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FOURTH YEAR.

OBJECTS OF THE THEOSOPHICAL SOCIETY IN AMERICA.

The principal object is to form a nucleus of Universal Brotherhood without any distinctions whatever; the subsidiary objects being:

(a) The study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of such study; and

(b) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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THE DREAM OF LIFE.

DREAM, wherein the Self is mirrored, has two powers,—to extend and to envelope; enveloping the habitual self and its world, it extends a new self and life instead.

They remain only so long as the dream lasts, and are the mirror-self and the mirror-world; nor, when one has awakened from one dream, are they ever the same in another dream.

The mirror-self believes its mirror-world to be real; but the habitual-self knows them both to be unreal.

The habitual-self believes its habitual-world to be real; but the supreme Self knows them both to be unreal.

The supreme Self knows its oneness with the supreme Eternal; and sees nothing apart from the Eternal except the unreality of all else.

(From the *Vakyasudha*.)

THE LOTUS OF THE SAGE BHRGU.

Taittiriya Upanishad.

III.

INVOCATION.

OM. MAY That guard us two—teacher and pupil; may That save us two; may we two do the work with valor; may we be full of radiance; may the lesson be well learned; may no discord arise to separate us. Om. Peace; Peace; Peace.

Bhrgu was Varuna's son; he came up to his father Varuna: Master, teach me the Eternal, said he.

The world-food, the breath, the seeing, the hearing, mind, the voice,—he answered him,—That from which these beings are born, That by which when born they live, That to which they go forward and enter it completely, try to find out That for yourself,—That is the Eternal.

He brooded fervently; and, brooding fervently, he thought: the world-food is the Eternal; for it is exactly from the world-food that these beings are born; by the world-food, when born, they live; the world-food they go forward to and enter it completely. And, thinking thus, he again came up to his father Varuna: Master, teach me the Eternal, said he. The Master answered him: try to find out the Eternal for yourself by brooding fervently, for the Eternal is fervent brooding.

He brooded fervently; and, brooding fervently, he thought: the breath is the Eternal; for it is exactly from the breath that these beings are born; by breath, when born, they live; breath they go forward to, and enter into it completely. And, thinking thus, he again came up to his father Varuna: Master, teach me the Eternal, said he. The Master answered him: try to find out the Eternal for yourself by brooding fervently, for the Eternal is fervent brooding.

He brooded fervently, and, brooding fervently, he thought: mind is the Eternal; for it is exactly from mind that these beings are born; by mind, when born, they live; mind they go forward to, and enter it completely. And, thinking thus, he again came up to his father Varuna: Master, teach me the Eternal, said he. The Master answered him: Try to find out the Eternal for yourself by brooding fervently, for the Eternal is fervent brooding.

He brooded fervently, and, brooding fervently, he thought: the soul that knows is the Eternal; for it is exactly from the soul

that knows that these beings are born; by the soul that knows, when born, they live; the soul that knows, they go forward to, and enter it completely. And, thinking thus, he again came up to his father Varuna: Master, teach me the Eternal, said he. The Master answered him: Try to find out the Eternal for yourself by brooding fervently, for the Eternal is fervent brooding.

He brooded fervently; and, brooding fervently, he thought; Bliss is the Eternal; for it is exactly from bliss that these beings are born; by bliss, when born, they live; bliss they go forward to, and enter it completely.

This is that teaching of the sage Bhrgu the son of Varuna; this stands firm in the supreme holy ether. He who knows thus, stands firm. Possessing the world-food, he becomes a consumer of the world-food. He becomes mighty through offspring, flocks, radiance of the Eternal, mighty in renown.

Let him not reproach the world-food; this is the sacred vow. For the breath is verily the world-food; the body is a consumer of the world-food; in the breath the body rest firmly; in the body the breath rests firmly. Thus the world-food rests firmly in the world-food. He who knows the world-food thus resting firmly in the world-food, himself stands firm. Possessing the world-food, he becomes an eater of the world-food; he becomes mighty through offspring, flocks, radiance of the Eternal, mighty in renown.

Let him not overlook the world-food; this is the sacred vow. For the waters verily are the world-food; the fire is a consumer of the world-food; in the waters the fire rests secure; in the fire the waters rest secure; thus the world-food rests secure in the world-food. He who thus knows the world-food resting secure in the world-food, he himself rests secure. Possessing the world-food, he becomes an eater of the world-food; he becomes mighty through offspring, flocks, radiance of the Eternal, mighty in renown.

Let him magnify the world-food; this is the sacred vow. For the earth is the world-food; the shining ether is a consumer of the world-food; in the earth the shining ether rests secure. In the shining ether the earth rests secure; thus the world-food rests securely in the world-food. He who thus knows the world-food resting secure in the world-food, he becomes an eater of the world-food; he becomes mighty through offspring, flocks, radiance of the Eternal, mighty in renown.

Let him not refuse to any a part in the habitation; this is the

sacred vow. Therefore, by whatever practice, let a man gain the world-food abundantly. The world-food has been made ready for him,—thus they say. This world-food has, verily, been made ready from the head; from the head for him it is made ready. This world-food has, verily, been made ready from the middle; from the middle for him it is made ready. This world food has, verily, been made ready from the end, from the end, verily, for him it is made ready.

He who knows thus: as power, this is in the voice; as possessions, in the forward breath and downward breath; as work, in the hands; as going, in the two feet; as putting forth in the power that puts forth; these are the human names of That. Then as to the names of the shining powers: as fulness, this is in the rain; as force, in the lightning; as well-being, in the flocks; as light, in the houses of the stars; as lord of being, immortality and bliss, in the power that generates; as the all in the shining ether.

Let him draw near, saying: this is the secure resting place. He gains a secure resting place.

Let him draw near, saying: this is the mighty. He becomes mighty.

Let him draw near, saying: this is mind. He becomes possessed of mind.

Let him draw near, saying: this is the power that bends. His desires are bent before him.

Let him draw near, saying: this is the Eternal. He becomes full of the Eternal.

Let him draw near, saying: this is the Eternal's destroying power. His enemies who dwell within his house are destroyed, and the sons of his brothers who are not dear to him.

The power that is here in the spirit, and the power that is there in the sun—that power is one.

He who thus knows—on going forth from this world, he departs toward, and reaches, the self formed of the world-food;

He departs toward, and reaches, the self formed of breath;

He departs toward, and reaches, the self formed of mind;

He departs toward, and reaches, the self formed of the soul that knows:

He departs toward, and reaches, the self formed of bliss.

Passing through these worlds, possessing the world-food according to his desire, taking forms according to his desire, he dwells there, singing this song of oneness

Wonder, wonder, wonder; I am the world-food, I am the world-food, I am the world-food;

I am the eater of the world-food, I am the eater of the world-food, I am the eater of the world-food.

I am the maker of the song, I am the maker of the song, I am the maker of the song.

I am the first born of the true;

Before the shining powers, in the heart of the immortal.

He who gives me the world-food, he verily preserves me here;

I, as the world-food, destroy him who gives not the world-food.

I have perfectly become all that is;

I am full of golden light; he who thus knows—

Thus the teaching of hidden wisdom.

INVOCATION.

May That guard us two; may That save us two; may we two do the work with valor; may we be full of radiance; may the lesson be well learned; may no discord arise to separate us.

Om. Peace; Peace; Peace.

Bless us Mitra; bless us Varuna; bless us Aryaman; bless us Indra, Vrhaspati; bless us wide-stepping Vishnu. Obeisance to the Eternal; obeisance to thee, Breath; Thou art verily the manifested Eternal. I will declare thee, the manifested Eternal. I will declare the true. I will declare the real. May that guard me. May that guard the speaker. May it guard me. May it guard the speaker.

Om. Peace; Peace; Peace.

THE FOOD OF THE WORLD.

Taittiriya Upanishad, III.

THE third part of this Book of Hidden Wisdom, like the first two, thoroughly suggests to us that it is a manual or first lesson-book for students of the mysteries, or rather a series of fragments from an old lesson-book, mutilated either by the hand of time or the hand of the restrictor of knowledge. It is to be studied by the teacher and pupil together ; this is the meaning of the invocation: May That, the nameless Eternal, guard us two; may we be full of radiance; may no discord arise to keep us apart.

For there can be no teaching until the pupil has thought and lived himself into the spirit of the master ; no beginning of the teaching until the pupil finds himself already doing, though with imperfect light, the same great work that the master has already long been doing with valor and perfect wisdom.

The lesson here is the parable of an ideal teacher and his pupil ; a form of teaching used everywhere through these books, as where Death teaches Nachiketas ; where the kingly sage teaches Uddalaka ; where Uddalaka teaches his son ; where Pip-palada teaches his six pupils. The teacher, the higher Self, or one in whom the higher Self is absorbed, and brightly shining ; the pupil, the habitual self, reaching up toward the higher Self, and striving, above all things, to let no discord keep him apart from the higher Self.

Here the teacher is Varuna, the old god of the ocean of space ; the pupil, the sage Bhrgu, after whom the whole section of teaching is named. The teacher answered his appeal for wisdom thus: That from which the five outward elements are born, whereby they live, where again they return, that is the Eternal ; —try to find it out for yourself.

The pupil, following this excellent counsel, set himself to find out the Eternal for himself ; he made his thought flow outwards to the world without him, then return within him, to become conscious of its own being ; he let the Self which is wisdom do its own work in the secret place of the heart ; or, to use the quaint phrase of the old book, he brooded fervently.

The world-food, he thought, must be the Eternal ; the wonderful stuff, whatever it be, that pictorial outer things are built up of ; the substance of the sun and stars, the mountains and rivers, the sky and sea.

But the master sent him back again to learn the lesson, neither saying that this world-food, the strange substance of outward things, is the Eternal, nor that it is not the Eternal. His answer drove the pupil again within himself, and withdrawing again to the secret place of the heart, he grew to feel that that strange substance of outward things and appearances is not the all in all; that there are other powers moving this and breathing through it; or, in the words we are used to, that matter is not a reality, a thing in itself, but only the hiding place of force; that the atoms of matter are not absolute, but only centres of force. But we will keep to the old picturesque speech of Bhrgu; the world-food is not all; there is the breath that lives and breathes through the world-food; the breath must be the Eternal.

Again the Master, neither denying nor affirming, sent the pupil back to brood once more within himself. Growing more vividly conscious within, he saw that this vivid emotion and feeling of his were a greater reality even than the breath; that they were nearer to him, known at first hand, while the world-food and the breath were known only outwardly, at second hand, known only through his own vivid emotion and feeling. This vivid feeling, mind, he thought, must be the Eternal.

Again sent back by the Master, he saw that even feeling and mind are more outward than the soul within him that perceives them, and this soul that perceives, he thought, must be the Eternal.

At last, by a happy inspiration, he discovered the teaching to which the master had been leading him: Bliss is the Eternal; the Eternal is Bliss. The one reality is the Self that is Bliss, self-being, self-subsisting, self-satisfying, the fulness of all things forever. The one pain is deprivation, separation, antagonism: but in the one Self that is the All, there can be no deprivation, no separation, no antagonism, no pain; only perfect Bliss for ever.

Thus the teaching of Bhrgu; and one can hardly imagine a better and happier way of picturing the onward path of life, where each advance is marked by the appearance of a new self and a new world; not confounding and destroying the old, but transforming them, illumining them, penetrating them with a life that makes all things new.

Then follow a series of admonitions, to establish the learning soul in the right way. Let him not reproach the world-food; let him not turn back in bitter asceticism from the great outward pictorial world; for it is the garment of the Self, woven by the breath for the purposes of the Self. Let him not reject and spurn

life, but rather gladly accept and learn its admirable wealth. For the divine world-food,—the Self,—rests firmly in the outer world-food,—the pictorial universe,—and the whole of the universe is to be made radiant and breathing by the Self, till it becomes one with the Self, till nothing is but the Self.

Let him not refuse to any a part in the habitation; for all selves are his other selves; rays from the one Self that is his own truest Self.

The powers of the Self lie hid in all things, in voice, breath, hands; in cloud, lightning, fire. Let him draw near and become possessed of them. And there is the destroying power of the Self that is to destroy the enemies of the Self, deprivation and separation and antagonism; these are the enemies who dwell within his house; they are the sons of his false brothers,—the children of the lower selves of passion and hate that usurp the place of the one true Self.

When all the children of separation are destroyed, he becomes one with the Self, the Self that is the world, and dwells there, singing the song of oneness, knowing himself to be the breath within the world-food, the inventor of the game of life, the maker of the song: I am the first born of the true; born in the heart of the immortal, before the shining powers; I have perfectly become all that is; I am full of golden light.

SELF, POTENCIES, VESTURES.

The Crest Jewel of Wisdom. Shankara's Vivekachudamani: 71-150.

THE first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain.

Thereafter, the divine Word, a turning of the mind to it, a constant thinking on it by the pure one, long and uninterrupted.

Then ridding himself altogether of doubt, and reaching wisdom, even here he enjoys the bliss of Nirvana.

Then the discerning between Self and not-Self that you must now awaken to, that I now declare, hearing it, lay hold on it within yourself.

THE VESTURES.

Formed of the substances they call marrow, bone, fat, flesh, blood, skin and over-skin; fitted with greater and lesser limbs, feet, breast, trunk, arms, back, head; this is called the physical vesture by the wise—the vesture whose authority, as “I” and “my” is declared to be a delusion.

Then these are the refined elements: the ethereal, the upper air, the flaming, water, and earth.

These when mingled one with another become the physical elements, that are the causes of the physical vesture. The materials of them become the five sensuous things that are for the delight of the enjoyer,—sounds and other things of sense.

They who, fooled in these sensuous things, are bound by the wide noose of lust, hard to break asunder,—they come and go, downwards and upwards on high, led by the swift messenger, their works.

Through the five sensuous things five creatures find dissolution to the five elements, each one bound by his own character: the deer, the elephant, the moth, the fish, the bee; what then of man, who is snared by all the five?

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.

He who is free from the great snare, so hard to be rid of, of longing after sensuous things, he indeed builds for Freedom, and not another, even though knowing the six philosophies.

Those who, only for a little while rid of lust, long to be free, and struggle to reach the shore of the world-ocean,—the toothed beast of longing lust makes them sink half way, siezing them by the throat, and swiftly carrying them away.

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance. He who, soul-destroyed, treads the rough path of sensuous things, death is his reward, like him who goes out on a luckless day. But he who goes onward, through the word of the good Teacher who is friendly to all beings, and himself well-controlled, he gains the fruit and the reward, and his reward is the Real.

If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honor them forever.

He who every moment leaving undone what should be done,—the freeing of himself from the bonds of beginningless unwisdom,—devotes himself to the fattening of his body, that rightly exists for the good of the other powers, such a one thereby destroys himself.

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

For this delusion for the body and its delights is a great death for him who longs for Freedom; the delusion by the overcoming of which he grows worthy of the dwelling-place of the free.

Destroy this great death, this infatuation for the body, wives and sons; conquering it, the pure ones reach the Pervader's supreme abode.

This faulty form, built up of skin and flesh, of blood and sinews, fat and marrow and bones, gross and full of impure elements;

Born of the fivefolded physical elements through deeds done before, the physical place of enjoyment of the Self; its mode is waking life, whereby there arises experience of physical things.

Subservient to physical objects through the outer powers, with its various joys,—flower-chaplets, sandal, lovers,—the Life makes itself like this through the power of the Self; therefore this form is preëminent in waking life.

But know that this physical body wherein the whole circling life of the Spirit adheres, is but as the dwelling of the lord of the dwelling.

Birth and age and death are the fate of the physical and all the physical changes from childhood onward; of the physical body only are caste and grade with their many homes, and differences of worship and dishonor and great honor belong to it alone.

The powers of knowing,—hearing, touch, sight, smell, taste,—for apprehending sensuous things; the powers of doing,—voice, hands, feet, the powers that put forth and generate,—to effect deeds.

Then the inward activity: mind, soul, self-assertion, imagination, with their proper powers; mind, ever intending and doubting; soul with its character of certainty as to things; self-assertion, that falsely attributes the notion of “I;” imagination, with its power of gathering itself together, and directing itself to its object.

These also are the life-breaths: the forward-life, the downward-life, the distributing-life, the uniting-life; their activities and forms are different, as gold and water are different.

The subtle vesture they call the eightfold inner being made up thus: voice and the other four, hearing and the other four, ether and the other four, the forward life and the other four, soul and the other inward activities, unwisdom, desire, and action.

Hear now about this subtle vesture or form vesture, born of elements not fivefolded; it is the place of gratification, the enjoyer of the fruits of deeds, the beginningless disguise of the Self, through lack of self-knowledge.

Dream-life is the mode of its expansion, where it shines with reflected light, through the traces of its own impressions; for in dream-life the knowing soul shines of itself through the many and varied mind-pictures made during waking-life.

Here the higher self shines of itself and rules, taking on the condition of doer, with pure thought as its disguise, an unaffected witness, nor is it stained by the actions, there done, as it not attached to them, therefore it is not stained by actions, whatever they be, done by its disguise; let this form-vesture be the minister, doing the work of the conscious self, the real man, just as the tools do the carpenter’s work; thus this self remains unattached.

Blindness or slowness or skill come from the goodness or badness of the eye; deafness and dumbness are of the ear and not of the Knower, the Self.

Up-breathing, down-breathing, yawning, sneezing, the forward moving of breath, and the outward moving,—these are the

doings of the life-breaths, say those who know these things; of the life-breaths, also, hunger and thirst are properties.

The inner activity dwells and shines in sight and the other powers in the body, through the false attribution of selfhood, as cause.

Self-assertion is to be known as the cause of this false attribution of selfhood, as doer and enjoyer; and through substance and the other two potencies, it reaches expansion in the three modes.

When sensuous things have affinity with it, it is happy; when the contrary, unhappy. So happiness and unhappiness are properties of this, and not of the Self which is perpetual bliss.

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all.

Hence the Self itself is perpetual bliss,—not its are happiness and unhappiness; as in dreamless life, where are no sensuous things, the Self that is bliss,—is enjoyed, so in waking-life it is enjoyed through the word, through intuition, teaching and deduction.

THE THREE POTENCIES.

The power of the supreme Master, that is called unmanifested, beginningless un wisdom whose very self is the three potencies, to be known through thought, by its workings,—this is glamor, whereby all this moving world is made to grow.

Neither being nor non-being nor of the self of both of these; neither divided nor undivided nor of the self of both of these; neither formed nor formless nor of the self of both of these,—very wonderful and ineffable is its form.

To be destroyed by the awakening to the pure, secondless Eternal, as the serpent imagined in a rope, when the rope is seen; its potencies are called substance, force, and darkness; each of them known by their workings. The self of doing belongs to force, whose power is extension, whence the preëxistent activities issued; rage and all the change of the mind that cause sorrow are ever its results.

Desire, wrath, greed, vanity, malice, self-assertion, jealousy, envy, are the terrible works of Force, its activities in man; therefore this is the cause of bondage.

Then enveloping is the power of Darkness, whereby a thing appears as something else; this is the cause of the circling birth and rebirth of the spirit, and the cause whereby extension is drawn forward.

Though a man be full of knowledge, learned, skillful, very

subtle-sighted, if Darkness has wrapped him round, he sees not, though he be full of manifold instruction; he calls good that which is raised by error, and leans upon its properties, unlucky man that he is; great and hard to end is the enveloping power of Darkness.

Wrong thinking, contradictory thinking, fanciful thinking, confused thinking,—these are its workings; this power of extension never leaves hold of one who has come into contact with it, but perpetually sends him this way and that.

Unwisdom, sluggishness, inertness, sloth, infatuation, folly, and things like these are of the potency of Darkness. Under the yoke of these he knows nothing at all, but remains as though asleep or like a post.

But the potency of substance is pure like water, and even though mixed with the other two, it builds for the true refuge; for it is a reflected spark of the Self, and lights up the inert like the sun.

Of the potency of Substance when mixed the properties are self-respect, self-restraint, control, faith and love and the longing to be free, a godlike power and a turning back from the unreal.

Of the potency of substance altogether pure the properties are grace, direct perception of the Self, and perfect peace; exulting gladness, a resting on the Self supreme, whereby he reaches the essence of real bliss.

The unmanifest is characterized by these three potencies; it is the causal vesture of the Self; dreamless life is the mode where it lives freely, all the activities of the powers, and even of the knowing soul having sunk back into it.

Every form of outward perceiving has come to rest, the knowing soul becomes latent in the Self from which it springs; the name of this is dreamless life, wherein he says "I know nothing at all of the noise of the moving world."

The body, powers, life-breaths, mind, self-assertion, all changes, sensuous things, happiness, unhappiness, the ether and all the elements, the whole world up to the unmanifest,—this is not Self.

Glamor and every work of glamor from the world-soul to the body, know this as unreal, as not the Self, built up of the mirage of the desert.

But I shall declare to you the own being of the Self supreme, knowing which a man, freed from his bonds, reaches the lonely purity.

There is a certain selfhood wherein the sense of "I" forever rests; who witnesses the three modes of being, who is other than the five veils; who is the only knower in waking, dreaming, dreamlessness; of all the activities of the knowing soul, whether good or bad,—this is the "I;"

Who of himself beholds all; whom none beholds; who kindles to consciousness the knowing soul and all the powers; whom none kindles to consciousness; by whom all this is filled; whom no other fills; who is the shining light within this all; after whose shining all else shines;

By whose nearness only body and powers and mind and soul do their work each in his own field, as though sent by the Self;

Because the own nature of this is eternal wakefulness, self-assertion the body and all the powers, and happiness and unhappiness are beheld by it, just as an earthen pot is beheld. This inner Self, the ancient Spirit, is everlasting, partless, immediately experienced happiness; ever of one nature, pure waking knowledge, sent forth by whom Voice and the life-breaths move.

Here, verily, in the substantial Self, in the hidden place of the soul, this steady shining begins to shine like the dawn; then the shining shines forth as the noonday sun, making all this world to shine by its inherent light; knower of all the changing moods of mind and inward powers; of all the acts done by body, powers, life-breaths; present in them as fire in iron, strives not nor changes at all;

This is not born nor dies nor grows, nor does it fade or change forever; even when this form has melted away, it no more melts than the air in a jar.

Alike stranger to forming and deforming, of its own being, pure wakefulness; both being and non-being is this, besides it there is nothing else; this shines unchanging, this Supreme Self gleams in waking, dream and dreamlessness as "I," present as the witness of the knowing soul.

BONDAGE AND FREEDOM.

Then, holding firmly mind, with knowing soul at rest, know your self within yourself face to face saying, "This am I." The life-ocean, whose waves are birth and dying, is shoreless; cross over it, fulfilling the end of being, resting firm in the Eternal.

Thinking things not self are "I,—this is bondage for a man; this, arising from unwisdom, is the cause of falling into the weariness of birth and dying; this is the cause that he feeds and annoints and guards this form, thinking it the Self; the unreal,

real; wrapping himself in sensuous things as a silk-worm in his own threads.

The thought that what is not That is That grows up in the fool through darkness; because no discernment is there, it wells up, as the thought that a rope is a snake; thereupon a mighty multitude of fatuities fall on him who accepts this error, for he who grasps the unreal is bound; mark this, my companion.

By the power of wakefulness, partless, external, secondless, the Self wells up with its endless lordship; but this enveloping power wraps it round, born of Darkness, as the dragon of eclipse envelopes the rayed sun.

When the real Self with its stainless light recedes, a man thinking "this body is I," calls it the Self; then by lust and hate and all the potencies of bondage, the great power of Force that they call extension greatly afflicts him.

Torn by the gnawing of the toothed beast of great delusion; wandered from the Self, accepting every changing mood of mind as himself, through this potency, in the shoreless ocean of birth and death, full of the poison of sensuous things, sinking and rising, he wanders, mean-minded, despicable-minded.

As a line of clouds, born of the sun's strong shining, expands before the sun and hides it from sight, so self-assertion, that has come into being through the Self, expands before the Self and hides it from sight. As when on an evil day the lord of day is swallowed up in thick, dark clouds, an ice-cold hurricane of wind, very terrible, afflicts the clouds in turns; so when the Self is enveloped in impenetrable Darkness, the keen power of extension drives with many afflictions the man whose soul is deluded.

From those two powers a man's bondage comes; deluded by them he errs, thinking the body is the Self.

Of the plant of birth and death, the seed is Darkness, the sprout is the thought that body is Self, the shoot is rage, the sap is deeds, the body is the stem, the life-breaths are the branches, the tops are the bodily powers, sensuous things are the flowers, sorrow is the fruit, born of varied deeds and manifold; and the Life is the bird that eats the fruit.

This bondage to what is not Self, rooted in unwisdom, innate, made manifest without beginning or end, gives life to the falling torrent of sorrow, of birth and death, of sickness and old age.

Not by weapons nor arms, not by storm nor fire nor by a myriad deeds can this be cut off, without the sword of discernment and knowledge, very sharp and bright, through the grace of the guiding power.

He who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing soul within him pure; to him whose knowing soul is pure, a knowing of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.