education from others.

Our inborn good conduct is as infallible and friendly to us as the natural beneficence of our parents. Our acquired good behaviour is as mandatory upon us as the controls and restraints exercised by a faithful wife in the intricate maze of life.

A fearless course in life, a well-earned livelihood, and a well-regulated mode of living, together with a dispassionate temper and a cool mind, are replete with unrestricted ambrosial delight.

An unblemished life acquired from early youth is able to save a person from all dangers and difficulties in the world, and render him worthy of every trust and a repository of all wealth.

It is able to preserve a person from all evils, as a father prevents his sons from soiling their bodies with dust and dirt, and hinders them from all acts of wickedness.

Such a life gives a man the fervour of fire and the sweetness of flowers. It adds clarity to his mind and countenance, as sunlight brightens the face of the day.

It supports a man like a father who nurtures and nourishes his children, and protects him from every accident like a father ready to shield his children from all harm.

As fire purifies the gold from an alloy, separating out the dross that is to be rejected, so does such a life permit discrimination of what is good from what is to be shunned and avoided.

It gladdens the hearts of men with refined speech, cleansed of all vulgarity; and it is a secure repository of all laudable pursuits, like a treasury full of gold and precious gems.

As the sun never shows darkness to view, so the good man never exposes his shadow to sight. As the loving wife shows only affection to her beloved, he shows only tenderness to others.

He speaks and behaves kindly with all men, doing them only good. His words are always sweet and cooling, and never with tainted interest or selfish aim.

He is the well-wisher of men and is therefore revered by them all. He speaks smilingly to everyone with no craving for himself, and presents only the form of goodness to each and every being.

Should he meet an enemy in a contest who is ready to strike the first blow on him, he avoids it, eluding his opposer by an artifice or sleight of art and

skill.

He is the patron of gentle polite men, and a protector of women and his family. He is a sweet balm to all souls suffering from sickness and sick-heartedness.

He is especially a patron of learning and attends upon the learned; he is a servitor of venerable men and favours those who are eloquent and skilled in discussion. He is a compeer and *alter ego* to his equals in birth and descent.

He wins the favour of the princely, the noble and the liberal; and he conducts all sacrifices, acts of charity, austerities of devotion and pilgrimages by the contribution of his honest means.

He partakes of nourishing food and drink together with his friends and amongst Brahmins. Joining with his wife and children, and all the dependents and members of his household, he ever associates with the good and the great.

He abstains from all idle amusements, deeming them mere straws and causes of disease. He converses upon high themes with a view to the edification and enrichment of mankind.

In this manner he passes his time in the company of his friends and family. He is content with his own lot, and happy with whatever fortune brings him.

Rama rejoined: Tell me, O Master, who are his wives and children, and who are his friends? What are their forms and what qualities and virtues do they possess?

Vasishtha replied: Sacred ablutions and charities, religious austerities and meditation are his sons. They are all of great soul and entirely devoted to him.

His wife is named *Chandralekha*, who is like the crescent moon in appearance and whose very sight delights the eyes. She is his constant companion, always loving to him and constant in herself.

She is the joy of his heart and the dispeller of gloom from his mind by reason of her loving kindness to him. She is the delight and delighter of his soul and an ever-faithful helper unto him.

He has another consort, *Samata*, or impartiality by name. She is dear to his heart and stays by the door of his house, pleasing him by her very appearance.

She always fixes his mind on the mansions of virtue and patience. She goes ahead and guides the steps of her burdened lord to the abode of the blessed.

That strong man has another wife named *Maitri*, or friendship, whom he bears along with *Samata* — one on either side — and who advises him how to quell the enemies of his lord's rule.

She is his wise counsellor in all honourable acts, giving proof of the veracity of her advice by augmenting his wealth and helping him to be supremely honoured by men.

Being thus employed in the discharge of his duties, in the circle of his

friends, family and advisers, the wise man is always self-contented, never fretting or complaining at any person or event.

Remaining silent and calm in his mind, he is ever unmoved, like a figure in a painting, though he journeys through the mundane course of life.

He keeps dumb as a stone in fruitless discussions and feigns deafness in useless talk.

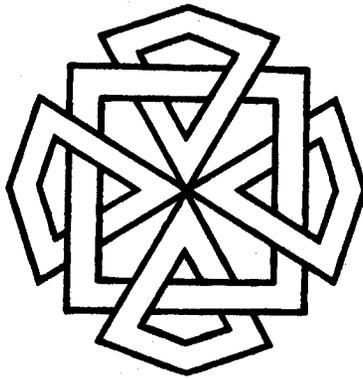
He is no more active than a corpse in any contravention of morality. But in conversations concerning the welfare and discipline of men, he is as eloquent as wise Brihaspati and as fluent as the serpent Vasuki.

When engaged in moral discourse he exposes the fallacy of sophistry. He clears all doubts in an instant by the deftness of his utterance on all subjects.

He is tolerant and magnanimous, bounteous and charitable. He is pliant and gentle, sweet in speech, handsome in appearance and esteemed for his pious deeds.

Thus is the innate character of enlightened men. Neither practice nor education can ever make a man such, just as the sun, moon and fire are bright by themselves and nothing else can make them shine.

*Yoga Vasishtha Maharamayana*





## RAJA YOGA

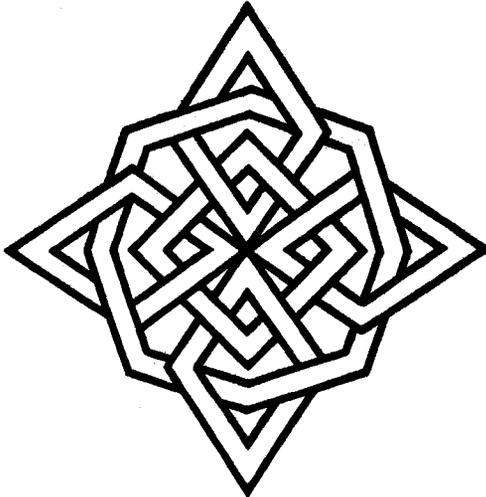
*Raja Yoga* encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed – these are the essentials of one who would rise above the ordinary level and join the “gods.” A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA states:

The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for humanity as a whole.

In short, the individual is blended with the ALL.

DAMODAR K. MAVALANKAR





## IRREVERSIBLE CHOICE

The timeless Teaching of Divine Wisdom has always had urgency for the individual, as in the days of Jesus, when he asked, "Whom choose ye this day?" A critical, ultimate, irreversible choice is involved. Now, when the opportunities are great for the whole of the human race, something has begun which will become in time a mighty stream that will nourish the earth. It will reflect the hidden fire of the Mysteries, known to those who have travelled far on the secret Path that leads to the invisible summits of enlightenment.

At the first portal of the Path, there is the fateful inscription: "Abandon hope all who enter here." Abandon hope for the petty personality, abandon hope for ambition, pride and selfish desire. Abandon hope, above all, for one's own salvation if one would enter the Path, which leads to a galaxy of Gurus, mighty men of meditation and lovers of all humanity who are wholly dedicated to the sacred goal of universal enlightenment.

They have said: *"If you wish to know us, study our philosophy. If you wish to serve us, serve our humanity. If you take one step in our direction, we will take one step in yours."*

RAGHAVAN IYER



## THE SACRED FLAME

Let me ever worship  
Those Compassionate Guardians  
Who unceasingly protect and point out  
The pathway leading to the Sacred Flame.

*Hermes*





Krittika: ☉ 0 D

## SPIRITUAL APPRENTICESHIP

The world of the seen is the shadow of the invisible and in it we serve a spiritual apprenticeship for, until the eyes of the soul are strong enough to endure the light, we move darkly through the shadow of things seeking and learning and so gathering experience – as children gather faggots in the forest – which serves as fuel to that spark of realization which sets free the unsuspected fire and thereby illuminates the spiritual perspectives of our soul's habitation. And thus it is that the great empire of experience contains its visible and invisible kingdoms and realization in one kingdom is related to realization in another in the same manner as that in which beacons kindled upon hilltops are related in one rhythmic sequence of illumination.

CLAUDE HOUGHTON



## PERSEVERANCE

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for ever more endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.

*The Voice of the Silence*

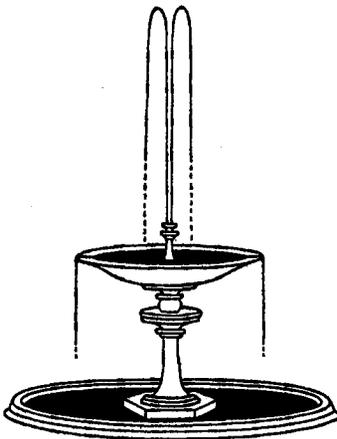


## WE ARE VESSELS

He praises me and I praise Him,  
He serves me and I serve Him.  
By my existence I affirm Him.  
As unmanifest essence I deny Him.  
He knows me, whilst I know Him naught,  
But I discover Him in contemplation.  
Where then is His Self-sufficiency,  
Since I help Him and grant Him glory?  
The Real has manifested me,  
I lend Him knowledge and manifest Him,  
Thus did the Divine Message come,  
And its meaning is fulfilled in me. . . .

We are His as has been shown.  
And We are our own as well.  
He has no other becoming save mine,  
We are His as we are through ourselves.  
I have two aspects, He and me,  
But He is not I in my I.  
In me is His theatre of manifestation,  
And we are for Him as vessels.

IBN AL-'ARABI





## GNOSIS

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric *hyponia*, or under-meaning. "The gods exist, but they are not what the *boi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."

Plotinus, the pupil of the "God-taught" Ammonius, tells us that the secret *gnosis* or the knowledge of Theosophy, has three degrees — opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own perfect" — he says in his superb Essay on the *Oversoul*.

H. P. BLAVATSKY





Robini: ) V B

## THE CITY OF RIGHTEOUSNESS

Nagasena addressed King Milinda: "O King, the Blessed One's well planned City of Righteousness is well built and appointed, well established and provisioned, well guarded and protected, and is thus impregnable to enemies and foes. If you, O King, grasp the logic and exposition of this City, you may infer the existence of the Blessed One."

When men behold a pleasing city, well planned,  
They know by inference the greatness of its founder;  
When men see the Buddha's City of Righteousness,  
They know by inference the existence of the Blessed One.

When men look upon the waves, they infer  
The vastitude and power of the world-embracing sea;  
So men may estimate the Buddha by the waves  
He set rolling through the world of gods and men.  
Ever triumphant, he assuages every grief;  
He plucked craving's dread power out of his own heart;  
He freed his devotees from the whirlpool of rebirths.  
As far as the waves of the Good Law reach and roll,  
So majestic and mighty must the Lord Buddha be.

Men, seeing massive peaks presiding aloft,  
Can estimate by inference Himalaya's wondrous height;  
When they look upon the Buddha's Mount of Righteousness,  
Steadfast, unmoved by fierce passions' raging blasts,  
Towering in grand heights of calm and peace,  
Where lust, evil and *karma* neither breathe nor live,  
Men draw the inference: "As great as is this mountain high,  
So is the mighty Hero's power upon whose word it stands."

Men discover the footprint of a king among elephants  
And judge by inference his great size.  
When they see the footprint of Lord Buddha, the elephant among men,  
Upon the path all men tread, the wise  
Trace the glory of the Buddha.

When men see all living creatures crouching in fear,  
They know the roar of the king of beasts frightens them.  
Men, seeing other teachers withdraw in trembling,  
Know a king of truth has uttered sublime words.

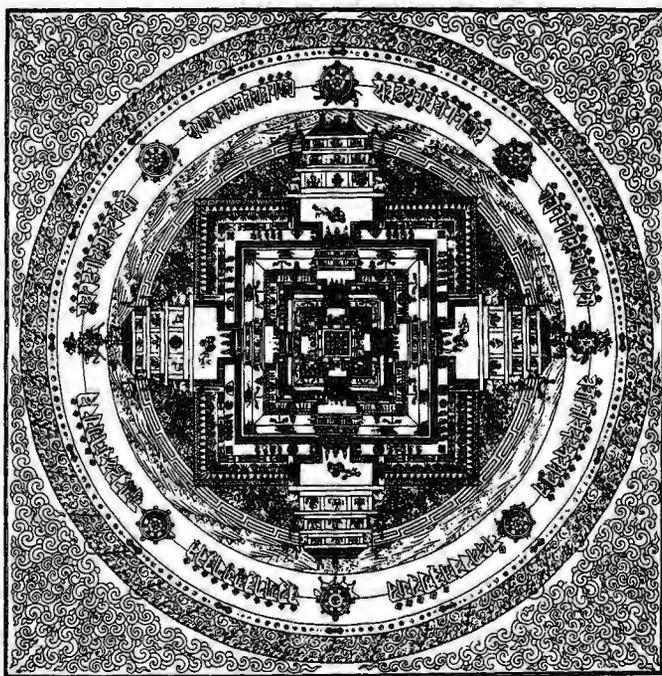
Seeing smiling earth, watered well, green with grass,

Men say, "A generous pleasing rain has fallen here";  
And when they see the multitude rejoicing in peace and blessedness,  
Men infer: "Sweet is the rain that quietened their hearts."

Men see the capacious earth, soaked, marshy with mud,  
And say, "A mighty water here broke forth."  
When they see a mighty host, once dazed,  
With the mud of wrongs, swept away in *Dharma's* flood,  
Plunged in the Good Law's wide sea, some here, some there,  
Gods and men alike, immersed in ambrosial waves,  
They may infer the greatness of the *Dharma*.

When men on a journey sense a glorious sweet perfume  
Suffusing the countryside, transporting them, they infer  
That mighty forest trees are in flower.  
Conscious of the sweet perfume of righteousness,  
Pervading the earth and the heavens,  
They may mark the presence of a Buddha of infinite greatness.

*Milindapanha*





## THE PARENT OF THE PRACTICAL

The Spiritual, it is still often said, but is not now sufficiently considered, is the parent and first cause of the Practical. The Spiritual everywhere originates the Practical, models it, makes it: so that the saddest external condition of affairs, among men, is but evidence of a still sadder internal one. For as thought is the life-fountain and motive-soul of action, so, in all regions of this human world, whatever outward thing offers itself to the eye, is merely the garment or body of a thing which already existed invisibly within; which, striving to give itself expression, has found in the given circumstances that it could and would express itself – so. This is everywhere true; and in these times, when men's attention is directed outward rather, this deserves far more attention than it will receive.

THOMAS CARLYLE



*The Emerald Table  
of Hermes Trismegistus*



## WHEN DAYLIGHT COMES

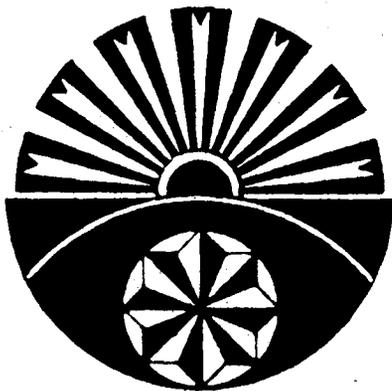
Say not, the struggle nought availeth,  
The labour and the wounds are vain,  
The enemy faints not, nor faileth,  
And as things have been, they remain.

If hopes were dupes, fears may be liars,  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers,  
And, but for you, possess the field.

For while the tired waves, vainly breaking,  
Seem here no painful inch to gain.  
Far back, through creeks and inlets making  
Comes silent, flooding in, the main.

And not by eastern windows only,  
When daylight comes, comes in the light,  
In front, the sun climbs slow, how slowly,  
But westward, look, the land is bright.

ARTHUR HUGH CLOUGH





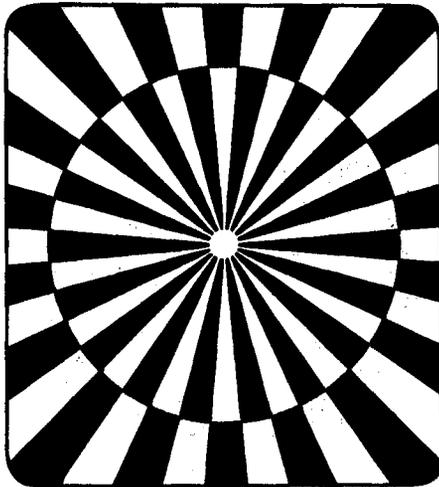
## RADICAL HEALING

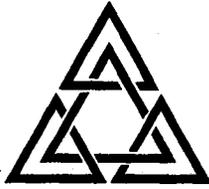
Through continuity of consciousness there is a radical healing that takes place within one's whole nature, and an authentic gain in self-respect. Like a person who late in life learns a new language and is thrilled that he can learn the alphabet and write his first sentence, so too any human being at any age can so strengthen the antaskaranic connection with the Higher Self that life takes on a new depth of meaning and expression.

It is a difficult discipline initially, but if one faithfully keeps at it in a non-strenuous way, doing it only out of love for one's fellow men and out of gratitude to one's Teachers, there will be infallible help from the Eye of Shiva and the Flute of Krishna. If the motive is to make a potent contribution to the grandchildren of one's grandchildren, and if one lets go of the mayavic tension of the personal self, then the sense of the sacred deepens until one is able to make holy resolves and charge them with a silent power for good.

That power is the light in the Divine Eye of the Logos in the Cosmos and the god in man, and it is eternally available to every humble but mature pilgrim-soul seeking the privilege of entry into the emerging family of mankind.

RAGHAVAN IYER





**SANMATI**

**CONCORD**

**THE SPIRIT OF WISDOM**

And our singing shall build  
In the void's loose field  
A world for the Spirit of Wisdom to wield;  
We will take our plan  
From the new world of man,  
And our work shall be called the Promethean.

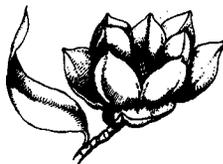
**PERCY BYSSHE SHELLEY**



**CIVILIZATION OF THE FUTURE**

East and West are no more than names. Human beings are the same everywhere. He who wants to will conduct himself with decency. . . . If we look into the future, is it not a heritage that we have to leave to posterity, that all the different races commingle and produce a civilization that perhaps the world has not yet seen?

**M. K. GANDHI**





*Mrigasbirsha: ॐ R C*

## MANASAPUJA

O Lord, my Self Thou art. My mind I liken to Thy divine consort, my vital airs to Thy followers, and my body to Thy temple. My enjoyments I regard as oblations consecrated to Thee. My sleep is a form of absorption in Thee. My wanderings are like circumambulations while my words are prayers directed to Thee. O Lord beneficent, whatsoever I do, may it all be as worship offered unto Thee.

*Sbivamanasapuja*



## THE LIFE TO COME

*In the Name of Allah, the Compassionate, the Merciful*

By the light of day, and by the fall of night, your Lord has not forsaken you, Muhammad, nor does He abhor you.

The life to come holds a richer prize for you than this present life. You shall be gratified with what your Lord will give you.

Did He not find you an orphan and give you shelter?

Did He not find you in error and guide you?

Did He not find you poor and enrich you?

Therefore do not wrong the orphan, nor chide away the beggar. But proclaim the goodness of your Lord.

*The Qu'ran*





## THANKSGIVING

In such access of mind, in such high hour  
Of visitation from the living God,  
Thought was not: in enjoyment it expired.  
No thanks he breathed, he proffered no request.  
Rapt into still communion that transcends  
The imperfect offices of prayer and praise,  
His mind was a thanksgiving to the power  
That made him; it was blessedness and love.

WILLIAM WORDSWORTH



## UPHILL

Does the road wind uphill all the way?  
Yes, to the very end.  
Will the day's journey take the whole long day?  
From morn to night, my friend.

But is there for the night a resting-place?  
A roof for when the slow dark hours begin.  
May not the darkness hide it from my face?  
You cannot miss that inn.

Shall I meet other wayfarers at night?  
Those who have gone before.  
Then must I knock, or call when just in sight?  
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?  
Of labour you shall find the sum.  
Will there be beds for me and all who seek?  
Yea, beds for all who come.

CHRISTINA ROSSETTI





*Ardra: Ω W O*

## BEAUTY EXALTED

What we have loved,  
Others will love, and we will teach them how;  
Instruct them how the mind of man becomes  
A thousand times more beautiful than the earth  
On which he dwells, above this frame of things  
(Which, 'mid all revolution in the hopes  
And fears of men, doth still remain unchanged)  
In beauty exalted, as it is itself  
Of quality and fabric more divine.

WILLIAM WORDSWORTH





## THE ROAD I MADE

I hold that when a person dies  
His soul returns again to earth;  
Arrayed in some new flesh-disguise,  
Another mother gives him birth.  
With sturdier limbs and brighter brain  
The old soul takes the road again.

Such is my own belief and trust;  
This hand, this hand that holds the pen,  
Has many a hundred times been dust  
And turned, as dust, to dust again;  
These eyes of mine have blinked and shone  
In Thebes, in Troy, in Babylon. . . .

And I shall know, in angry words,  
In gibes, and mocks, and many a tear,  
A carrion flock of homing-birds,  
The gibes and scorns I uttered here.  
The brave word that I failed to speak  
Will brand me dastard on the cheek.

And as I wander on the roads  
I shall be helped and healed and blessed;  
Dear words shall cheer and be as goads  
To urge to heights before unguessed.  
My road shall be the road I made;  
All that I gave shall be repaid.

So shall I fight, so shall I tread,  
In this long war beneath the stars;  
So shall a glory wreath my head,  
So shall I faint and show the scars.  
Until this case, this clogging mould,  
Be smithied all to kingly gold.

JOHN MASEFIELD



## A PSALM OF LIFE

Tell me not, in mournful numbers,  
Life is but an empty dream! —  
For the soul is dead that slumbers  
And things are not what they seem.

Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each tomorrow  
Find us farther than today.

Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.

In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle!  
Be a hero in the strife!

Trust no Future howe'er pleasant!  
Let the dead Past bury its dead!  
Act, — act in the living Present!  
Heart within, and God o'erhead!

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait.

HENRY WADSWORTH LONGFELLOW



## THE OPAL AND THE DIAMOND

So did I feel one warm summer day lying idly on the hillside, not then thinking of anything but the sunlight, and how sweet it was to drowse there, when, suddenly, I felt a fiery heart throb, and knew it was personal and intimate, and started with every sense dilated and intent, and turned inwards, and I heard first a music as of bells going away, away into that wondrous underland whither, as legend relates, the Danaan gods withdrew; and then the heart of the hills was opened to me, and I knew there was no hill for those who were there, and they were unconscious of the ponderous mountain piled above the palaces of light, and the winds were sparkling and diamond clear, yet full of colour as an opal, as they glittered through the valley, and I knew the Golden Age was all about me, and it was we who had been blind to it but that it had never passed away from the world.

GEORGE WILLIAM RUSSELL





*Punarvasu: ५ B G*

## **AQUARIAN AXIOMS**

**1. Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.**

**2. Harmony is the law of life, discord its shadow; whence springs suffering, the teacher, the awakener of consciousness.**

**3. To obtain the knowledge of Self is a greater achievement than to command the elements or to know the future.**

**4. Self-knowledge is unattainable by what men usually call 'self-analysis'. It is not reached by reasoning or any brain-powers.**

**5. Real Self-knowledge is the awakening to consciousness of the divine nature of man.**

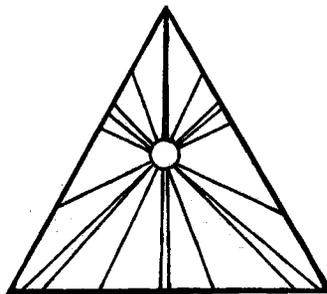
**6. Will creates intelligently; Desire blindly and unconsciously.**

**7. When desire is for the purely abstract – when it has lost all trace or tinge of 'self' – then it has become pure.**

**8. Spirituality is not what we understand by the words 'virtue' and 'goodness'. It is the power of perceiving formless, spiritual essences.**

**9. The discovery and right use of the true essence of Being – this is the whole secret of life.**

**10. You cannot build a Temple of Truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of Life.**





## THE LAW OF FELLOWSHIP

A branch cut off from its neighbour branch cannot but be cut off from the whole plant. In the very same way a man severed from one man has fallen away from the fellowship of all men. Now a branch is cut off by others, but a man separates himself from his neighbour by his own agency in hating him or turning his back upon him; and is unaware that he has thereby sundered himself from the whole civic community. But mark the gift of Zeus who established the law of fellowship. For it is in our power to grow again to the neighbour branch, and again become perfective of the whole. But such a schism constantly repeated makes it difficult for the seceding part to unite again and resume its former condition. And in general the branch that from the first has shared in the growth of the tree and lived with its life is not like that which has been cut off and afterwards grafted on to it, as the gardeners are apt to tell you. Be of one bush, but not of one view.

As those who withstand thy progress along the path of right reason will never be able to turn thee aside from sound action, so let them not wrest thee from a kindly attitude towards them; but keep a watch over thyself in both directions alike, not only in steadfastness of judgement and action but also in gentleness towards those who endeavour to stand in thy path or be in some other way a thorn in thy side. For in fact it is a sign of weakness to be wroth with them, no less than to shrink from action and be terrified into surrender. For they that do the one or the other are alike deserters of their post, the one as a coward, the other as estranged from a natural kinsman and friend.

MARCUS AURELIUS





## ACTION WITHOUT ATTACHMENT

To perform an action without attachment to the fruit does not mean without caring whether it is done well or badly. When cleaning a brass pot, or making a speech, a yogi is not to do it carelessly; with the brass he must rub evenly and vigorously, and with the speech he must prepare it with a definite structure, and speak firmly. He must not do these things badly and then say, "I did not care about the fruit." To leave the pot dull, to deliver a confused speech hesitatingly, is not doing the action at all. A pot half dirty has not been cleaned; a confused and uncertain farrago is not a speech at all. What is technically called the 'fruit' of these actions would be praise from a neighbour at the shining brass, or even a sense of self-congratulation at how well it had been done, or the applause of the audience for the speech. The test of detachment would be that when the action fails — someone upsets coffee over the pot, or the audience is hostile because they do not like what has been said — then he is not disturbed; similarly if there is success, he is not elated.

TREVOR LEGGETT



## DHARMADHATU

By the strength of my pure motivation,  
Coupled with the power of the Realized Ones,  
And the mystic force of the Dharmadhatu,  
May all the aims that we have in mind,  
That accord with the laws of Truth  
Occur without obstruction.

NAGARJUNA





*Pushya: h G F*

## DISCRETION

Dogen taught:

“Disciples should know that every person has some shortcoming. Of the weaknesses people have, arrogance is the worst. Buddhist and even secular writings warn against it. One non-Buddhist work teaches: ‘There are some individuals who are poor and yet do not curry favour, but there are few who are rich and not arrogant.’ While cautioning the wealthy against pride in oneself, it makes an important point all should carefully consider.

“For people of humble position, the thought of equalling the upper classes, much less of excelling them, is the very height of arrogance. But it is easy to warn against this obvious fault. One in the secular realm who is abundantly endowed with wealth and property and who enjoys good fortune is acknowledged by relatives and associates. Owing to the pride that accompanies such a condition, those in lower positions who see this become resentful. How can a wealthy individual be discreet, to avoid inflicting this kind of pain upon others? It is difficult to counsel a wealthy person, though he will seldom practise self-restraint. Such a person may have no intention of displaying arrogance, and yet even as he innocently discharges his own business, he arouses envy and pain amongst less fortunate people around him. To practise self-restraint here is to be discreet in respect to one’s pride. Those who think that their wealth is a well-earned reward and who are insensitive to the envy of the poor are called arrogant.

“In one non-Buddhist scripture it is written: ‘Do not pass before the door of a poor man while riding in a carriage.’ This means that even though one can afford to ride in a fine coach, one should use discretion in front of those less affluent than oneself. Buddhist Teachings support this point.

“In these times disciples and monks may think that they excel others because of their knowledge of the Teachings. Never take pride in such a thing. To call attention to the errors of those beneath you or to be critical of your seniors and peers for their misconceptions is the height of arrogance. A venerable Master has said: ‘It is all right to be defeated in front of the wise, but never seek victory in front of the foolish.’

“Even when someone misunderstands what you know to be true, you yourself fall into error if you point out the mistake. In discussing the teachings of *Bodhi Dharma*, never berate your predecessors and seniors. And take special care on those occasions when you might arouse the envy and jealousy of the unlearned and ignorant.

“When I lived at Kenninji, many people asked me about the Teachings of the Buddha. Their questions revealed their own shortcomings and misunderstanding, and yet, fully aware of the need for discretion, I discussed only the merits of the Teachings themselves. Since I did not make a point of indicating the specific mistakes of others, nothing untoward occurred. The foolish, with their deeply rooted preconceptions, would otherwise have

become angry, saying, 'You are criticizing my instructor for his shortcomings.' Because the wise individual endowed with inner understanding comprehends the meaning of *Bodhi Dharma*, he discovers his own errors and those of his Instructors without being told and he employs the necessary correctives. These things must be thoroughly understood.

"Many people in the world say: 'I heard the words of the Teacher, but they do not agree with what I think.' This perspective is mistaken. I do not know what is in their minds. Can they be thinking that the principles of the sacred Teachings are wrong if they do not agree with what they themselves believe? This is idiocy. Are the words uttered by the Teacher unsuited to their minds? If so, then why do they ask the Teacher in the first place? Do they say this on the basis of their unexamined, emotion-ridden ideas? If so, this is the product of the deluded mind that has come down from the beginningless beginning to the present.

"The key to understanding the Way is the renunciation of all conceptions of the Self that you have entertained in the past and the complete regeneration of yourself by following the sacred Teachings, even when they stand in violation of your own beliefs. This is ever the one essential to understanding the Way."

DOGEN



## THE FUNDAMENTAL LAW

Rejoice not when thine enemy faileth, and let not thy heart be glad when he stumbleth. Who can deservedly be called a conqueror? He who conquers his rancorous passions and endeavours to turn his enemy into a friend. Thou shalt not say "I will love the wise, but the unwise I will hate"; but thou shalt love all mankind. Thou shalt love thy neighbour: even if he be a criminal, and has forfeited his life, practise charity towards him in the last moments. What thou wouldst not like to be done to you, do not to others: this is *the fundamental law*.



*The Talmud*



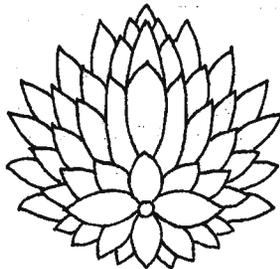
## RESIST NOT EVIL

“Resist not evil,” saith one of the Wise. He who said this knew full well his duty, and desired to convey to us knowledge. That he did not mean men to sit idly by while ignorance let slip the dogs of pain, anguish, suffering, want and murder, is surely true. That he did not mean men to kneel in puerile simulation of holiness by the roadside, while their fellow men suffer torture, wrong or abuse, is still more true. That he did not intend a man to sit silently a looker-on while that which is called evil worked its will upon others when by the lifting of a finger, perhaps, its intentions might be thwarted and annulled — is truth itself. These all would be neglect of a portion of the whole duty of man. He who taught that men should “resist not evil” desired them only to forget themselves. Men think that all things which are disagreeable to them, are evil. By resistance he meant complaint, anger and objection to or against the inevitable, disagreeable or sorrowful things of life, that come to self, and he *did not* mean man to go forth in the guise of a martyr, hugging these same penalties to his bosom while he proclaims himself thereby the possessor of the magic *pass word* (which he will never own and which is never uttered in that way): *I have Suffered*.

If men revile, persecute or wrong one, why resist? Perhaps it is evil, but so long as it affects one’s-self only, it is no great matter. If want, sorrow or pain come to one why resist or cry out? In the resistance or war against them we create greater evils. Coming to one’s-self, they should have little weight, while at the same time they carry invaluable lessons in their hands. Rightly studied they cause one to forget himself in the desire to assist others when similarly placed, and the Lotus of duty — or love for man — to bloom out of the Nile mire of life. Resist not evil, for it is inseparable from life. It is our duty to live, and accept uncomplainingly, all of life. Resist not evil, but rather learn of it all the good which in reality it only veils.

Seek in it, as well as in the gleaming good, for *the Mystery*, and there will come forth from both the selfsame form upon whose forehead is written “Duty,” which being interpreted, meaneth efforts for the good of all *other* men, and over whose heart is written: “I am my brother’s keeper.”

WILLIAM Q. JUDGE





## THY BRETHREN

This and this alone  
Is true religion —  
To serve thy brethren:

This is sin above all other sin,  
To harm thy brethren:

In such a faith is happiness,  
In lack of it is misery and pain:

Blessed is he who swerveth not aside  
From this strait path:  
Blessed is he whose life is lived  
Thus ceaselessly in serving God:

By bearing others' burdens,  
And so alone,  
Is life, true life, to be attained:

Nothing is hard to him who, casting self aside,  
Thinks only this —  
How may I serve my fellow-men?

TULSIDAS

