

would understand the flavour as something due to seasoning or sauce, and the glory to be a mere effulgence or wide extended fame. But it was necessary to direct their minds to the fact that there is more of man than mere body, and therefore such books as *Esoteric Buddhism*, *Zanoni* and others came before them. And in Mr. Sinnett's book some division had to be adopted that Western minds could grasp until they were able to go higher. But for my part I have never understood that his book was gospel truth. The great basis of our Society would be undermined by any such doctrine, just as much as his own progress would be retarded did he fancy that the views expressed by him were his own invention. In his work he has been careful to show that his teachers hold that a comprehension of numbers is coincident with a development of certain inner senses or principles in man; and as he says that our "fifth principle" is only in germ, it must follow under the law of correspondences,—that it is impossible for the present man to grasp an equation, relating to these higher states, which includes more than five terms. The result then is that when we deal with these matters we will have to use the unknown quantity x , and leave every one who deals intellectually with the problem to his own manner of placing the different terms. Those who investigate the subject, however, by means of the inner guide, will discover upon attempting to convey their experiences to their intellect-using fellows, that it is not possible to put their hearers into complete possession of the information gained in that way. But even if both of these classes in the West are left to their own devices, many decades will pass away, and many false as well as ridiculous systems will arise, grow up and disappear, before the whole truth will be known. But if that object of our Society which calls for a demonstration of the value of the ancient Aryan philosophy and psychology is sedulously pursued, we may hope for an earlier dawn of a better day. Who then are to be foremost in this? Our brothers who now possess Hindu bodies! They are within reach of the material, they are now in bodies that have grown on Indian soil, they are charged with a debt to the great sages of the past. Let them faithfully translate those books into English, explaining the terms as nearly as possible in every case, and not go on with mere transliterations of words that do not exist for the West. Thus the power and energy of the West will be wedded to the metaphysics and spiritual inheritance of the East, while both will be saved from a greater darkness. If this is not done, the day will come when the Hindu of to-day will find that he has failed to help his Western brothers who were in reality once themselves Hindus. Mr. Subba Row can very easily—owing to his mastery of English—enlighten us all by giving us better translations, or if his time will not allow that, by inducing many Brahmans in India by whom he is held in high esteem, to act upon suggestion of his in that direction.

WILLIAM Q. JUDGE.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

BUDDHISM IN JAPAN.

THE sources of information in English about Buddhism in Japan are very scanty. Almost the only details available have to be gleaned from Mr. Bunyiu Nanjio's little book entitled "A Short History of the Twelve Japanese Buddhist Sects," an abridged translation from Japanese MSS., and it is upon this authority that the present writer relies for his information, and as the book is published in Tokyo, Japan, many of our readers may not be able to come across it.

The first introduction of Buddhism into China took place in 67 A. D. when two Indian priests, Kasyapa Matanga and Chiku Horan, arrived at the Chinese capital bearing with them an image of the Lord Buddha and some sacred books. In later times some fourteen sects were developed, now included in the two great divisions of the Blue-robe sect and the Yellow-robe sect, the latter including Lamaism.

Not until nearly five hundred years after China, in 552 A. D., did Japan become acquainted with the doctrine of Buddha. In that year the King of Kudara, one of the three divisions of Corea, presented the Japanese Emperor with an image of Buddha and some sacred books. The teachers of the Japanese were priests from Corea and China and some of the Japanese also went to China to study the doctrine.

Of the twelve principal sects of Japanese Buddhists, the first is called the Ku-Sha-Shü or Abhidharma-Kosa-Sastra sect, taking its name from the principal book of the school. This book was composed in India by Vasubandhu, who lived about nine centuries after Buddha. This sastra was translated into Chinese first in 563 A. D., and secondly in 654 A. D. In 658 A. D. two Japanese priests went to China and returned, bringing with them the translation.

The leading object of this sastra, the foundation of the Ku-Sha-Shü sect, is the driving away the idea of self (Atma) in order to reach nirvana. To enable men to do this, the votaries of this sect have arranged all things under seventy-five categories called dharmas, of which seventy-two are said to be compounded or material and three immaterial.

The seventy-two compounded things are divided into four classes.

(1.) Eleven rupas or forms: eye, ear, nose, tongue, body (the five indriyas or organs of sense), form, sound, smell, taste, touch and avignapti-rupa or unapparent form. This last is said to be formless, yet called form because its nature has some reference to speech and action but not to thought. Every action, good or bad, is followed by something within the actor, which something is nevertheless quite unapparent. This is avignapti-rupa.

(2.) Chitta, mind, also called Manas, and Vignana or knowledge. Of this there are said to be six kinds, knowledge by the eye, ear, nose, tongue, body and manas or mind. This last is also called manoraja or mind-king, "because it thinks of every object which appears before it, just as a monarch has the supreme control of every kind of affairs though the mind or thought is itself but one of the seventy-five dharmas."

(3.) Chaitta-dharmas or mental qualities. Of these there are forty-six, grouped under six heads.

(a.) Maha-bhumika-dharmas or 'qualities of great ground.' Of these there are ten: perception, name, intention, touching, desire, intelligence (mati), memory, attention, determination (adhimoksha) and self-concentration (samadhi).

(b.) Kusala-mahabhumika-dharmas or 'qualities of great ground of goodness.' There are ten of these which always accompany the mind when it is good; calmness of mind, carefulness, confidence, equanimity, shame, bashfulness, absence of covetousness, absence of anger, not hurting, and effort. Two more—wish and dislike—are sometimes added, but they are here omitted as they do not exist at the same moment.

(c.) Klesa-mahabhumika-dharmas or 'qualities of great ground of passions.' These are six in number: ignorance, carelessness, indolence, unbelief, idleness and arrogance.

(d.) Akusala-mahabhumika-dharmas or 'qualities of great ground of badness.' Of these there are two, always present in bad minds: absence of shame and absence of bashfulness.

(e.) Upaklesa-bhumika-dharmas or 'qualities of ground of secondary passions.' These are called 'secondary,' because they are not all present in the mind at the same time. There are ten of them: anger, hypocrisy, selfishness, envy, vexation, hurting, enmity, deceit, dishonesty and vanity.

(f.) Aniyata-bhumika-dharmas or 'qualities of uncertain ground.' There are eight of these: reflection, investigation, repentance, somnolence, greediness, anger, pride and doubt.

The forty-six just enumerated are mental qualities.

(4.) Chitta-viprayukta-samskaras or 'conceptions separated from the mind.' These are fourteen in number: attainment, non-attainment, commonness or that which makes living beings equal,

namelessness—"the state of one born in the Asamgnika heaven, where his mind and mental faculties rest during a hundred great Kalpas,"—attainment of namelessness by the venerable men, attainment of destruction by the heretics, life, birth, existence, decay, non-eternity, name, word, letter.

There are thus seventy-two compounded things, all of which belong to the five skandhas or collections.

The three following are the Asamskrita-dharmas or immaterial things. They are apratesamkhyā-nirodha or conscious cessation of existence, apratesamkhyā-nirodha or unconscious cessation of existence, and akasa or space.

The list of seventy-two compounded things includes "all things that proceed from a cause. This cause is karma." From it spring all things save space (akasa) and nirvana (nirodha). Since moreover the last two immaterial things—akasa and apratesamkhyā-nirodha are only capable of being understood by the enlightened, and are incomprehensible to "the wisdom not free from frailty," the object of life is the conscious cessation of existence, and through it deliverance from misery and freedom from the action of karma is to be obtained. There are, according to this doctrine, three "vehicles which help to destroy doubt and make the truth understood." Of these the Sravakas meditate on the cause and effect of everything, and, "if acute in understanding become free from confusion after three births," the Pratyekabuddhas meditate on the twelve chains of causation and strive to realize the non-eternity of the world as they gaze on falling leaves and flowers. They may become enlightened after four births; finally, the Bodhisattvas practise the six perfections and become Buddhas after countless kalpas. The six perfections are: perfect practice of alms-giving, morality, patience, energy, meditation, and wisdom.

This system, which traces all pains and sorrows to the operation of karma, and provides a way for their extinction at the expense, apparently, of individuality, reminds us of the Sankhya system as generally understood.

The second is called the Jo-jitsu-stu or Satya-siddhi-sastra sect. This sastra was the composition of Harivarman, a disciple of Kumarila-bhatta, written about nine centuries after Buddha. The work was translated into Chinese about 410 A. D. and the sect seems to have flourished in China about 630 A. D. It was introduced about this time into Japan, but is now said to be almost extinct. The 'Book of the Perfection of the Truth' contains selections from and explanations of the true meaning of the Tripitaka or Three Baskets of the Hinayana doctrine preached by Buddha. The author, Harivarman, has tried to collect all that was best in the Hinayana schools. One doctrine teaches that the idea of self is a delusive one and that it should be destroyed by meditating on the unreality of Atma and on the unreality of things or dharmas—the too kinds of emptiness. Another doctrine says that the atma or self is unreal, but the dharmas or things are real. But the doctrine of Harivarman shows that both past and future are without reality, and the present alone is real. Yet the present changes with each moment and the present state

of things seems to us to exist. This apparent existence they call "temporariness continued," there is also the "temporariness brought about by causes" and the "temporariness of comparison." To realize that all living things may be brought under one of these three kinds of temporariness is called the "emptiness of being or self." Those who do not understand these suffer the misery of transmigration, but those who understand and meditate on them will have all their passions cured. Here again atma and dharma have to be destroyed in order that nirvana may be attained.

The third is the Ris-shu or Vinaya sect. It was founded about 650 A. D. by a Chinese priest who was well versed in the Tripitaka and a strict follower of the Vinaya or discipline.

The origin of the Vinaya was the institution by Buddha of a fresh rule of discipline whenever occasion showed it to be wanted. After Buddha's entrance into nirvana several versions of the Vinaya became current among his disciples. The Chinese followed the Vinaya of the Dharmagupta school and the Japanese imported the doctrine from China.

The foundation of this doctrine is that wisdom of meditation is produced by keeping the moral precepts. Its votaries say there are three doctrinal divisions: (1) the school of True Dharma, by which Rupa or form is considered the substance of Sila or morality; (2) the school of Temporary Name, the Dharmagupta school, by which the substance of Sila is considered to be neither form nor thought; (3) the school of Complete Doctrine "by which the temporary vehicle, such as the Hinayana, is determinately understood as the means to approach the true path." This is the teaching of the Vinaya sect in Japan.

This school has also divided the whole doctrine of Buddha into three parts: (1) The doctrine of the emptiness of nature, which includes all the Hinayana teaching. (2) The doctrine of the emptiness of form, which includes all the more obvious teachings of the Mahayana. (3) The doctrine of the completion of the only knowledge, which includes all the deeper teachings of the Mahayana. These divisions have reference to the doctrines of meditation and wisdom, including the morality taught by Buddha during his whole life.

The next sect described by Mr. Bunyiu Nanjio is the Hosso-shu or Dharma Lakshana sect, *i. e.*, the sect or school that studies the nature of Dharmas or things (*i. e.*, the yoga school).

This doctrine is founded on the works of Indian Buddhists, translated into Chinese and introduced into Japan between 653 A. D. and 712 A. D.

According to the teaching of this sect the whole of Buddhist preachings are divided into three periods, *viz.*, existence, emptiness and the middle path. In the first period people erroneously believed in the real existence of their own atma or self and were hence liable to the pains of reincarnation. For such men's salvation Buddha taught that every living being was unreal, but that the dharmas or things were real.

In the second period, although people believed in the unreality of self, they yet held to the reality of things. To counteract this

error Buddha taught that the idea of the real existence of things was illusory, but men still believed in "the real emptiness of all things." To bring such persons to the knowledge of the truth Buddha finally taught the middle path—neither existence nor emptiness. According to this doctrine "invented nature (*parikalpita-lakshana*) is unreal," but "subservient nature" (*paralaukika-lakshana*) and "completed nature" (*parinishpanna-lakshana*) are both real. It is said however that these three divisions present the truth as applicable to men of different stages of spiritual receptivity.

This school teaches that there are five groups of a hundred Dharmas, "mind-kings," mental qualities, things having form, things separated from the mind, immaterial things. But though these five groups are enumerated there is in reality nothing but mind (*chitta*) only. There are eight mind-kings: eye-knowledge, ear-knowledge, nose-knowledge, tongue-knowledge, body-knowledge, mind-knowledge, soiled-mind-knowledge, and receptacle (like) knowledge. This last has three aspects: active, passive, and as being the object of false belief. "In the active sense, it hold the seeds of all things."

"In the passive, it continues, while receiving the influence of all things. As to the third meaning, it is taken as the inner self or soul by beings. It is called the principal knowledge because it holds the seeds of all things, which are produced from it accordingly. The first seven kinds of knowledge depend on the eighth. The seventh takes the 'division of seeing' or perception of the eighth as its object. The first five kinds take a part of the material world within 'the division of forming' or imagination of the eighth as their object. For the sixth, mind-knowledge, all things are its objects."

"Things which suffer constant changes of birth and death, or production and destruction, appear according to causes and combination of circumstances; but the abstract reason (mind) of the true nature of things itself is permanent and not apparent only. But, if there is no reason, no compounded things ever come to exist. In other words, if there is the reason of production and destruction, then things appear. Therefore *asamskrita-dharmas* or 'immaterial things' are those on which *samskrita-dharmas* or 'compounded things' depend." Or, as Plato said, "ideas rule the world."

Besides the eight mind-kings, there are fifty-one mental qualities, eleven 'things that have form,' twenty-four 'things separated from the mind, and six 'immaterial things.' These together make up the hundred Dharmas, also divided into the two Dharmas of matter and reason and all said to be contained in the 'only mind.'

The sect teaches that there are five divisions of the doctrine of meditation.

(1.) The knowledge of rejecting untruth and preserving truth. By this we learn to reject "invented nature" as emptiness, and to preserve the "subservient" and "completed natures" as real.

(2.) The knowledge of rejecting confusion and preserving purity. This teaches concentration and fixity of purpose and the necessity of avoiding vacillation.

(3.) The knowledge of putting away the end and arriving at the beginning. To do this we must put away perception and imagination and arrive at their beginning, the 'division of understanding.'

(4.) The knowledge of concealing inferiority and showing superiority. This teaches us to subordinate mental qualities to the mind itself.

(5.) The knowledge of rejecting forms and understanding the nature. By this we are able to arrive at 'the abstract reason that is in nature—the self-existing, natural, pure mind.'

By pursuing this course the disciple destroys the two obstacles of passions and cognisable things and obtaining the four kinds of wisdom, arrives at the highest step of bliss—paranirvana.

The Son-ron-shu or Then Sastra sect (the Madhyamika school) is so called because founded on three books; the Madhyamika-sastra or middle Book, the Sata-sastra or Hundred Books, and the Dwadasa-Nikaya sastra or Book of Twelve Gates. Since these three explain thoroughly the teaching of Buddha's whole life, the sect is also called the "Sect of the teachings of Buddha's whole life." This sect was introduced into Japan from China in 625 A. D. by the priest E-kuan who came from Corea.

The followers of the Son-ron-shu divide the whole of Buddha's teaching into two main divisions, viz., true by general consent, and absolute truth. These two divisions were intended for two classes of hearers, the astikas, those who believed in the existence of everything; and the nastikas, those who believed in the emptiness of everything.

But when Buddha entered nirvana his teachings were misunderstood and the two classes, astikas and nastikas, again came to the front, and to remove their errors these three sastras were written. The doctrine is thus summarized:

"The truth is nothing but the state when thought comes to an end. The right meditation is to perceive this truth. He who has obtained this meditation is called Buddha."

The Re-gon-shu or avatamska-sutra sect. There are said to be six different sects of this sutra. The first two sects "have been kept by the power of the Dharam or 'holding' of the great Buddhist attiras, and not written down upon palm-leaves. The third and fourth are secretly preserved in the 'dragon palace' under the sea, and not kept by the men of Jambudwipa (this world). The fifth is said to have been transmitted in India, and the sixth, the abridged text, has been translated into Chinese. The 'constant Tiet' which is not to be written down is said to be that which innumerable Buddhas are constantly preaching throughout the three ages of existence, past, present, and future. The one thought of Sakhya Muni is nothing but the truth. This truth fills up all the ten directions throughout the three states of existence. The one thought that is not separated from the truth also fills up the same sphere. While remaining in this one thought, Sakhya Muni

preaches his doctrine, so much so that all things in the ten directions throughout the three states of existence do preach at the same time. Even one Buddha does so. How much more all Buddhas constantly do the same! So, there is no means to collect their preachings completely."

This perfect sutra was preached by Buddha in the second work after his enlightenment, and it may be said to be the germ of all his teachings and to include them all. Hence it is called the "Sutra of Buddha's garland of great largeness."

It is divided into five doctrines. The first, for those of weak intellect, called the doctrine of 'smallness,' explains the four truths and the twelve chains of causation. The second, called the 'beginning,' is of two kinds—emptiness and form. The first is intended to destroy the false idea of the existence of things (dharmas), the second enjoins the practice of his discipline as a means of attaining Buddhahood. The third doctrine is called the 'end.' It speaks of the causation from the Tathagatu-garbha (Tattagata's womb) but not of the Bhuta-tattata for 'true suchness' or truth. It asserts that all can become Buddhas but not that men are of five different kinds in their nature. The fourth doctrine, 'suddenness,' teaches that when a thought does not rise, it is called Buddha. The nature or truth is not to be explained in words. If a false thought be cut off, then the true nature appears, the state of which is called Buddha. Therefore in this doctrine there is neither division nor rank. At the one thought of his great understanding, one becomes Buddha in the present body as quickly as an image appears in a mirror." The fifth doctrine is 'completeness.' It is so called because one and many are mutually joined, free and without obstacles, completing the fourth doctrine by showing the absolute freedom from all impediment of the Buddha state. It is further said that "all the virtues of the state of Buddha are not to be shown without this doctrine. It says that one destruction is equal to that of all. So, if one cut off one portion of the passions, he is said to cut off all. It also says that one practice is equal to that of all. So, if one practises one practice he is said to accomplish all. Again it says that one thought equals immeasurable kalpas. Therefore, one passes over the three Asamkhya or countless kalpas within one thought, and becomes Buddha. Thus, in the 'doctrinal division of practice and arrangement,' it speaks of the attainment of Buddhahood after passing three different births. But, in the 'division of completion and circulation,' it asserts that when one first raises his thought towards the perfect knowledge, he at once becomes fully enlightened."

The Ten-dai-shu or the sect founded on Mount Tendai in China encourages all men to practise according to their ability, the doctrines of 'completion and suddenness.' "The object of the doctrine is to make men get an excellent understanding, practise the good discipline, and attain to the great fruit of enlightenment." Three are doctrinal divisions. (1) Moral precept of completion and suddenness. (2) The action of meditation. (3) The action of vairokana. (4) The transmission of the law of Buddhiharma. There are also three precepts,

(1). The Sambhara Silu or 'Precept of good behaviour.' This precept destroys every evil, and when, by practising it, a man has put an end to passion and ignorance, he attains the state of Dharma-Kaya or spiritual body of Buddha. This is called the virtue of destruction.

(2). The precept of collecting or holding good deeds, which enjoins the practice of good works. This is called the virtue of wisdom.

(3). The precept of benevolence towards beings. This is called the virtue of benevolence.

All things are contained in these three and Buddha practised them all so that he is possessed of perfectly good qualities. Therefore it is said that "if beings receive the precepts of Buddha, they at the same time enter the state of Buddhahood." Next, meditation is enjoined in order to understand the principle of completion and suddenness. Thirdly, the action of vairakana is said to be "the doctrine of the highest yana or vehicle of the yoga or union. Those who practise the great doctrine of secrecy of the form or reason, perfect the Siddhi or success." "If they understand the meaning of the secrecy of both the form and reason, and reach the state of enlightenment, at the stage of agreement of reason and wisdom, they are quite certain to attain to Buddhahood in this present life." Fourthly, the last doctrine "requires only one thought and three rules. Those who begin this practice have to enter at once the spiritual world, and cultivate their mind, wishing to obtain the highest active power of wisdom."

The Shin-gon-shu or True Word (Mantra) sect. The doctrine of this sect is said to be "a great secret law" teaching "that we can attain to the state of the Great Enlightened, that is, the state of 'Buddha,' while in the present physical body"... "if we follow the three great secret laws regarding body, speech and thought."

According to this sect all the doctrines of Buddha may be classified in two ways. First, as the ten stages of thought, when the doctrines are considered consecutively, and secondly, as two doctrines, hidden and apparent; a division cutting the first classification across the middle. The apparent doctrine includes all the laws preached by Sakhya Muni, and those delivered when Buddha was in the Dharma-kaya or spiritual body are called the hidden doctrine. It is in fact the secret doctrine of Buddha. The ten stages of thought are the thought of beings in the ten different progressive stages.

(1) The 'different-birth-ram-sheep-thought' belongs to the narakas or dwellers in hell, the pretas or departed spirits and the lower animals. This stage is taken to apply to men who are without discernment, the slaves of appetite and so resembling beasts.

(2) The 'stupid-boy-holding-fasting-thought' is the characteristic of mankind. It compares the ignorance of common people to the state of mind of a stupid boy. The fasting is recommended to keep the body and speech from disorder. For the members of the sect this is the first stage of meditation in which the three secrets are performed. It includes the five cardinal virtues, the five relationships of Confucianism and the five precepts of Buddhism.

(3) The 'infant-boy-without-fear-thought' is the characteristic of the heavenly state. Here the ignorant are compared to an infant. To the Shin-gon-shü this is the state of gradual advance in his practice of the three secrets. It includes "the opinions of Brahminism and the ten precepts of Buddhism."

(4) The 'only-collection-without-self-thought' is the characteristic of sravakas or hearers. There is no real self within a human being. The Tripitaka of the Hinayana is included in this stage.

(5) The 'extracting-action-cause-seed-thought' is the characteristic of the Pratyekabuddhas or 'singly enlightened.' Here 'action' means passion, 'cause' means the twelve causes, and 'seed' means avidya or darkness. From this seed comes passion, and action follows with the twelve causes as a connecting link. The Pratyekabuddhas contemplate the causes of things and become enlightened. At this stage the Shin-gon-shü is in the state of meditation in which "any object is contemplated as having no nature, like an image in a mirror or the reflection of the moon in water."

6. The 'other-relation-great-vehicle-thought' is that by which, having understood that there is nothing but thought, one attains an unlimited store of compassion, and transfers beings to the other shore of Nirvana.

7. The 'understanding-thought-without-production-thought' gives the knowledge that the impure thought of passion itself is originally pure. It is the knowledge of the Masonic Acacia. In this stage the Shin-gon-shü is in the state of freedom of thought in Yoga or union.

8. The 'one-path-without-doing-thought' is the 'one suchness' in the Ten-dai sect.

9. The 'extreme-without-self-nature-thought' is the characteristic of the Kegon sect.

10. The 'secret-hidden-grave-adornment-thought' is the characteristic of the hidden doctrine. When the practiser reaches this stage "he understands the source and bottom of his own thought, and knows the secret of becoming Buddha while in the present body." This is called the true meaning of showing virtue.

The circle or Mandala of nine assemblies, containing 1061 worthies in all, is too complicated to be described here, it seems to be a sort of summary of all beings on the planes above the physical.

"The three secrets are the three actions of body, speech and thought. These are originally even and equal. Body is equal to speech, and speech is equal to thought. They all exist everywhere in the Dharma-dhatu or element of things, and are called the three secrets even and equal to all Buddhas. Speaking briefly of the form of the Dharma-dhatu, the apparent form of all things is that of the five elements; and it is the secret of body. This form or body produces sound, and it is the secret of speech. This form has the power, and it is the secret of thought. These three secrets exist in things both animate and inanimate. Therefore if the wind blows trees, if waves beat against rocks and a man moves his

limbs, speaks, or keeps silence, all are in the three secrets. But these states are understood by Buddha alone and are not approached by an ordinary man, hence they are called secrets. Buddha taught us the rules of Mudras or seals and Mantras or true words, etc., in order to cause ignorant people to unite with the state of Buddha. This is the meaning of union (Yoga)."

The attainment [of Buddhahood by one in the present body is explained in three ways. First it is said that the true form of body and thought of all living beings is the Mandala or circle. The body is the reason of the five elements, and thought is the reason of the sixth element. Thus reason and wisdom are originally complete in all living beings. This is called attainment by the present body completed in reason.

The second way is "to make the originally completed Mandala or circle opened and manifested by the power of 'adding and holding' of the three secrets."

The third way "is to reach the origin of one's own thought, obtain the Mandala, and attain to the final state of perfect enlightenment, after completing the practice of the three secrets." Except that there is no mention of any Logos this way resembles the path pointed out by Krishna in the Bhagavad Gita. It is said that these three ways are really one and the same and only differ in explanation.

The Jo-do-shu or pure land sect teaches that to reach Buddhahood the three trainings must be practised—higher morality, higher thought, and higher learning. The pure land is the Western world where Buddha Amitabha dwells. It is perfectly pure and sinless. Therefore it is called the Pure Land. Those who desire to go thither will certainly be born there, but not others. This world (Saha) on the contrary is the effect of the actions of all beings, so that men are born in it even against their own wishes. It is called the path of pain and we should not allow ourselves to become attached to it. Those who have doubts will not be born in the Pure Land.

The Zen-shu or contemplative sect takes its name from a shortened form of the Sanskrit word Dhyana or contemplation. Its votaries endeavour to know the hidden doctrine of Buddha that cannot be uttered. In short, it is the truth made apparent by one's own thought.

The Shin-shu or true sect or true sect of the Pure Land, teaches its followers that the object of life is to be born in the Pure Land of Amitabha. Its foundation is the Original Prayer of Amitabha Buddha:—"If any of living beings of the ten regions, who have believed in me with true thoughts, and desire to be born in my country, and have even to ten times repeated the thought (of my name), should not be born there, then may I not obtain the perfect knowledge."

The creed of this sect is explained as "the believing thought which follows the Original Prayer and is in correspondence with the wisdom of Buddha. This is the same as the three-fold faith enumerated in the Original Prayer, viz., the true thought, the belief, and the desire to be born in the Pure Land." These three

are one. We find our own hearts full of evil desires and passions, and that our own power is insufficient to enable us to reach Nirvana, hence we should believe in the vicarious power of the Original Prayer. With such faith practice will follow spontaneously." This sect rejects all ascetic observances and other extraneous means of grace, and allows its priests to marry. Moreover there are no spells or superstitious observances of omens among the votaries of this sect. They consider that their principles can be practised in whatever walk of life a man may be engaged, in fact they try to live as men in the world but not of the world.

The Nichi-ren-shu sect is founded on what are called the Three great secret Laws or Doctrines which include all the rules of Buddhism.

The three laws are the chief object of worship, the title of the Sutra, and the place for learning.

"The chief object of worship is the great Mandala of the ten different worlds which is the body of the original Buddha. His spiritual body (Dharma-kaya) consists of the five elements of the Dharma-dhatu of ten regions. The five skandhas or collections of the Dharma-dhatu, form the 'body of compensation' (Sambhogakaya) of this Buddha. The six organs of sense of all beings of the ten regions are the form of the 'body capable of transformation' (Nirmanakaya) of this Buddha. The three actions (of body, speech and thought) and the four dignified postures (going, remaining, sitting, lying) of all beings are his actions. The wisdom and virtue of all sages and wise men of every region and the enlightenment of all Buddhas are the supernatural powers of this Buddha. All countries of every region are his dwelling place. He is free from birth and death, even after passing through immeasurable kalpas. He is the Buddha of permanency, without beginning or end. This Buddha is called Sakhya Muni, who truly accomplished his state of Buddha in very remote times, or the 'original Buddha of three bodies that do nothing.'"

The title of the Sutra is formed of five characters that contain "the essence of the whole Sutra as well as of the holy teachings of Buddha's whole life, the principle of all things, the truth of eternity, and the secret importance of Buddha's original state and of the virtue of his enlightenment. It is quite beyond the reach of explanation and reasoning, except in so far as one may say that it is inexplicable and inconceivable. It is simply to be believed in, and not to be understood at all."

The 'place for receiving instruction in Sila or moral precepts' is explained as follows: "To keep the Sila is the most important matter of all the divisions of Buddha's doctrine, whether of the great or small vehicle, whether of the true or of the temporary. Therefore there is in the original doctrine the first true Sila which is held by Buddha permanently." The place where the Sila is kept and held is the "Pure Land of the calm Light."

"In short one should remember that his own body is the original Buddha, thought is the good law, and the dwelling-place is the Pure Land of constantly calm Light. There he should dwell in the Dharma-dhatu or 'spiritual state' of his own thought."

The sketch of which the above is a summary does not go very fully into the details of the tenets of the twelve sects. It is confessedly an imperfect work, prepared under various disadvantages, and the editor Mr. Bunyiu Nanjio tells us that he hopes to bring out a more important work on the same subject. At the same time we are thankful for even the little we have got and the editor deserves great credit for what he has done. It may interest some of our readers to know that Mr. Bunyiu Nanjio informed us, in reply to a question, that there was formerly a sect called Yamabusi in Japan, but it is believed that none of its votaries now remain.

MAURICE FREDAL.

A SELF-LEVITATED LAMA.*

THE *Theosophist* of August 1882 contains an account, translated from the *Tatwabodhini Patrika* of March 1847, of the self-levitation of a Dekkan Yogi named Sishal. The original article was illustrated with an engraving which represented the ascetic in the act of levitation, "only his right hand touching a deer-skin, rolled up in the form of a tube, and attached to a brazen rod, which was firmly stuck into a board resting upon four legs." I am not sure, but it seems to me I have heard that this Yogi had been subsequently declared an impostor. The brazen rod firmly fixed in a plank, and the rolled deer-skin, which may have concealed a stout steel arm that could be connected with a suspensory jacket hidden under the man's robe, is at all events suspiciously like the very apparatus with which our modern "Queen of the Air" is suspended in the performances of our modern conjurors. I am in a position to tell a more wonderful story than that—one of a veritable self-levitation that was free of all questionable concomitants.

For some weeks past there was stopping in my house a Lama from Tibet, a true ascetic who daily practised his Yoga and spent hours, sometimes several days together, in meditative seclusion in the room I had assigned him. At these times neither I nor any member of my family, except one servant, was allowed access to him. I had found him one morning at my door begging his food, after the custom of Buddhist religious mendicants, and liking his appearance, asked him to come in, and gave him food and lodging. My first favorable impression was confirmed by his subsequent good habits, and I became thoroughly satisfied as to his blamelessness and spirituality of life. He spoke only Tibetan, and our intercourse had to be carried on mainly by signs. The phenomenon in question occurred on the very first day of his visit, under the following circumstances. I had just taken him into the house and ordered food to be given him, when my milkman, a Bhootanese who spoke the Tibetan language, happened to call. Through him as interpreter, I asked the Lama if he possessed any *siddhis*, or psychic powers. He enquired what phenomenon I should like to witness. I replied that it would be very instructive if I could see

* The writer of this article is personally known to us as a gentleman of unimpeachable veracity, employed in an office of trust under the Government of Bengal.—H. S. O.

him rise into the air. He asked for a private room, called me in alone, shut the door, and drew the curtains before the window. Then stripping off his clothing to the *languti*, or breech-clout, he took his seat upon an *ásana*, or small board, that I had placed for him. Crossing his legs upon the thighs, close to the body—the usual posture of *padmāsana*, in Yoga—he brought the thumb of each hand into contact with the first joint of the ring-finger and, his hands against the abdomen, sat erect, turned his eyes upward, and remained for a while motionless. His next action was to work his body with a wriggling motion, at the same time drawing several very deep breaths. After the third or fourth inhalation he seemed to retain the breath in his lungs, and for a half hour was as motionless as a statue of bronze. Then a succession of nervous shiverings ran through his body, lasting perhaps three minutes, after which he resumed his state of immobility for another half hour: his eyes all the while fixed as at first. His skin was free from perspiration and all signs of exhaustion; his chest did not rise and fall in the natural way of one breathing; his body did not seem stiffened but retained its normal suppleness. I did not touch him, so I am unable to testify as to his bodily temperature or rate of pulse-beat. There was no sigh nor sound from him. Suddenly he, still retaining his sitting posture, rose perpendicularly into the air to the height of, I should say, two cubits—one yard, and then floated, without a tremor or motion of a single muscle, like a cork in still water. His expression of face was placid in the extreme, that of a rapt devotee, as described by eye-witnesses in the biographical memoirs of saints. After I had regarded him in amazement for at least a couple of minutes, I thought to myself that that was quite enough to satisfy my curiosity, and I hoped he would not give himself any more trouble on my account. At once, as though my thought had been read, he gently descended to his place on the *ásana*. He then emptied his lungs by three or four strong expirations, opened his eyes, stood up as easily and naturally as though he had done nothing extraordinary, and laughed upon noticing my signs of bewilderment. When he had resumed his clothing, the milkman was called in and the Lama bade him tell me that this sort of "common-place Siddhi" could be performed by even Lama-pupils in his Guru's monastery who were not very far advanced!

I got some facts from him in regard to the daily routine in his monastery. The monks rise, take refreshment, and are ready for work before sunrise; then study religious books until called for the principal meal, just before noon. Those who practise Yoga do not touch meat, as it interferes with spiritual development. After this more study until 5 p. m. when those who are sufficiently advanced in years practice yoga; after which to bed. Boys of eight years may be admitted, but none younger. From their entrance until they arrive at their twentieth year their attention is wholly given to study, the learning of religious ceremonies, and duties in and about the monastery. After this age the master takes them in hand for Yoga practice, which includes *pranáyam* (training of the breath), the various *ásana* (bodily postures), levitation, etc.—much the same as our Indian *Hathi Yoga*. In the monastery to

which this Lama belongs—the Lindra-povrang Lamasery, near L'hassa—there are thirteen perfect adepts, among whom are some who rise to the height of 15 feet from the ground in their self-levitations. This Lama's name is Jamyan Shirap; he is 36 years old, and entered the *goompa*—monastery—at 10 years of age. His complexion is fair, his body well proportioned and athletic, his health excellent, temperament bright and cheerful, and habits very abstemious. He says there is one Lama in his monastery who is 108 years old and who is still practising Yoga! Some of the Lamas are able to retain their breath from sunrise to sunset. When I told him that out of the 5,000 Buddhist priests of Ceylon there was not a single one, so far as I had learned, who could levitate his body, he manifested the utmost astonishment and asked what sort of monastic rules they practised.

Your readers may recollect the story told by Father Huc, the Jesuit missionary to Tibet (quoted in *Isis Unveiled*, Vol. ii, page 604) about the Superior of a Lamasery going in the astral body to confer with his Guru, who resided at another monastery distant from his own. With this in mind I asked our Lama if such a thing was known to him as possible. He replied that whenever any Lama-adept desired to converse with another at any distance, he merely threw himself into the interior condition, and would at once see and be able to talk with the other adept as easily as if they were seated beside each other upon the same mat.

SREENATH CHATTERJEE.

Postscript.—I was fortunate enough to see the Lama Jamyan Shirap twice during my recent visit to Darjiling. He personally confirmed to me, through Tashi, a Tibetan merchant residing at that station who acted as interpreter, all the particulars given by Srinath Babu in the above narrative, and my own impressions of him tally with my friend's. At my urgent request, and after satisfying him that my motive was not idle curiosity, he obligingly showed me a portion of his Yoga practice. I have seen other Yogis do their *ásans*, but none to equal this Lama in the vital energy of his exercises. Sitting in *padmāsana* he would instantaneously unfold his legs from their crossed position and spring upward to the height of a yard, and then with his legs recrossed let himself drop to the ground with full force, and immediately the feet would be crossed upon the thighs as before. This feat of agility he repeated seven times successively at intervals, varying the performance with a number of other things equally striking. It was his intention to have shown me the feat of self-levitation, but the day of our interview happened to be *Ekádasi*, the 11th day of the moon and a close fast, and he did not have the strength to do more than what he was kind enough to show me. It is evident from what he said—which was moreover confirmed by the personal testimony of the interpreter—that there are a large number of Lamas in the monasteries of Tibet who are able to exhibit the psychical phenomena peculiar to Yoga, and that, Mr. Edwin Arnold and his nihilistic Sinhalese priest-gossip to the contrary notwithstanding, there is no lack of those higher proficients commonly called "adepts."

H. S. O.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART II.

57. "Even though the phenomenal productions of Iswara¹ became dissolved at the time of the Pralaya,² who have ever got rid of conditioned existence (merely by reason of that dissolution) ?³ But, on the other hand, (there are instances of persons) who,—while even *désa*, *kála*, *déha*, and so on,⁴ continuing to exist, but *móham* alone which is *Jiva-kárya*⁵ dying away,—have purely by (the power of) that Knowledge⁶ become with life⁷ wise emancipated ones. Hence *móham* and other passions that enslave and condition⁸ (the soul) are the productions of Jivas and not at all of the Lord of Jivas.⁹

58. "Now understand how the sublime occult science, expressing itself in symbolical language, has distinguished between Jiva and Iswara: 'There is a tree called the Aswatha¹⁰ and on it dwell two rare birds. One bird there which is loved (by all) will eat the fruit of that tree and enjoy it, saying *It is delicious, It is delicious*; but the other bird there that is praised (by all) will never eat (the fruit thereof, but will only be a spectator).'

1. Iswara—Kárya.

2. At the time of the last Brahma-Kalpa. During this period all the five elements and their modifications and combinations became absorbed in Brahm.

3. Surely none have obtained liberation.

4. *i. e.*, Space, time, body, and so on, which are the productions of Iswara—which have their origin in Iswara.

5. *i. e.*, the work of the Jiva. *Móham*, which is one of the passions, is used by metonymy to denote all the passions. This word also means infatuation, ignorance or delusion.

6. "Which springs up on the death of *Móham*, &c.," is understood after Knowledge.

7. *i. e.*, even during their life-time. All activities of the Jiva ceasing, but *prána* or life alone remaining or life still animating their bodies.

8. The word in the text is *Pásam*, *i. e.*, that which binds or conditions. It is derived from *Passu*, another name for Jiva, and is the same as the 'Jagat' of the Védánta Philosophy. The purport of this stanza is this: The growth and concretion of the passions, such as lust, &c., is the work of Jivas and not of Iswara. *Bandha* or condition results from the existence and growth of the passions and *Mukti* from their destruction.

9. *i. e.*, Iswara.

10. The *Ficus religiosa* or the Arasu tree. The Commentator says that this is the Maya tree standing topsy-turvy, and its fruits are the sensual objects or *Vishayas*. The bird that eats the fruit is Jiva, and the other that does not eat is Iswara.

59. "The fools that think and say that all the sixfold hatred¹ originating from this Jiva is not the work of this one (namely, Jiva) but that it emanates from that Iswara—(these fools I say) will surely reach the infernal regions.² But only the wise one³ who holds that all the six foes originating from this Jiva are—except that they are purely the productions of this one (namely, Jiva)—not at all produced by that Iswara, (he alone I say) will certainly attain to the spotless liberation.⁴

60. "If thou dost ask:⁵ 'O, my good true Lord! if the divine Lord (namely, Iswara) is common⁶ to all, why then does He cause some to prosper and why does He frown on some (others)?' (Hear my reply:) Just as a father (smiles and frowns, according as they behave well or ill) on his children, whose soft pleasant imperfect talk and society he greatly enjoys,⁸ so he will please and gratify the good and will be in a burning passion with the wicked and punish them. But know that even His punishment dealt out with the object of making (Jivas) tread on the good path of the sciences is pure grace.⁹

1. The six hurtful propensities or the six internal foes. They are (1) *Kama*, or the general longing for all objects. (2) *Krodha*, *i. e.*, anger or hatred. This is the passion that springs up within one's breast against those that stand in the way and thwart one's desires or actually do or think of doing injury to the objects one has already acquired. (3) *Lobha*, *i. e.*, miserliness, avarice or cupidity. This is the mental *Vritti* that prevents a man from helping others who are needy with what he has acquired. (4) *Môha*, *i. e.*, sensuality or extreme attachment to the things possessed. (5.) *Mada*, *i. e.*, pride or haughtiness that comes or develops with the acquisition of wealth. (6) *Mâtsarya*, *i. e.*, envy or malice. This is the pain felt and malignity conceived at the sight of another's excellence and happiness.

2. For they will never try to extirpate the passions, they will not endeavour to free themselves from them. Rendered literally the sentence will read: "These fools will have a downward course." They will never improve in spirituality. They will become more and more material, till at last they will lose sight altogether of the spirit in them and enter the state called *Avitchi*.

3. In the previous sentence the plural 'fools' is used, while here the singular. The master thereby intends to show that a wise person is a rare being in the world.

4. *i. e.*, Will ultimately attain to *Mukta*. For he, knowing that the passions are the productions of the Jiva, which can therefore undo what it has itself done, will make efforts to shake off the shackles of passion. This will then elevate his soul and cause him to investigate the original cause of all things and to recognize his self which is in fact liberation.

5. Here as elsewhere the master reads the question that forms in the mind of the disciple before he actually expresses it in words, and thus practically shows him that *Gnânis* possess such powers. We may remember that in stanza 40 of Part II, the chela was asked, "How is it that the *Gnâni* does not possess the power of reading other men's minds, &c.?"

6. *i. e.*, Impartial. Vide stanza 55 of Part II, where the master says, "In the universe, the creation of Iswara is general or common;" *i. e.*, He does not make one thing better or worse than another.

7. Why is it that so many inequalities are observed among mankind in this world? Why are some happy and some miserable?

8. *i. e.*, Whom he loves dearly in his heart.

9. And it is not that He punishes them out of hatred or malice against individuals.

61. "O thou my son that hast cut off the fetters of *Samsara*!¹ The *Kalpaka* tree,² fire and water—these three—will respectively chase away the poverty, cold and thirst of those only that have reached them and will thus protect them. Similarly Iswara will show grace to and favour those who have approached Him;³ but will never be propitious to those that have removed themselves far away from Him. Now thou wilt reflect and understand for thyself⁴ whose faults such faults are.⁵

62. "Hear one thing,⁶ O my son! Those who,—walking in the scientific path Iswara has shown in order to benefit humanity,⁷ after having first said (that nothing can be accomplished but) by human efforts,⁸ and following close after the virtuous or *Sâdhus*,⁹

1. *i. e.*, worldly or physical affinity.

2. This is the name of one of the five miraculous trees in *Swarga* or *Indra's Paradise*. They yield whatever is desired. Sometimes this single word is used to denote all the five species. Among initiates the five trees are symbolical for the five powers acquired by *Yoga*.

3. The use of the tense here must be noted. The master explains away the inequalities observed even in births, such as the cases of those that are born with physical, mental, &c., defects, in advantageous or disadvantageous circumstances, and so on. He implies the existence of previous births, and says that one is born in good or bad circumstances according as one's actions in the previous life were good or bad. Iswara is good, just, and impartial. He does not love one individual more than another, or one nation more than another. He only rewards us according to our deserts. We are ourselves the cause of the inequalities. Christians generally deny the Law of Karma as we Aryans understand it, and a plurality of physical existences for an individual. They are therefore quite unable to satisfactorily solve the problem of inequality seen everywhere without making God a capricious, whimsical partial Being. Their ever-ready answer to such questions is "These are all the inscrutable ways of God; human reason cannot sit in judgment over His acts." But surely reason, being a function of the soul and not of the body, and the soul being the breath of God as we read in *Genesis*, can determine His acts; in other words His acts must be amenable to the act of His own breath, namely, Reason.

4. The master, it must be observed, does not say, "Thou must believe whatever I say. Thou must think as I think." He points out the way and asks him to think for himself and draw his own conclusions.

5. *i. e.*, who are responsible for those faults or defects.

6. The Commentator renders this as "Hear my promise, O my son!"

7. "Of the seven kinds of living beings, viz., *devas*, men, beasts, birds, reptiles, aquatic creatures, and immoveable things, man alone is mentioned, because he, being of *Misra-karma* and therefore experiencing both *sukha* (pleasure) and *dukka* (pain), is capable of distinguishing the two states; while *devas* are of *Punya-karma* and are heirs to enjoyments purely; and the lower five kinds are of *Pâpa-karma* and fitted for only *dukka*. Men, experiencing the two states, will estimate their state at its true value and make efforts to get rid of their conditioned existence. Hence it is said that 'Iswara has shown the path for the benefit of man.'"

8. Walking, following, forsaking, becoming wise, relinquishing, and obtaining are acts that cannot be performed without human efforts. Without these acts liberation cannot be obtained. So Iswara has said in the *Vedas* that by human efforts alone *Mukti* must be got. He has shown the way and we must walk in it.

9. We must associate with holy *Sâdhus* whose influence will tell on us. Their pure magnetism will incite in us pure virtuous thoughts and subdue our carnal nature.

and forsaking all evil propensities or *Vásana*,¹ and becoming endowed with discriminating intellect,² and relinquishing the *Máya* that has come into existence (through mental delusion), and standing firm (without going in the way of the *Manas*),³—have at last obtained *Gnánam*,—(I say the *Sanjita Karma*, the cause of) their births will die away. This is the real truth.⁴

63. "If thou dost ask 'How is *this Gnánam* to be obtained?' (I reply :) It will come and reach us by incessant investigation.⁵ If again thou dost question 'What is the nature of that investigation?' (I say :) The afore-mentioned investigation is the inquiry: Who and what is this *I* in the body consisting of *Manas*, and so on?⁶ which is *Chit*? which is *Jada*? what is the nature of the bond (or *Bandha*) in which these two⁷ unite together as one? What is Liberation?"

64. "If thou dost think and say: 'The perfection* obtained through the performance of good meritorious acts in past incarnations will surely generate *Gnánam*; if so, why this investigation?' We shall explain (it to thee). Listen now! If such good meritorious⁸ deeds are made over to *Iswara* (without referring them to self), impurity will pass away and the purification (of the heart) will ensue. Then the *Manas* will investigate and attain to *Gnánam*. Understand this."

65. "The wonderful *Karmas*⁹ that yield devotion,¹⁰ dispassion,¹¹ celestial abodes,¹² psychical powers of *Anima* and so on, austere

1. This will naturally follow the previous act and its mention will appear to be superfluous. But it is not so. Even though our association with *Sádhus* will exert on us a good influence, still if our active will does not cooperate it will be no use. When, as may sometimes happen, we are out of their sight, our evil tendencies will slowly peep out and assert themselves if we ourselves do not by a strong effort subdue them.

2. *i. e.*, becoming intelligent.

3. One of the Commentators explains this as "standing forth as *Kutasta* or *Sakshi*."

4. This sentence in Tamil conveys also the idea of "I swear to it." The purport of this stanza is: "By the *Jiva* obtaining by his own effort divine grace and then enquiring the conclusion of the *Vedanta* Philosophy through the *Guru*, knowledge will accrue, ignorance will depart, *Gnánam* will spring up, and conditioned existence will pass away."

5. *i. e.*, not carrying on investigation by fits and starts. We must always be on the alert.

6. *i. e.*, *Sukshma*, *Karana*, and *Sthula* dehas.

7. *viz.*, *Chit* and *Jada*. Ego and non-ego.

* *Punya-paripáham* or moral merit, ripening or maturity.

8. The master uses these epithets to show that one must do only virtuous acts and make them over to *Iswara* without referring them to self, and not sinful deeds. Unfortunately there are not a few apparently learned in the *Shastras* who hold that sins may be wilfully committed and still *Mukta* will ensue if only they are made over to *Iswara*.

The purport of this stanza is that virtuous deeds will not bring about *Gnánam* directly. They will only purify the heart. But on this account we must not refrain from doing good; for purification of the heart must necessarily precede investigation if the latter is to be of any service. Investigation by the mind of the nature of the universe is the direct means of obtaining wisdom.

9. Works, rituals and ceremonies.

10. *Bhakti*.

11. *Vairágya*, *i. e.*, self-abnegation, self-denial.

12. *Devachanic* states.

meditation,¹ *Yoga*,² *Dhyán*,³ *Sárúpa-Mukti*,⁴—is it impossible (for *Karmas* possessing such powers) to yield also *Gnánam* where merely mental delusion has to be expelled?⁵ Wherefore then is investigation, O holy divine Master?"

66. "If it is required to recognize persons that have disguised themselves (for the stage),⁶ hear O son! Without minutely examining and understanding their concealed nature, qualities, and other distinguishing marks,⁷ even though thou dost run about, jump, stand topsy-turvy, ascend a high pole and dance, and do many other such works,⁸ thou canst not certainly find out and know their true character.

67. "In the same way,—save that that *Gnánam* also of which the *Vedas* speak in hinting terms⁹ capable of revealing the (*Swarupa* of) *Brahm* will come solely through investigation,—even though (a person) reads and learns by heart the *Srutis* and (other) sciences,¹⁰ performs charities, such as distributing cooked food (to the poor gratuitously, &c.) and penances, (recites) mantras, (observes) the prescribed rites,¹¹ (does) *Yágnas*,¹² and whatever other things ever so much,—(the knowledge of) one knowing one's self will never accrue by these."

68. "O spotless, divine Master! Only when the shining mirror (of copper) is cleansed with the hand so as to drive off the filth, (its stain) will depart. Except thus, who in the world has ever cleansed and polished it by means of the clear bright intellect?¹³ In a similar way, without washing off the filth called ignorance by

1. *Tapa*, *nishtha*, *i. e.*, contemplation accompanied with penance. The Commentator takes this as two separate words and interprets them as *Tapas*, *i. e.*, the doing of penance with the object of securing one's desires or *Karma-Tapas*, and *Nishtha*, which is *Nishkamaya Tapas* or penance without desires.

2. The two kinds of *Yoga* are meant.

3. Contemplation of *Murthis* or of the Divine Being investing it with forms.

4. The bliss of being converted into the very form of the deity worshipped in *Dhyán*. This is inferior to *Sáyujya-Mukti*.

5. Can they not expel ignorance? What wonder that you say that *Karmas* possessing such virtue cannot endow one with wisdom, which act is nothing but the expulsion of simple ignorance!

This question, seemingly proceeding from the disciple, is inserted to show how much more powerful *Karma-bandha* must be in ordinary men, when even such an advanced *Chela* felt some reluctance to disbelieve the inefficacy of *Karmas* to give *Móksa* and found difficulty in freeing himself from mentally adhering to the fascinations of works.

6. Where they assume the tone, language, marks, costume and all other peculiarities of the historic or dramatic personages whose part they play.

7. *i. e.*, by associating and constantly moving intimately with them.

8. *Karmas*. The Master here refers to the many practices of *hata-yoga*.

9. By *Lakshana*, or by giving some of the attributes of *Brahm* which cannot be completely expressed in words.

10. As many so called *Vedantis* presume.

11. *i. e.*, *Acharas*.

12. Sacrifices; oblations.

13. *Buddhi*, *i. e.*, Reason or intelligence. "A metallic mirror that has become rusty will not become clear unless physical labour is spent on it. So I think ignorance will not be got rid of and *Gnánam* shine forth unless virtuous deeds and meritorious rites and ceremonies be performed. When this is so, how can ignorance pass away by *Gnánam* which is only an idea formed in the mind?"

rituals and ceremonies, how can it pass away simply through Gnánam conceived in the mind? Graciously tell me this."

69. "In the (copper) mirror, O my son! the rust² is real stain, because it is natural (to copper). But the black hue in the crystal has not grown³ there naturally; it is only *árópa*.⁴ Therefore if we want to get rid of the stain of the (copper) mirror, practical physical work is necessary. But to see that the dark colour in the crystal is merely *árópa*, the mind alone will suffice.

70. "Just so here. (The appearance of) these three (qualities), namely, *Asat*, *Jada*, and *Dukka* in Sachchidánanda⁵ (Brahm or *Atma*), is the illusion brought about by Maya that stays (in Brahm like *Chalana* or the property of motion in the air). Except this, they are not at all inherent realities. *Karmas* (i. e., rituals and ceremonies) will not counteract the ignominious ignorance, but will rather befriend it.⁶ But the pure exalted *Gnánam* alone is the fire that burns up the ignorance which is (of the form of) *Karmas*.

71. "He who has forgotten the things he has placed somewhere in the house, though he may weep for a hundred years, (will never recover them simply by the act of weeping). They will reach him only when he recollects them by reflecting (on the circumstances under which they have been lost). So here though exalted rituals and ceremonies are performed for a hundred *Yugams*,⁷ can this stainless *Atma* be discovered unless we see and recognize it by our intelligence which destroys the damaging wretched self-oblivion?⁸ No; it can never be found out."

1. In ancient days metallic mirrors were more common than crystal ones. The disciple derives his analogy, for his opinion, from the metallic copper mirror which has ever to be cleaned in order that it may reflect images properly; while the Master establishes his theory by taking the crystalline mirror and pointing out that the copper mirror to which rust is natural cannot be compared to *Atma*, to which the three stains or *malams* are not inherent.

2. The verdigris that is formed in copper.

3. The passage, if literally rendered, would be "In the crystal, the black hue has not darkened there naturally."

4. i. e., adventitious or fictitious. It is only an extraneous growth or addition. Com. "The pupil thinks that impurity and ignorance are one and the same thing; and therefore holds that *Karma* or physical work alone is sufficient to destroy the two. But the Master says that they are different, and that impurity is removed by *Karma* and ignorance by investigation or discriminating knowledge. The growth of the feeling of exhaustion in actions of merit and demerit, i. e., to feel that they are useless and to renounce them after having performed them long, is the removal of impurity; while the passing away of the false notion of taking a thing for what it is not, i. e., of considering the ego to be non-ego is the removal of ignorance." "To purify the heart meritorious deeds are necessary; and these must be performed many times. But to drive out the illusion of the mind, decisive investigation once is sufficient."

5. i. e., *Sat* (being), *Chit* (intelligence) and *Ananda* (bliss). Through *Agnánam* or ignorance, *Sat* appears as *Asat*, *Chit* as *Jada*, and *Ananda* as *Dukka*.

6. i. e., *Gnánam*, and not *Karma*, is the direct opposite of ignorance.

7. Ages.

8. It is by one's self that one forgets one's self. Hence it is by one's self that one must recollect one's self. Rituals and ceremonies are quite unnecessary.

72. "O bountiful Master! why do the same Vedas, that declare (in the *Gnána-kánda*) that wisdom alone is what affords bliss, lay down in the *Karma-kánda* that by good, bad and mixed (*Karma* respectively) will be borne *Devas*, trees and lower animals, and men; and that the performance of duties (in accordance with) the rules prescribed for each caste is by itself bliss?¹ Graciously tell me the reason for such an enactment."²

73. "Like the merciful mother who, feeling anxiety for the child that has become ill owing to its eating mud daily³ and keeping strong bitter medicines concealed (in one hand behind her back), holds out sweet-meats (in the other hand) before (the child in order to allure it to her)⁴ and calls it, the open text (of the Vedas) will say 'Perform the duties of the household! perform rites and sacrifices! this is very good!'⁵ But their intention is quite different. Those who have a longing for *Swarga*⁶ do not and cannot understand that truth.

74. "It is only natural to *Jivas* to enjoy and embrace whatever is seen as capable of giving enjoyment.⁷ Will the *Agamas** then

1. i. e., will yield bliss.

2. The Vedas declare in the *Karma-kánda* that the performance of ceremonies alone will procure bliss, and in the section on *Gnánam*, that *Gnánam* alone will afford bliss. But you have said that by rituals and ceremonies *Móksham* cannot be obtained. Why then do the Vedas say so? Which of the two statements am I to determine to be true?

3. Children in this country have a peculiar taste for mud, ashes, &c., and by eating them bring on themselves disease.

4. So that it may not run away from her.

5. "In order to bring men within their power. The period of eating mud is childhood. So the period of desiring sense-objects is the period of ignorance. The disease brought on by eating mud is jaundice, &c. So the disease brought on by longing for sense-objects is incarnate existences. Like exhibiting sweet-meats is holding out the pleasures of *Devachanic* states. Like the medicine that can cure jaundice, &c., is *Gnánam* that can cure births. The human mother showing the sweet-meats to the child is the mere word; while her concealing the medicine in order to administer it to the child when it comes within her power by the hopes held out, is the real intention. So the Vedic mother holding forth the pleasures of *Swarga* is this mere word; but that everything must be renounced is the real intention. If the medicine be first shown, the child will run away and will not come to her and be cured. So if *Gnánam*, the Vedic medicine, be first shown, people will wander away for it precribes a certain diet, viz., renouncement, and they will not place themselves within the power of the Vedas and obtain eternal bliss. Just as the child that appears to find pleasure in eating mud that does it harm cannot know the intention of the mother, namely, that medicine must be taken for the disease already brought on, and that the practice of mud-eating in future must be given up, so people who indulge in sensual pleasures cannot understand the real intention of the Vedas, namely, that *Gnánam* must be obtained for destroying *Karma* developed hitherto, and that craving for worldly objects must cease."

6. i. e., the pleasures of *Devachanic* states.

7. This may also be rendered "It is only natural to *Jivas* abounding in enjoyments to enjoy and embrace whatever they see." It is only by the mind externalizing, that the *Jiva* has sprung up. If the mind do not take cognizance of phenomena or the outward world, there can be no *Jiva*. Hence the Master's statement that it is natural to *Jivas* to enjoy and embrace whatever is seen. Just as a restive horse must be left to its own way, though not completely, before it is brought to a perfect stand-still, so the Vedas taking into consideration the tendency of the *Jiva*, leave him apparently to

ordain what is quite natural? Do they not know so much?¹ Surely no one need order: 'O crow, grow black! O fire, burn! O Margosa, taste bitter! O thou swift wind, move!'

75. "If thou dost wish for toddy² and flesh, perform sacrifices;³ if thy mind indulge in sexual passion, cohabit with thy wedded wife.⁴ (Thus say the Vedas) knowing that, if told so, this (Jiva) will not touch all the rest. Thus the general tenour of the Vedas is towards rejecting. Their real intention is (that the Jiva should) renounce all. But if thou dost ask 'What is this law enjoining (on us those acts, I tell thee :) It is only a relative rule⁵ and not at all absolute law.

76. "Behold, the Sruti that has first said, 'Take toddy and flesh'⁶ then declares 'smell them!' Notice the rule that says 'desire sexual union only with the object of begetting a son.'⁷ Notice there is not the least dispraise to the Sanyási who has renounced even this and to the Naishtigavan!⁸ Knowing and reflecting on all this, thou shalt abandon all attachments to *Karmas* and obtain Ananda (by Gnánam)."

77. "The method—namely, that *Karmas* (or works) and ignorance⁹ which is (of the form of) the phenomenal universe are both allies—can be admitted. But, O Divine Master! if it is true that that ignorance which is (of the form of) many¹⁰ and Gnánam (which is One) are foes,¹¹ is it possible also for this ignorance¹² to associate

have his own way, nevertheless exercising all the while some check over him by prescribing rules for his conduct before ordering him to renounce everything completely. This is their device to redeem the Jiva to their own way.

* Divine sciences. Holy scriptures.

1. *i. e.*, so much as to refrain from ordering Jivas to do what they naturally do. Is their ignorance so great?

2. Including all intoxicating liquors.

3. And then drink toddy and eat animal food.

4. First marry a wife and embrace her. Do all these only if thy mind desire them; otherwise refrain from them. But have no indiscriminate intercourse with the other sex and take no toddy or flesh always and ever.

The Karma-kanda contains the divine device to make men free themselves gradually from all attachments to worldly objects.

5. *Púrva-niyama* or a rule that is not absolute and for all and every body.

6. That is quite sufficient. Do not drink toddy or eat flesh.

7. And not with the object of merely gratifying sexual appetite. The Vedas say first 'Do this, do that, generally in order to bring the Jiva within their power.' They next declare, 'Do not do so actually, but only smell them, &c.,' in order that the Jiva may free himself from attachment.

8. *i. e.*, who, though married, has renounced all desire for begetting a son and therefore of sexual union.

9. *i. e.*, a Brahmachari or one who observes the vows of celibacy. One who being a celibate devotes his time to divine study. The Vedas speak very highly of these two.

10. *i. e.*, Agnánam.

11. *i. e.*, which exhibits the universe as many different things.

12. As you have said in the last sentence of stanza 70.

itself with spotless Gnánam like the spot in the moon¹ and to call for these creations?"²

78. "*Jyoti-gnánam*³ is of two kinds, namely, *Swarúpa-gnánam*⁴ and *Vritti-gnánam*.⁵ *Swarúpa-gnánam* itself will appear as *Vritti-gnánam*—it is in fact no other than that, O my son!⁶ *Swarúpa-gnánam* is not the foe of ignorance;⁷ thou hast seen that in Sushupti.⁸ *Vritti-gnánam* will consume the ignorance⁹ that is in *Swarúpa-gnánam*.

79. "But if thou dost ask: 'if that same *Swarúpa-gnánam* which in Sushupti is incapable of consuming the bellows,⁹ namely,

1. Just as there is always a *kálangam* or dark spot in the disk of the pure bright moon.

2. The disciple says: "I think it is not possible for two foes to work together in harmony. Yet such is apparently the case. It is through ignorance or *agnánam* that the phenomenal universe has come into existence, and even in that ignorance there is intelligence or consciousness which perceives. If there be pure ignorance, we should not cognize the world, for can a blind man see and distinguish objects? Nor should we see anything but self if there be mere intelligence. Hence my inference is that in our ordinary cognition of the universe, these two, namely, ignorance and intelligence, go together. Therefore these two cannot in my humble opinion be foes. But you have been telling me that Gnánam or consciousness is the direct enemy of ignorance. I therefore ask you if it is possible for two opponents to make common cause with each other and work together in union."

3. This literally means effulgent wisdom. It is the splendour or the Light of the Logos.

4. *Swarúpa* means form or resemblance. Hence the term means that which is like wisdom but which is not the actual wisdom. This is the ordinary consciousness that we possess. It is only a reflection or resemblance of the Absolute Wisdom. When the Light of the Logos pierces and penetrates through the curtain-like *Maya* or ignorance, the mere brightness on the other side of the curtain is this *Swarúpa-Gnánam*. It is in fact the irradiance of light on the other side of the screen.

5. *Vritti* here is the mental or intellectual *Vritti*. Hence the *Gnánam* that springs up by bringing into play the intellectual faculties—that is by investigation. It is the *Gnánam* springing up in *Samádhi*. It is also known by the name of *Vichára-Gnánam*.

6. This very *Swarúpa-gnánam* develops into *Vritti-gnánam*. It is therefore nothing but that. It is only a dim reflection of the true light. It has no independent existence.

7. In Sushupti or profound sleep, there is ignorance, for we are then conscious of nothing. Still consciousness runs through that state, for there is no gap when we awake. We thus see in actual experience that ignorance and *Swarúpa-gnánam* are compatible. The influence of ignorance is in and with *Swarúpa-gnánam*.

8. But *Vritti-gnánam* which is a development of *Swarúpa-gnánam* through investigation is the power that destroys ignorance. It burns up the curtain and we are then face to face with our Self—the Divine Light.

The Master's reply is this: "Our ordinary consciousness is *Swarúpa-gnánam* which is not a foe of ignorance, as we have seen, in sleep. Ignorance will therefore unite with *Swarúpa-gnánam* and call forth the external world. But *Vritti-gnánam* is *Swarúpa-gnánam* concentrated. It will consume ignorance. When I said in stanza 70 of this part that 'Gnánam is the fire that consumes ignorance,' I meant *Vritti* or *Samádhi Gnánam*."

9. *i. e.*, the bellows-natured *Maya*. The Commentator says: "The bellows take in and give out air—respire. That which performs a similar act is the body. Thinking that that body is I is ignorance. This ignorance is *Maya*. This *Maya* is *agnánam*. Hence: bellows-natured *Maya*."

Maya—how should it now as *Vritti-gñanam*¹ consume it? (I shall explain it by means of a simile. Listen.) Just as the sun, that spreads on the whole world the diverging heat-rays,² has caught³ in the sun-stone,⁴ and converting himself into fire or *agni* consumed (everything), so thou wilt understand that the (*Swarúpa-gñanam* will become) *Vritti-gñanam* in *Samádhi* and will by it consume ignorance.”⁵

80. “O gracious Lord! do not all actions performed with the three classes of organs⁶ belong to the category of *Karma* or works? Is not also *Vritti-gñanam* the effect produced by the intellectual faculties?⁷ Hence will it not be becoming if you say that the *Karma* (called now *Vritti-gñanam*) which is capable (of producing an effect) will destroy ignorance?⁸ Graciously explain therefore the excellence on account of which it has been called *par-excellence* by the incomparable name of majestic *Gñanam*.”

81. “Though *Vritti-gñanam* is indeed an action of the intellectual faculties,⁹ yet, O my Son! (it is quite distinct from what is commonly known as *Karma* or work). We have seen everywhere in the world that the children of the very same mother hate each other among themselves (and fighting kill each other).¹⁰ *Karmas* are the *tantras* (*i. e.*, inventions or devices) of man passing ego-

1. *i. e.*, how should that same powerless *Swarúpa-gñanam* become converted into the powerful *Vritti-gñanam* and then burn up ignorance? for you have said in stanza 78 that ‘*Swarúpa-gñanam* itself is *Vritti-gñanam*; it is no other.’

2. The sun possesses heat-rays and spreads them on the world; and the heat-rays, so long as they are diffused, are unable to burn anything.

3. This use of the tense indicates that it was shown to the pupil experimentally some time ago, or that the Master knows that he has a knowledge of this fact by the study of optics elsewhere before coming to him.

4. The *Sárya-kánta* or burning mirror.

5. *Swarúpa-gñanam* without being able by itself to consume ignorance does so when it collects rays together to a focal point by the mental lens during *Samádhi* in solitude. The focus of the lens falls on the curtain of *Maya* or ignorance which is therefore consumed. In front of the True Light is the curtain called *Maya*. On the other side of this curtain is the twilight brightness (*Jiva*) owing to the irradiation of the true light through *Maya*. The mental lens, the face of which is generally outward, collects the light, and as the focus falls externally the *Jiva* perceives the world and burns with passion to come by objects of sense. If therefore the mind is turned inward, the focus will fall on the curtain *Mayá*, and the rays collecting these will burn it up. There will then be no hindrance to our directly perceiving the *Logos* that shines forth in splendour—our true self.

6. *Viz.*, the mind as the source of thought, the mouth as forming words, and the body as producing action.

7. *i. e.*, *Antahkarana-Kárya*.

8. *Com*: “Though *Samádhi*, is it not an action performed with these organs and by their concord? Is not the performing of a thing with an organ called action? Is not this *Vritti-gñanam* the effect of *antahkarana*? It is surely therefore an act? Why can it not therefore be called directly *karma*? Why should it be called by that great name of *Gñanam*?”

9. *i. e.*, *Antahkarana-Vritti*.

10. Children born of the same mother are not alike in all respects. Differences arise among them and quarrels ensue ending sometimes in murder. So *Vritti-gñanam* and *Karmas* are born of the same mother, *Mind*, still *Vritti-gñanam* is inimical to *Karmas* and kills them.

tism.¹ But *Gñanam*, full of meaning,² is not at all the invention of man like them (*i. e.*, *Karmas*), but it is the device of the Supreme Being.³

82. “The said *Karmas* can and may be performed or rejected or modified. But not so that great *Gñanam*. *Dhyánam* and *Viveka-gñanam*⁴ are quite different. This *Jiva*’s fancying one thing as another is *Dhyánam*. It is *Kalpita-yogam*. The face-to-face-seen *Gñanam* alone is real. Do not confound (one thing with another) in thy passionate love (of *Karmas*).

83. “What is intuitively known is *Gñanam*. Imagining and reflecting on what has been heard is *Bháváná-yoga*.⁵ That which has been heard from what seers have said will be forgotten; ⁶but what has been (intuitively) seen will never be forgotten. The substance actually seen is real; things imagined are false. Know that that which, swelling with rage the very moment it sees ignorance, kills it, is only *Gñanam* and not at all *Karma*.⁷

1. Or of man who is *Kartha* or agent. “The insertion of the qualifying clause implies that the Supreme Being is *akartha* or non-agent. Thinking *upádhi* to be I is *kartatwa* or agency. Thinking that intelligence is I is *akaratawa*. The mind standing in the form of *upádhi* and doing a thing is *Karma*. Its standing as Intelligence and doing a thing is *Gñanam*.”

2. Implying that *Karmas* are meaningless. The form of the word rendered ‘full of meaning’ is in the text *Varuttha*. Considering that *V* has appeared by the co-absence of two words beginning with *a*, I have taken the real word to be *aruttha* or *artha* which means ‘having meaning,’ ‘substantial,’ ‘golden,’ ‘profitable.’ However *Varuttha* by itself is a full word meaning difficult.

3. *Com*: “*Vastu-tantra*. What transcends all description is *vastu*. By *tantra* is meant the gradual unfolding of *Chit-jyóte*. By continuous *samádhi* the *Chit-jyóte* will first appear as the twinkling, faint, phosphorescent light of the glow-worm in utter darkness—then as the flame of a lamp—then as the several regularly increasing phases of the moon—then as the light at sunrise—then as the light of mid-day—then as innumerable suns—then as *upádhi*—free effulgence. This is *vastu-tantra* or divine device.”

4. *Viveka Gñanam* and true *Gñanam* are both the same. It literally means the *Gñanam* which is intelligence. *Com*: “Viewing *Devadatta* as himself—*i. e.*, in his real form or nature—and not as a domestic man, or king or *sanyási*, is face-to-face-seen *Gñanam*. From the statement that *Dhyánam* is illusive *yoga* or *Kalpita-yoga*, understand that *Viveka-gñána* is real *yoga* which is to be found in an *advaiti*.”

5. *i. e.*, Meditation in which the *Swarúpa* of *Brahm* is merely imagined in the mind but not actually perceived. This is what in the previous stanza the Master called *Kalpita-yoga*. It is this sort of idea that many so-called *Vedántis* possess. They get hold of a few philosophical words, such as *Brahm*, *Pragna*, *mithya*, &c., imagine in their minds that they are *Brahm* and everything is *mithya* without realizing that idea, and at once claim to be *Gñanis* or *Mahatmas*. This, the Master says, is not *Gñanam*.

6. *i. e.*, What is imagined in the mind by hearing what sages say or have said regarding the phenomenal universe and the Absolute Spirit will pass out of our memory. It will not be lasting. Those who mentally imagine they are the everlasting *Logos* and the universe is *mithya* and do not intuitively know it will not stand firm. When any danger seems to threaten them, the idea of their being the Absolute will vanish in a moment. The story of such a self-styled *Vedánti* or *Gñáni* and the mad elephant is familiar to every Indian student. But unfortunately many are such men in the world who, in their vain notion, not only dupe themselves but do injury to thousands who ignorantly surround them by teaching this false doctrine.

7. *i. e.*, *Dhyánam* which is a *karma*. It may lead to *Gñanam* which is the thing that destroys *agnánam*.

84. "Do not object then in this way: 'If *Dhyān* that (ultimately) yields the Mukti of (shining forth as) All is itself unreal, then this very All-Mukti must also be unreal;'¹ but listen thou (to what I say). When he who has heard of the form (of Brahm) meditates on it,² that form is surely not real (to him); but when he becomes that form itself, the form seen then with the (spiritual) eye will be real.

85. "If thou dost ask 'how has the unreal³ *Dhyānam* acquired the virtue of yielding the real All-Mukti?' (hear me:) The *dhyānam* itself of each and every one will become births.⁴ If (persons) meditate with a longing for bodily existence, they will, O my Son! take the bodies meditated on. But if they meditate on the Absolute Being to the effect that the continuous succession of births may cease, they will become the *Swarūpa*.⁵ This is truth.

86. "Say not: 'O Master, you that have assumed the human body! If those that meditate on the form of Brahm become themselves Brahm, why then is investigation? Wherefore is *Gnānam*?' for Brahm-*Dhyānam* is only *Paroksha*,⁶ then that self-same *Paroksha*⁷ becomes *Aparoksha*.⁸ Now this *Aparoksha* alone which is the same as) *Gnānam* springing out of steady investigation is Mukti. Know this is the decision.

87. "If thou dost say, 'if in the all-full *Swarūpa*, namely, Mukti,⁹

1. The Master raises this objection himself. *Dhyānam* is *Kāraṇa* or cause and mukti is *Kārya* or effect. If the cause is unreal the effect also must be unreal.

To refute the common opinion that *Dhyānam* itself is mukti, the Master characterizes it as *mithya*.

2. "The form called forth by the imagination from the description heard is, so long as it remains a fancied form, fictitious—has no real solid existence to him. But when he becomes that form itself, not even the least doubt will spring up in his mind."

3. The word in the text is 'Jada.' By this is meant that *Dhyānam* itself is not the ultimate reality; it is only a means to reach the consummate state. When *Gnānam* is obtained, *Dhyānam* falls into the back-ground.

4. *i. e.*, The thoughts of any individual, or in other words the kind of will force developed, will determine the kind of existence for that individual in the future. *Dhyānam* here means the mentally dwelling on anything. So long as a man considers the external world as different from his self, he will try to come by and enjoy the various objects of the world. He will mentally dwell on them. This will develop desire and unsatisfied desires; these, to be gratified and exhausted, will give him births.

5. The Absolute Being.

9. The disciple says, "Then *Dhyānam* possesses the power of giving the highest of all states of existence. It by itself is quite sufficient. Why do you say that investigation and *Gnānam* are necessary?"

7. *i. e.*, It is simply the ascertainment in the mind of the form of Brahm on mere faith. It is not actual realization. This is only an intellectual comprehension of the One Reality and is a first step towards obtaining union with Brahm after severest trials.

8. *i. e.*, This theoretical knowledge develops itself, by continuous practice, into intuitive knowledge. *Aparoksha* means direct consciousness or knowledge of the identity of the soul with the universal spirit. It is this that gives moksha.

9. Becoming the all-full *swarūpa* is itself Mukti. Hence *Swarūpa* and Mukti are used synonymously.

Vritti-gnānam also unites and exists as something distinct,¹ how then can the self-experience of undividedness result? (I shall tell thee; hear:) 'The powder of the water-clearing nut,² that has separated the mind (by precipitation) from the (turbid) water in the jar, does itself perish with the mind. So *Vritti-gnānam* also, opposing and killing ignorance, will itself die away with it.'³

88. "If thou dost ask 'how does this consummate truth exist, as self-experience, in Muktas?'⁴ (Listen to me:) They will be happy like the anxiety-free sole monarch of the whole spheroidal world⁵ and also like the infant.⁶ Both bondage (*bandha*) and Mukti will be forgotten.⁷ They will laugh if various persons

1. *i. e.*, "If self-experience and *Vritti-gnānam* go together—if there should reside *vritti-gnānam* or the consciousness that we are knowing Brahm side by side with our intuition—there is duality. This must be so, for the conscious portion, so to say, of our ignorant consciousness becomes, as explained by you some time ago, *vritti-gnānam* and destroys the ignorance resident in our ordinary consciousness. Ignorance therefore is gone while *vritti-gnānam* remains. There cannot therefore be the consciousness of undividedness or what is called *Adwaita*."

2. Com: "If, from that intelligence or consciousness which, investigating all the *tatvas*, proceeds declaring of each 'it is not the self, it is not the self'—if from this intelligence, the *tatvas* thus negated be different, then Brahm too may be different. But it is not the case. Now what does partake of the nature of the three differences of *Sujāti*, *Vijāti* and *Sugata* is the *tatvas*; what does not, is Brahm. What has stood forth as both of that nature and this nature is intelligence or consciousness. Hence intelligence itself is Brahm and all; and as nothing is apart from consciousness, intelligence alone is real. But as this (pupil) had not yet attained to this he asks questions like this."

3. Com: "As it is the self that has known non-ego to be ego first and then ego to be ego, we see that intelligence itself is *agnānam* and *gnānam*. Hence, when *agnānam* that has sprung up through self dies away by *gnānam*, that has sprung up through the same self, *gnānam* is not different from self. Therefore the Master has replied by simile that *gnānam*-destroying ignorance or *agnānam* will itself perish."

4. Literally: How does this Truth remain among Muktas as *anubhāva* or experience? *i. e.*, how do they feel or experience in themselves this truth?

5. Com: *i. e.*, "Just as there is no rival of the sole monarch of the whole world, so there are no differences of *Sujāti*, *Vijāti* and *Sugata* to Mahatmas." *Sujāti* difference is the difference in the same kind, as for instance the difference between one tree and another.

Vijāti difference is the difference in things unlike as between a tree and a stone.

Sugata difference is the difference in a thing itself, as for instance in a tree on which are leaves, buds, flowers, unripe and ripe fruits, &c.

6. Which is devoid of the quality of distinguishing things as good and bad, &c.

7. In the consummate state where there is only absolute knowledge, the relative ideas of bondage and liberation will not exist. They know that the *atma* which is the real man or self has never been in bondage; therefore there is no mukti either. Only when there has been bondage for some time, we can speak of mukti afterwards. The Commentator says: "By *agnānam* results *bandha* and by *gnānam*, mukti. This is the established mode of expression. But to Mahatmas where is the difference of *gnānam*? As these two, *agnānam* and *gnānam*, do not exist apart from self, every difference is resolved into forgetfulness. Hence the Master says they will laugh when people say these exist, *i. e.*, they will laugh at their ignorance."

say that they exist,¹ for who will not laugh at those that say that a gnat has swallowed down the *Ākās* and then spit it out again?²

89. "The sterile-woman's son and the man-in-the-post, adorning the tuft of hair on the head and discussing³ the price of the conch-silver in the glittering Gandarva-city,⁴ quarrelled,⁵ in the meanwhile the rope-serpent biting them, both of them died and became demons.⁶ He who has understood this *Vivakāra*⁷ will never feel bewildered.⁸

1. For it implies that Atma was once under bondage and then became liberated, while really it is always absolute.

2. Com: "What is here called *ākās* is Gnana-akas or chidakas. The gnat stands for those who regard non-ego as the ego. In the infinite *ākās*, can a gnat be regarded as the least atom of an atom? When it is said that such a gnat has swallowed down the *ākās* and then spit it out, how amazing! So those who, except by mere word of mouth, have not actually seen or heard of (the Atma, will say that *bandha* and *mukti* exist). But do these exist apart from that Parama-ākās? Surely not. Is it not then a wonder to say that they have swallowed down and then spit out that Parama-ākās? Hence this metaphor. Devouring Gnana-ākās is *mukti* and spitting it out is *bandha*. Who will believe this? Who will accept this? Even idiots will not accept this as possible?"

"Purport: Mahatmas forget *bandha* and *mukti*. As the differences of gender, number and person have no existence apart from Chidakas, this could be admitted. Is it not only when they really exist that they could not be forgotten? This will be understood when one investigates one's self." Com.

3. In order to possess it each as his own.

4. The imaginary city seen in death-agony. The castle in the air.

5. Each asserted his claims to it and quarrelled.

6. Some books give a different reading after 'quarrelled.' It is as follows: "and stabbing (each other) with the hare's horn and becoming exhausted (with the loss of blood), both of them died and became demons." This, I think, suits the context better than the other; for it is more in harmony with the nature of two fighting men, intent on mutual destruction, to take hold of stabbing instruments to kill each other than to trust to the fortuitous circumstance of a serpent appearing on the scene to despatch them.

7. The procedure of the story.

8. *i. e.*, Will not regard the world, &c., as real and be infatuated—will never go mad after external objects.

Com: "The barren-woman and the post are real; the son and the man are unreal. So Pragna is real. The others, namely, the *tatvas*, such as the *deha* and so on are unreal. These are the shadow of Pragna. Adorning, discussing, quarrelling, dying, becoming, all these are actions. Similarly 'he came,' 'he went,' 'he saw,' 'he heard,' 'he thought,' 'he forgot,' 'he knew,' 'he knew not'—all these are also actions. If the subject of the first mentioned group of verbs be real, these actions may be real. If the subject of the second group of verbs be real, these actions may be real. These can never be; hence the master has given the explanation in this kind of metaphor.....

The purport is that he who has cleared up *Chitta-bhrānti* (mental delusion) and *Jagat-bhrānti* (world hallucination) will never be perplexed.....

The objective consciousness or *gnepti-spurippa*—which as *avatara* (in mid-space, as it were, *i. e.*, suddenly and causelessly) has appeared like the smallest change of state in one's self which, without the least change of the limitations of time, space and thing, shines forth as the pure absolute subjective *gnepti* or consciousness—is the sterile woman's son. The privation of the thought of all-fulness is the man in the post. Ignorance of this privation is the sky-lotus (*i. e.*, the imaginary flower growing in empty space.) Its multiplying into number, gender and person is the adorning. Finding everything to be *mithya* on the growth of a feeling of exhaustion in it, is the Gandarva-city. Inquiring 'who and what am I?' is the discussing of the price of the conch-silver. The perishing of the notion of being connected with *upādhi* is the quarrelling. The *Vṛtti-gñānam* that

90. "If what is called *Maya* is false,¹ then all kinds (of things) born of it are surely false;² for are the birth and caste³ of children other than (those of) the mother?

Without considering the splendid Swarga and (base) hell, good and evil,⁴ thou shalt ever remain as the pure, *Sat, Chit, Ananda*, all-full Swarūpa."⁵

T. M. SUNDRAM PILLAI, B. A.

THE BHAGAVAD GITA AND THE MICROCOSMIC PRINCIPLES.

MR. T. SUBBA ROW has thrown a new light on the study of the Bhagavad Gita by the very learned lectures delivered by him at the last anniversary of the Society. The publication of these in the *Theosophist* has afforded the opportunity to numerous students of philosophy to have something like a clear introduction to some of the teachings of the Vedanta. There are several points however which need some further elucidation before they become quite explicable to the reader, and as these difficulties have been felt by a large number of Theosophists and non-Theosophists, I shall try to state some of them as shortly as possible in the hope that Mr. Subba Row will be good enough to add some more information and thus make his notes as useful and instructive as possible.

Mr. Subba Row says:—"Now creation or evolution commenced by the intellectual energy of the Logos." Is the *intellectual energy* the same as the *Light of the Logos*? Again, "What springs up in the Logos at first is simply an image, a conception of what it is to be in the cosmos." Whence springs this image?

The four principles of the whole of the infinite cosmos are said to be—

1. The manifested solar system in all its principles and totality constituting the *Sthula sarira*.

springs up thereon is the rope-serpent. Its burning (the ignorance or avidya) is the biting. The perishing of *gnepti-spurippa* or objective consciousness and the privation of the thought of All-fulness, is the dying of both. The ending of *bandha* and *mukti* as *Kalpita* or illusion, *i. e.*, the passing away of these relative ideans is their becoming demons."

1. This stands for the sloka "*ya māya, sā māya,*" *i. e.*, that which is not, is māya.

2. Com: "Though Jaga, Jiva, Param, appear as realities, why in investigation does everything resolve itself into consciousness or intelligence? As it does so, what doubt is there to characterize everything as *Malpita* (*i. e.*, illusion or modification) of consciousness? As it is illusion, it can be called the production of *Maya*. Owing to this certainty, the master has said, 'all kinds born of it are false,' and to exemplify it has given the relation between the mother and her children..... So as long as we say that the phenomenal world is foreign to consciousness, it will be called the production or effect of *Maya*."

3. *i. e.*, Descent, race.

4. *i. e.*, Social states, right or privilege.

5. For in investigation not a single thing is seen as foreign to intelligence.

6. Do not entertain the least doubt as to thy being the Swarūpa or the Absolute.

2. The light of the Logos, the *Sukshma sarira*.

3. The Logos which is the one germ from which the whole cosmos springs, and which contains the image of the universe, stands in the position of the *Karana sarira*.

4. Parabrahm.

The four principles of the *manifested* cosmos are enumerated as follows—

1. *Vishwanara* or the basis of the objective world.

2. *Hiranya garbha* or the basis of the astral world.

3. *Eshwara* or rather *Sutratma*.

4. Parabrahm.

It is said that regarding this 4th principle "differences of opinion have sprung up, and as for this principle we ought to have, as we have for the cosmos, some particular entity out of which the other three principles start into existence, and which exist in it, and by reason of it, we ought no doubt to accept the *Avyaktam* or *Mulaprakriti* of the Sankhyas as this 4th principle." "You must conceive without my going through the whole process of evolution that out of these three principles, having as their foundation *Mulaprakriti*, the whole manifested solar system with all the various objects in it has started into being." Now *Mulaprakriti* is said to be "*veil of Parabrahmam* considered from the objective standpoint of the Logos." And yet, in the above passages, it is said to be the foundation out of which the three first principles of the manifested solar system, including the Logos, start into existence. Parabrahm would be the proper 4th principle and not *Mulaprakriti*; out of which the Logos does not and cannot arise. These passages therefore require to be explained.

"By the time we reach man this one light (the light of the Logos) becomes differentiated into certain monads and hence individuality is fixed."

The term "human monad" has not yet been properly explained, and a great deal of confusion therefore arises in speaking about it, and in reference to the four principles that have been enumerated in the notes, a clear conception of the human monad is necessary.

The four principles in man are said to be—

1. The physical body.

2. *Sukshma sarira*.

3. *Karana sarira*, which can only be conceived as a centre of *pragna*,—a centre of force or energy into which the 3rd principle (or *Sutratma*) of the cosmos was differentiated by reason of the same impulse which has brought about the differentiation of all these cosmic principles, and "now the question is, what is it that completes this trinity and makes it a quaternary?"

4. "Of course this light of the Logos."* Again it is said.

"In the opinion of the Vedantists and in the opinion of Krishna also man is a quaternary. He has first the physical body or *Sthula sarira*; 2ndly, the astral body or *Sukshma sarira*; thirdly, the seat of his higher individuality, the *Karana sarira*; and fourthly and lastly, his *atma*."

Is the human *atma* then the light of the Logos? The word *atma* is used several times in the lectures, and it seems that the term *atma* is applied to the Logos. What does the word "*atma*" mean in reference to the four-fold classification?

The word human soul is also used in several places, and it is not clear what is meant by the word "soul" as applied to the four-fold classification of man.

"The *Sukshma sarira* or the astral body is simply said to be the seat of the lower nature of man. His animal passions and emotions, and those ordinary thoughts which are generally connected with the physical wants of man, may no doubt communicate themselves to the astral man, but higher than this they do not go."

"The *Karana sarira* is what passes as the real ego which subsists through incarnation after incarnation, adding in each incarnation something to its fund of experiences and evolving a higher individuality as the resultant of the whole process of assimilation. It is for this that the *Karana sarira* is called the *Igo* of man, and in certain systems of philosophy it is called the *Jiva*."

"It must be clearly borne in mind that this *Karana sarira* is primarily the result of the action of the light of the Logos, which is its life and energy, and which is further its source of consciousness on that plane of *Mulaprakriti*, which we have called *Sutratma* and which is its physical basis."

The word *Sutratma* has been applied to *Eshwara* or the Logos. What then is meant by the plane of *Mulaprakriti* called *Sutratma*? The Logos is certainly not a plane of *Mulaprakriti*.

In rejecting the septenary classification and adopting the fourfold classification, it has been said that this latter classification divides man into so many entities as are capable of having separate existences, and these four principles are further associated with four *Upadhis*.

Now what are the four *Upadhis* of the four principles mentioned above?

The two principles, *Karana sarira* and *Sukshma sarira*, are in no way more intelligible than the 3rd, 4th, 5th and 6th principles of the septenary classification. The description given of these two will have to be considerably amplified and brought home to the mind of the ordinary reader before the existence of these principles as separate entities is recognized. Under what principle are the human mind, the will, the emotions, passions, desires, intuitions, *i. e.*, to be classified, and by what means or in what way are these two principles to be known as separately existing entities in man? Again, as to the 4th principle called the Light of the Logos, does it simply show itself as the *Karana sarira*, or besides acting as the *Karana sarira* does it separately act as a 4th principle, and what function does it then fulfil and how is it to be recognized? According to this classification the Logos does not form one of the human principles, but is something higher towards which the human monad must ultimately go. In the cosmic principles as well as in those of the solar system the Logos forms the 3rd principle, while in man the Logos forms no principle at all. The doctrine of

correspondence shifts here a great deal. The Logos, which is the 3rd in the cosmos, become something beyond the 4th in man. Some explanation as to this difference is necessary.

Regarding the Logos it is said that "it is a centre of energy, but that such centres of energy are innumerable in the bosom of Parabrahm, and there may even be differences even in this one centre of energy." "Maha Vishnu is a representative of the Logos, but it must not be inferred that there is one Logos in the cosmos or even that but one form of Logos is possible in the cosmos."... "Maha Vishnu seems to be a Dhyān Chohan that first appeared on this planet when human evolution commenced during this Kalpa." Owing to there being innumerable Logoi in the cosmos, the Logos is said to be considered in the abstract.

As the doctrine of the Logos is the very basis of the teachings of the Bhagavad Gita, and as almost every reader of the "Notes" has been startled by hearing of innumerable Logoi, a good deal of explanation is necessary to make this portion of the teaching as clear as possible. What are these innumerable Logoi and what relation do they bear to each other? Are they the same as the Dhyān Chohans as the hint regarding Maha Vishnu would lead one to suppose?

In the introductory lecture* to the Bhagavad Gita, Mr. Subba Row says, "Krishna may be the Logos, but only a particular form of it. The number 18 is to represent this particular form." Krishna is the 7th principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the 6th and the 5th. What is meant by the *form* of the Logos? Again, in this, Mr. Subba Row speaks of the Logos as the 7th or highest principle in man; while in his four-fold classification the Logos has no place. Again, what would be meant in terms of the four-fold classification by the words "the union between the 6th and the 5th?"

In his review† of the "Virgin of the World," it is said that Osiris is not the Logos, but something higher than the Logos. The Logos itself has a soul and a spirit as everything else which is manifested, and there is nothing unreasonable in supposing that Osiris or Buddha may represent the soul of the Logos."

What is meant by saying that the Logos has a soul and a spirit, and if the Logos is the very first emanation from Parabrahm, how is Osiris higher than the Logos?

In another place‡ Mr. Subba Row says: When Videha Kaivalyam (the union of the disembodied monad with the absolute Parabrahm) is reached by any monad, the sum total of its Karma goes to enrich the universal mind, wherein lie the archetypes of all that is, was, or will be. In the "Notes" the union of the monad with the Logos is spoken of. Is the Videha Kaivalyam the same as the union with the Logos, or is it different? What again is the universal mind? From the words used above the universal mind seems to correspond with the Logos.

* Vol. VII, page 285.

† Page 156, Vol. VII.

‡ Observations on a letter addressed to the Fellows of the London Lodge.

It is said that "the four-fold classification is amply sufficient for all practical purposes, and that there is another and a real seven-fold classification (different from the one that has hitherto been put forward) which is of great theoretical and scientific importance, fitter to be the basis of a perfect system of psychology. It has a closer connection with the Brahmanical Logos than with the Buddhistic Logos. There are seven kinds of Logoi in the cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion."

Mr. Subba Row complains that "it was to pave the way for the adoption of the real classification that he ventured to outrage the old classification, and he hardly expected that his remarks would give rise to such a controversy." He says again, "It will be mere waste of time at present to explain the real seven-fold classification. There is not the slightest chance of my being heard."

Mr. Subba Row takes here a very gloomy view of the short controversy that was quite inevitable when for years he kept quite silent and tacitly allowed the readers of the *Theosophist* to suppose that he agreed in the truth of the septenary classification that has hitherto been given out. The year before last Mr. Subba Row gave an introductory lecture on the Bhagavad Gita, and in that lecture, as quoted above, he distinctly spoke of the 7th principle, and the union between the 5th and 6th. When he commenced his notes at the last anniversary there was a short and sudden attack on the septenary classification, and no reasons were given for taking up what seemed a hostile attitude.

Had he in the introductory lecture to the Bhagavad Gita said somewhat as follows:—"In explaining the philosophy of the Bhagavad Gita, I shall not adopt the septenary classification of man, which has hitherto been put forward, as that classification has not yet been properly explained as having a scientific basis, neither have the seven principles been accurately defined. I shall adopt and explain to you hereafter the Vedantic four-fold classification, which is far more scientific and practical. I might tell you here that there is another and a real seven-fold classification which is fitted to be the basis of a perfect system of psychology. I shall try and explain that septenary classification also, and then you will be able to judge for yourself which classification appears to be the true one."

Some such calm remarks, coupled with a promise to explain clearly what he meant, would have saved a great deal of useless controversy.

From Mr. Subba Row's notes, it appeared to many as if he meant to urge that there was no septenary classification of any kind, the intuitions of numerous students of philosophy led them to suppose that there was a septenary classification somewhere, and Mr. Subba Row has at last confirmed that belief. We are almost all of us quite aware that the septenary principles as explained at present do create a good deal of confusion in the mind, and we are unable to form a clear conception of several of these principles. We do not at all go, however, upon the supposition that the theory of these principles ought to be an accepted truth.

In the same manner we must with all due deference say that we do not as yet clearly understand what Mr. Subba Row means by his four microcosmic principles. There seems to be a Brahminical Logos and Buddhistic Logos, and there are innumerable Logoi, and so forth. All the statements puzzle the mind; not because we cannot comprehend what is said, but because short statements are made here and there and no explanation is given of them.

Mr. Subba Row is very much mistaken when he says that "it would be a mere waste of time at present to explain the real seven-fold classification, and that there is not the slightest chance of his being heard." Every thing that Mr. Subba Row has hitherto written has been read and studied with care by almost all the educated Theosophists, and however much he may differ upon certain points of esoteric philosophy from Madame Blavatsky and other writers on the same subject, whatever more he has to say will very readily and thankfully be received by all learned Theosophists. Hypotheses, theories and truths are not studied and accepted because they emanate from A. or B, but on their own intrinsic merits, and this is just the time when Mr. Subba Row will find many readers and hearers. The letter of Mr. W. Q. Judge in the August number of the *Theosophist* will show that even in the far West he is not likely to be misunderstood, neither will he be here.

Since Mr. Subba Row has boldly pointed out the defects of the septenary classification as given out at present, and he also asserts that a four-fold and also a septenary classification on a different basis are the true classifications recognized in Brahminical occultism, and that he knows them, it will be a great pity to refuse further explanation. The grounds on which Mr. Subba Row tries to keep silence have, as I have said before, no existence. He will have numerous hearers fair and impartial, and now that the difference has been proclaimed in somewhat large language, all unnecessary disagreements could only be ended by Mr. Subba Row's clearly explaining his four principles as well as the *real* seven-fold principles of which he is aware. There is clearly no other way out of the difficulty.

NAVROJI DORABJI KHANDALVALA.

ORCUS; OR PAST AND FUTURE.*

It was almost midnight.

I was sitting in the parlour of a quaint old ivy-clad house, over whose high-gabled, red-tiled roof rose the tower of a church, the side of which formed the wall of the room in which I sat.

I had been reading, but had closed my book, and now sat on a low chair before the fire, gazing into the red embers, my head resting on one hand.

The house was still; no sound was heard but the faint, low peal of the organ for some midnight vigil.

The lamp had burned low, and the room was only lighted by the faint glow of the fire on the oak ceiling. Outside a pale moon shone fitfully through drifting vapours.

* From the "Dublin University Review."

The casement of lozenge-shaped panes opened outward into a little garden with low ivy-draped wall, beyond which lay the churchyard with tombstones gleaming white in the moonlight, and a gaunt bare chestnut stretching its long black arms up into the night.

I was gazing into the fire, listening to the faint music of the organ stealing from the church, when suddenly a smothered sob at my side startled me.

I looked up and saw on the chair beside the fire a white figure just visible in the faint light; it seemed to be draped in a robe of some dull, white, lustreless material, hanging in stiff folds down to the floor; the thin, white, nerveless, and almost skeleton hands were clasped together convulsively. I then glanced up to the face; it was pallid, emaciated, and terribly drawn as if in great pain; the eyes seemed to peer from the great round sockets like the eyes of a death's head; the hair falling round the neck seemed stiff and dull and lifeless.

It was the figure of a woman, a woman who must once have been beautiful, as the clear outlines of the face showed.

She was convulsed with an expression of intense supplication, and looked at me beseechingly.

At last a voice, like the night wind moaning among the trees, issued from the parched lips.

I caught the words, which sounded like a despairing cry. 'O listen to me, listen to me; perhaps if I tell it I may be able to endure it a little. I have been wandering on and on, madly eager to escape from it; but it always pressed in on me to overwhelm me. O listen, listen; if I can only tell it once it will not be so terrible.'

Here she stopped and seemed to be gathering strength, her hands clasped over her eyes. She shuddered as if some dreadful memory were haunting her. The only sound was the faint and distant pealing of the organ, as some solemn chant rose to heaven. As I gazed on the agonised face, she again gathered strength to speak:

'If you will listen to me, I will tell you all from the beginning. O alas! alas! the terror and the horror have never left me. I do not know how long ago; but the first thing I remember I was lying as if stunned on some hard, cold, rocky floor; all was darkness around me, and a deep, terrible pain was pressing on my brow.

'I gradually became more conscious; a regularly recurring sound broke in upon the stillness, like a dropping of water oozing from a fissure of rock; it fell on me and on my face, ice-cold and thick, like drops of blood. Gleams of faint phosphorescent light occasionally appeared, only deepening the black darkness when they were gone.

'I cannot tell how long I lay there; it may have been years, or days, or minutes; all was dark, cold, and hard as rock; only the drip, drip of the water kept for ever falling.

'While lying thus in dull stupor of pain, I gradually perceived dim rugged walls and roof, as of some gloomy corridor, looming out of the darkness. I was lying on the floor of this passage; which stretched into black night on each side. The floor, the

sides, and the roof were wet and slimy, and from the slime the faint phosphoric light now and then gleamed, making the desolate picture gradually visible to me, little by little.

'At last I arose, and leaning against the dripping wall for support I tried to collect my strength.

'I was cold, cold to the very soul.

'After a time I went forward a little way along the passage, feeling my way in the murky darkness. When my hand touched the slime on the dank wall, a dull gleam of lurid light shone out. I roamed on and on, ever in the same darkness, and hearing only the drip of the falling water. The air was heavy and laden with a damp, close, chanel vapour.

'The sharp pain on my brow remained ever pressing on me; at last I knew it was there because I had forgotten, O I had forgotten—forgotten—forgotten'...

Here she broke off, burying her face in her hands, and now and then torn with a convulsive sob.

The organ had ceased; the moon was clouded over; nothing was heard but the wind moaning in the church tower. The lamp went out; the red embers in the fire still cast a fitful light on the ceiling and walls.

Her sobbing ceased, and she seemed again preparing to speak:

'I went on and on, trying to remember, the pain still pressing on me. Gradually I became too weary even to try; I could only grope my way along the winding, never-ending passages, slipping on the damp uneven floor. I once started; I heard some sound, not now the dripping water. I heard a sharp cry, as of pain, and hoarse laughter. O joy! I shall be no more alone. I ran towards the sound, tearing myself upon the jagged rocks, and slipping and stumbling on the broken path. I came nearer; the shrieks and laughter grew more distinct. I ran on. At last I thought I was just about to reach the voices, when I fell sharply against a wall of rock, barring my way; the way was closed, the passage was ended, there was no outlet. Both voices now changed to mocking laughter, hoarse and cruel, which gradually receded and died out in the distance.

I fell, fainting in agony on the floor, and lay for a long time silent, unable even to weep. At last I arose, hopelessly, wearily, and slowly retraced my steps. The passage was endless, and from it on every side branches of other passages, stretching into the darkness.'

She continued speaking. Hitherto I had been watching her face intently; I now moved my eyes to a carved crest in the old oak mantelpiece before me, on which I kept them fixed while her story continued.

Her figure seemed gradually and imperceptibly to change; what had been before hard and angular, softened into beautiful curves; the voice grew rich and strong, and swelled into a full strain of silvery melody, though, oddly enough, I seemed unable to understand what she was saying. Her face gained colour and light; the eyes, formerly dull and sunken in their hollow sockets, grew clear and bright, and from their dark and liquid depths a world

of passionate love seemed to pour. The hair, which at first was dull and lustreless, now seemed to hang in rich dark brown glossy curls round her temples, and to fall in rich profusion round her neck. Her complexion seemed to grow to a rich rose and brown, a beautiful brunette. The rope, too, before lank and stiff, seemed to grow soft and flowing.

As the new appearance gradually developed, a likeness grew ever more perfect to a beautiful girl I had once known, years before. Even the voice gradually moulded itself to those well-known tones; but now she seemed to speak in some strange and unknown tongue. I had met her in France, and again in the South of Germany, where she was travelling with her invalid mother. She had gone to Eisen-Gebirge, and had just agreed to settle on the border of a great dark forest of pines, which stretches up to the inaccessible crags of the mountains.

On the evening of the day they arrived, leaving her mother comfortably settled on a sofa at a cosy fire, she had gone a little way into the forest with her maid, as she loved to walk over the elastic fir-needles which carpeted the forest, and to breath the rich aromatic odour exuded by the pines. Her maid stooped for a moment to pick up some curious fir-cone; while stooping she felt a chill dread creeping over her, she knew not why; she seemed paralysed and rigid, unable to move or speak.

At last, by a supreme effort, she raised herself, and looking up, saw her mistress already some distance from her, moving as if in obedience to some inexorable power which dragged her on. A terrible dark figure went before her—black, indefinite, horrible; her mistress seemed to clasp her hands before her eyes in agony, unable to cry out or to stop!

The maid stood rooted to the spot, watching her young mistress gradually receding among the pines, dragged on by this terrible inexorable power. When she was at last lost to sight, the maid fell in convulsions, and was found lying insensible by a search party at midnight.

When she recovered consciousness, she was in a raging delirium of fever, which lasted upwards of a month; at last recovering, she told what has been related of her mistress's disappearance. No trace of her was ever found either by the search party that night, and the next day, or afterwards. I had instituted inquiries for her all over Europe, but had never found even the slightest clue to her fate.

An impenetrable veil of the darkest mystery hung over it. While these memories rushed over me, the melodious voice, so like that which I had known so well, still continued to pour out its passionate strain.

I was spell-bound, I could neither turn nor speak. I kept gazing fixedly at the oak carving. At last a pause came in her words; I exerted my will to the utmost; and crying, 'O my love! my love!' I turned quickly towards her with outstretched arms, and gazed full in her face.

O horror! what dreadful transformation was this!

No sooner did I look her full in the face than the beautiful form changed at once into the dreadful and agonised figure I had seen at first; the rich brown complexion and glossy curls changed into the dreadful pale and livid face and dank colourless masses of hair.

The dark brown eyes lost their brilliancy, and became once more dull and cavernous. Even the soft creamy white of the robe became again hard, dull and rigid. The dreadful moaning voice seemed to resume the tale of woe just where it had broken off:

'I traversed several of the other passages, but all were the same—black, dripping, endless. I wandered on in dreadful loneliness: purposeless, despairing. Whenever I sank down exhausted, the fearful echo in my head—"Forgotten, forgotten, forgotten"—grew ever louder and more awful; at last seemed about to crush and overwhelm me, till I started up in agony and ran on and on, trying to escape from it, and rushing madly against the protruding rocks. It seemed a vast dark network of infinite corridors leading nowhere, and steeped in impenetrable night; the loneliness was terrible, and weighed down on my very soul; I could not think, I could only feel; I cried out in terror, but the hollow echoing of my voice was more terrible than the silence, broken only by the eternal drip, drip, of the water. Once again, when traversing a long passage which seemed to be alone and had no branches from it, I heard whispering voices just before me; I rushed on to where they were; immediately they receded into the walls and became silent. After waiting for some time I went back to where I had heard them first. They were again audible; I hastened forward as before, only to lose them again as they shrank into the walls. In my agony I tried to knock myself against the walls—to force myself through the rock after the mysterious whispers. All was in vain; I was unable even to stun myself; I only felt my dreadful terror more keenly. At last I retreated a few steps, and crouched down against the wall, trying to press my heart into silence that I might overhear the whispers. I heard them approach; I felt them come nearer. Oh! if I can only overhear—they are speaking the words of fate. If I can overhear, I shall remember and be released. Oh! alas! alas! they speak too low! Oh! speak louder! louder! I have forgotten! Oh! I have forgotten! ...'

She ended with a bitter cry of pent up sorrow and agony, and her whole frame seemed to be convulsed with heart-rending sobs.

As she had been speaking, I had gradually relaxed my fixed gaze on her face; I felt unable to speak or rise, but again my eyes slowly returned to their former position, fixed on the oak mantelpiece.

As my eyes gradually left her, the subtle transformation again took place.

The beautiful girl was again sitting there, as she had often sat beside me, in the long summer evenings, talking over her hopes, and pleasures, and plans, or relating some beautiful legend which she had learned from the superstitious peasantry. Her hands were folded in her lap, just as she used to fold them, when beginning a tale. 'I'll tell you a beautiful story I heard of the Rose-

Maiden, who was a beautiful princess.' For we were collecting together a series of stories of the old folk-lore.

The whole scene came back with such vivid reality, but all the while a dread chilly doubt paralyzed my heart.

I felt that some terrible doom was hanging over her; what I knew not. I felt stunned. The scene grew dark and indistinct.

I was recalled to consciousness by a groan at my side. On looking round, that other terrible figure was sitting as before; she had grown calmer, and seemed about to speak—

'At last, tortured beyond endurance, I left the dreadful whispers, though I knew they were my only hope; I knew that they only could quench the fierce cry in my brain—"forgotten, forgotten, forgotten!"—and release me from my pain. I wandered as before, through dark, dripping passages, till at last I could go no further. I sank down utterly worn out and exhausted; even the fierce voice could not rouse me; the water dripped on me and around me, every falling drop caused a momentary flash of phosphoric light; a new horror menaced me; the walls seemed to approach, to descend, to lower, ready to fall on me; they come nearer! they fall! Oh! horror!

'I am crushed, overwhelmed, suffocated.

'When my stunned, crushed mind began again to be conscious, a faint, steady light seemed to approach. It came nearer, gradually expanding and growing more defined; in it I saw a shape slowly becoming visible; it grew clearer, and seemed to be a figure sitting reading by a fire. It gradually came closer, till I could almost touch it. It was YOU; I knew somehow that you might be able to make me remember, and then I would no longer be alone and desolate.

'But you would not look round at me; and at last I grew almost hopeless, full of fear that you would never look round at all. At last you did, and I told you all, and I can now endure it better.

'But you cannot speak to me; Oh! you can never answer me; you cannot make me remember; all is useless, and I have forgotten for ever. Oh! I am lost! I am lost! I am lost!—'

While speaking she had gradually grown fainter and more distant, till at last she disappeared, uttering one piercing shriek, so full of heart-rending sorrow that the sudden shock stunned me, and I fell senseless!

While in this dream I saw the figure sink back and fall on the rocky floor, where she had described herself as lying. One or two lurid gleams showed me her eyes, gradually closing; then all was dark.

* * * * *

It must have been some hours later when I again opened my eyes, and found myself lying before the fireplace, which was filled now with grey, cold ashes, while the faint grey dawn stole in at the windows, the only sound which broke the stillness being the cawing of the awakening rooks in the old church tower.

C. J., F. T. S.

MORAL SAYINGS FROM THE MAHABHARATA.

IT behoveth thee not to grieve for what is to be; who by wisdom is able to turn the course of destiny?

No one can quit the path marked out by Providence. Time is the root of all this—existence and non-existence, pleasure and pain.

Time creates beings, time destroys creatures. Time burns all creatures, and time extinguishes the fire.

Time brings about all conditions in the three worlds, both pure and impure. Time cuts off all and anew creates beings.

Time wakes when all sleep, for time is hard to overcome. Ever unchecked time moves among all creatures.—Adhiparva, i. 246-250.

A witness who, questioned on matters within his knowledge, is guilty of misrepresentation, afflicts both his ancestors and descendants even to the seventh generation.

He who, knowing the whole truth about a matter, does not, when asked, reveal it, is undoubtedly stained with that guilt.—Adhiparva, vii. 3, 4.

Thou beholdest flaws in others though no larger than mustard-seeds; thine own defects thou dost not see though as large as Bilva-fruit.—Adhiparva, lxxiv. 82, 83.

An ugly person thinks himself handsomer than others until he sees his own face in a mirror. When he sees his own deformed face in a mirror, he perceives the difference between himself and other men.

He who is really handsome despises nobody. He who speaks evil continually becomes a reviler.

A fool having heard the words—good and bad—of men conversing, chooses out the evil speech, just as a pig does dirt.

But a wise man having heard the words—good and bad—of men conversing, chooses out the good sayings, as the *hamsa* does the milk from the water.

It pains a good man to speak evil of others, but a wicked man delights in slander.

The good find pleasure in reverencing the aged, but the fool is pleased when he has reviled the virtuous.

Good men find happiness in ignoring faults, fools in seeking them.

The wicked ever speak evil of the good, but the good never injure the wicked even when they themselves are injured.

What more ridiculous thing is there in the world than a wicked man saying that the good are themselves wicked?

Even the godless are afraid of men fallen away from truth and goodness, as of angry poisonous snakes; what then must the righteous feel?—Adhiparva, lxxiv. 87—96.

Desire is never satisfied but increased by indulgence, as fire is by butter.

The earth filled with gems, gold, cattle, women—all these are not enough to satisfy one man's desires.

Only when he commits no sin against any creature anywhere, by deed or thought or word, he becomes united with Brahm.

When one fears nothing and is feared by none, when one desires nothing and hates nothing, one becomes united with Brahm.—Adhiparva, lxxv. 50—53.

Know that he who patiently endures the evil speech of others conquers all things.

He who holds in check his rising anger as (the driver does) a horse, him the wise call a (good) charioteer and not him who slackens the reins.

Know that he who calmly drives back his rising anger conquers all things.

He is called a man who casts off his rising anger as a snake does its worn-out skin.

He who controls his wrath, who patiently endures evil speaking, who, provoked, is not angry, certainly acquires the four objects of life (righteousness, possessions, fulfilment of wishes, salvation). Of him who sacrifices unweariedly month by month for a hundred years, and him who is never angry, he who is without anger is the superior of the two. Thoughtless boys and girls not knowing right and wrong may quarrel, the wise man never imitates them.—Adhiparva, lxxix. 1—7.

ESOTERIC STUDIES.

II.

Dimensions of Space.

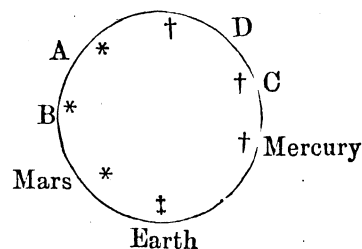
IT is said that each round evolves a new dimension of space. I am as convinced as any one can be, of the utter uselessness of attempting to conjecture what the next unknown dimension may signify, let alone the others; but the case alters when the object is to account, or endeavour to account, for an acceptance of that teaching.

Three dimensions have successively developed since the first ripple of our human wave, which has already doubled the great Manwantaric cape or turning point. The *second* was a projection from or on to the *first*, and the *third* from or on to the second. That is to say, the properties of length, breadth and height were conceived by mind from *without*, as matter *infolded*, the latter's development being towards the centre. The *fourth* dimension, which is to be, cannot follow the same rule; because concretion having attained its maximum, as regards this Manwantara's conditions, the unknown properties must be *within*. Height and depth are generally convertible terms, but they were not so, apparently, for St. Paul says: "that ye..... may be strong to apprehend with all the saints (*i. e.*, *initiated*?) what is the breadth and length and height and depth" (Eph. iii. 17—19). It is from its depth that mind expands outward. A certain depth should unfold the fourth dimension; the latter, that is to say, a deeper depth, the fifth, which, still farther in, yields the sixth. The depth would reveal all six dimensions, being itself the seventh. In matter, as we know it, there is no "depth" for us; how far soever we penetrate, surface is the only manifestation. Surface is the ternary, depth the quaternary.

The fourth dimension will be manifest, we are told, before the end of this round, which still wants three rings, and nearly one half, for completion; whereas the seventh dimension obtains only on the eve of man securing the enviable epithet of "perfect." Now, we know that stage can never be realized on the earth. It is from the seventh planet that the *triumphant* Egos bid adieu to the whole chain for aye and for good, as "Perfect Man."

This throws a flood of light upon the subject when connected with the fact that, before the present fourth round, man of this Manwantara had not developed the conditions of life within our experience. During the first round man was, in one sense, a one-dimensional being; pending the second, two dimensional; through the third, three-dimensional,—a state which continues to prevail, but eventually will develop into the four-dimensional. A one, or even two-dimensional being is to our mind almost unthinkable. It becomes less so, if we take it as only *one side* of the aspect. Those beings, in different degrees, were still conscious of the past existence from which they were emerging, and *objectivized* certain stages of spiritual or, more correctly, astral life, whilst they were only beginning to objectivize "matter," as we call it, which is the sum total of *our* objectivity.

To my mind the properties of matter which unfold our conception of space, are intimately connected with the globes of the planetary chain, of which I subjoin a diagram.



The *first* dimension, I would suggest, evolved when man began his Manwantaric journey on planet A, during the *rings of its ascending arc*; slightly increased on planet B, at the corresponding period; was a little more developed on Mars, and so forth all through the chain back again to A when the second round commenced. Then the so-called one dimensional being, on reaching B, evolved the *second* dimension, which was farther developed all round from sphere to sphere, till, under the next round, the *third* dimension was evolved on Mars, and is at present (fully developed) on Earth for the second time, having probably been of little account at its first conception here. Hence our planet is the rightful evolver of the *fourth* dimension; Mercury, of the *fifth*; C, of the *sixth*—whilst the *seventh* dimension is the exclusive prerogative of planet D, and will never be manifest on any other sphere of the chain.

This means, as I take it, that the properties of matter which, combined with the development of mind, lead to dimensional conceptions, were all potential in A, and are actual in our plane

albeit partly unmanifested, their full manifestation being consequent on mind's future developments; and that during the ascending arc of the Manwantara, *which has already begun*, matter will assume aspects heretofore unknown to the human wave in progress.

The esoteric formula of fire—the only one which has been given of the elements—may, like a glade in the forest, help us on our way, not to a conception, but to the *rationale*, of such changes. The enunciation that the immense complexity of sensuous nature proceeds from mere alterations in the combination of five elements (corresponding to as many subtler ones, themselves caused by the different values of combined motion in *one* substance) should be the more readily accepted in view of the disclosures of modern chemistry, especially its organic branch, which shows that its immediate principles never exceed four, the grouping of which is the why and wherefore of organized matter in all its diversity. Aye more, what is the law governing isomeric phenomena whereby substances containing the same elements in like proportions show different properties?

"There are more things in Heaven and Earth, Horatio,
Than are dreamt of in our Philosophy."

Even if we were possessed of the formula of each of the other panchakritas, it would not help us to any precise idea of the phases of matter as a medium of existence; whilst *one* suffices to gather the fact of their *constant variety* in despite of *cyclic repetitions*, and consequently of the infinite modes which matter is empowered to assume. If we follow the, or rather a, logical history of these changes in a single element, we become convinced that life in general must have corresponding phases.

The universal bias of evolution is relative progress. The plane common to our solar system is undifferentiated Akas or astral light, being a differentiation of Maha-akas or ether. Strictly speaking, an *ethereal* medium is out of the question, whatever might be the progress of our planetary chain; it can only involve a *more or less*. The differentiated element from which the chain evolved may be put down as Ether+astral light, the latter being the base. The *new* signification of the three inferior principles consequent on the first life-impulse referable to planet A, would have its immediate course or power in the second factor (astral light). I shall symbolize the five subtle elements or tanmatras, by letters based on their respective outcome, as follows: E (*ether*).

I (astral light, *igneous* principle), A (prin. of *air*), Aq. (prin. of *water*), and T. (prin. of *earth*). During the descent I involves E, and evolves A, Aq. T, the process being reversed on the ascent; in other words, I being the base, translation of dynamic increase or decrease with regard to the other principles is determined by the arc of evolution.

The esoteric formula of Fire is:

$E^2 I^8 A^2 Aq^2 T^*$

The number of components, sixteen, corresponds with the four rounds and four rings. This formula is said to represent the present constitution of fire. Strictly speaking, it no longer answers to the element's highest stage of materialisation, which was that of its fourth "sub-descent" corresponding to the Atlantean age. Our fire is in its fifth sub-manifestation of the ring. But from the standpoint I am about to take, the difference would be trifling, and need not be taken into account; inasmuch as it is none of my purpose to seek for *facts*—this would be presumption,—but to draw certain inferences from the data given. I shall therefore adopt that formula as indicative of the *maximum density* of fire during this Manwantara. But, in order to eschew fractions, let it stand as—

$$E^{120} I^{480} A^{120} Aq^{120} T^{120}$$

This corresponds, as far as fire is concerned, with the earth's material pole. Let the formula of planet A's ethereal pole, or field of evolution, be $E^{440} I^{520}$, it does not follow it is so, but this is of no consequence in the premises.

On this basis I have worked out the subjoined table showing, *ex-hypothesi*, the formula of the igneous element on each globe of the chain at its maximum of density. The *second* column would correspond with maximum of *obscuratio*n; the *last* column, with that of the planet's *future* progress.

THE PLANETARY CHAIN.

The Manwantara.

Planets of the Chain.	Ethereal Pole (before 1st Round.)		Formula of Fire corresponding to Material Pole—(Middle of 4th Round.)					Level of Progress (after 7th Round.)	
	E.	I.	E.	I.	A.	Aq.	T.	E.	I.
A.	440	520	360	555	17	15	13	480	480
B.	360	600	280	530	58	58	34	400	560
Mars.	280	680	200	505	85	85	85	320	640
Earth.	200	760	120	480	120	120	120	240	720
Mercury.	320	640	240	495	75	75	75	360	600
C.	400	560	320	520	52	34	34	440	520
D.	480	480	400	545	7	5	3	520	440

Thus A's material pole $E^{360} (555 + 17 + 15 + 13) I^{600}$ answers to B's ethereal pole, or otherwise to its astral field; B's material pole to Mars' ethereal pole, and the latter's lower state to the Earth's ethereal pole—there being a constant progress of "astralism" to the detriment of "etherialism." E's loss at each step downward is 80 equivalents; and its profit on the upward or ethereal arc is in the same ratio (though probably the *real* ratio is always variable). If there were no break we should have the *circle* and no progress; therefore 120 equivalents are put down to E's profit on the ascent from Earth to Mercury.

The correspondency between Mercury and Mars, C and B, and D and A, cannot be symmetrical, for the same reason; and progress by the spiral must needs be expressed in the rising arc. Hence Mercury's field of evolution commands that of Mars by 40 equivalents— $E^{320} I^{640}$, which points out Mars' ultimate progress. Mercury's material pole $E^{240} (495 + 75 + 75 + 75) I^{720}$ squares with the Earth's Manwantaric level of progress. C's material pole corresponds with Mercury's ethereal pole, whilst its own higher pole tallies with B's level of progress. D's material pole answers to C's field of evolution, and its ethereal pole to A's final progress. D's progress (which marks that of the chain) shows the element to be $\frac{1}{12}$ th more ethereal, or less differentiated, than at the outset of the Manwantara.

The three following Tables, based on the same assumption as the former, refer exclusively to the earth.

THE MANWANTARA.

Field of Evolution $E^{200} I^{760}$.

Rounds.	Formula of Fire. (Middle of each Round.)				
	E.	I.	A.	Aq.	T.
First ...	180	705	35	25	15
Second ...	160	655	55	55	35
Third...	140	595	75	75	75
Fourth ...	120	480	120	120	120
Fifth...	180	585	65	65	65
Sixth...	200	645	45	35	35
Seventh ...	220	695	25	15	5

Level of Progress: E 240 I 720.

THE FOURTH ROUND.

Round's field: $E^{140} I^{820}$.

Rings.	Formula of Fire. (Middle of each Ring.)				
	E.	I.	A.	Aq.	T.
First ...	135	720	45	35	25
Second ...	130	655	65	65	45
Third...	125	580	85	85	85
Fourth ...	120	480	120	120	120
Fifth ...	165	570	75	75	75
Sixth ...	170	645	55	45	45
Seventh ...	175	710	35	25	15

Level of Progress: $E^{180} I^{780}$

THE FOURTH RING (of 4th Rd.)

The Ring's field : E¹²⁵ I⁸³⁵.

Races.				Formula of Fire. (Middle of each Race.)				
				E.	I.	A.	Aq.	T.
First ...	...	...	...	123	687	60	50	40
Second ...	...	...	...	122	618	80	80	60
Third...	...	...	...	121	539	100	100	100
Fourth ...	...	...	...	120	480	120	120	120
Fifth ..	...	...	...	161	529	90	90	90
Sixth...	...	...	...	162	608	70	60	60
Seventh	...	...	...	163	677	50	40	30

Level of Progress : E¹⁶⁵ I⁷⁹⁵.

As seen by the tables, the esoteric formula (which, as expressing fire's highest materiality, is doubtless subject to modification), would intimate that there is an equilibrium between the four elements E, A, Aq. and T, that is exclusive to the culminating point, a state (peculiar to the Earth) gradually developed and as gradually departed from by inversion. No two formulæ are alike; however far the problem were worked out, even if carried on to the other planets, that could never occur, for as the base would always be different every combination must differ from any other. Repetition implied by spiral curves can never give identical aspects.

The conclusion is: That the states of matter differ in every globe of the chain, and most essentially on the two arcs; that every order of life must partake of such variations; and that during the ascending arc matter is bound to unfold properties which have never hitherto been manifested in the course of this Manwantara. What is there incredible, then, in the assertion that new conceptions of space are to be likewise developed in the progress of ages? In this event, if the three known dimensions have been revealed *without*, during the involution of the *ethereal* element, which has not only reached its maximum, but is now receding from it; must not those new properties unfold themselves *within*, as that element evolves its powers while the lump or heap (large or small, it is all the same) opens, disintegrates, and yields its secrets to the expanding mind?

VISCONDE DE FIGANIERE, F. T. S.

ROSICRUCIAN LETTERS.

(Translated from the German.)

IV.

The Secret Doctrine.

THE Foundation upon which the whole of the Secret Doctrine is based, and from which a knowledge of the deepest mysteries of the universe results, is so simple, that its meaning may be grasped by a child, but on account of its simplicity it is universally rejected and not understood by those who crave for complexity and illusions. "*Love God above all and thy neighbour like thyself.*" A practical knowledge of this truth is all that is required to enter the temple where one may attain divine wisdom.

We cannot know the cause of all good unless we approach it; we cannot approach it unless we love it and are by our love attracted to it. We cannot love it unless we feel it and we cannot feel it unless it exists in ourselves. To love the good we must be good ourselves; to love good above all, the sense of truth, justice and harmony must surpass and absorb every other feeling; we must cease to live in the sphere of self, which is the sphere of evil and live in the divine element in humanity as a whole; we must love that which is divine in humanity as much as that which is divine within our own selves. If this supreme state is arrived at, in which we can entirely forget our own animal or intellectual selves, and become one with God by our love to God, then will there be no secrets in heaven or upon the earth, which will be inaccessible to us.

What is the knowledge of God, but the knowledge of good and evil? God is the cause of all good, and good is the cause of evil. Evil is the reaction of good, in the same sense as darkness is the reaction of light. The divine fire from which the light issues causes no darkness, but the light which radiates from the fiery centre could not become manifest without the presence of darkness, nor would the darkness be known without the presence of light.

There are consequently two principles, the principle of good and the principle of evil, both springing out of one root, in which there is however no evil, but only inconceivable absolute good. Man is a product of the manifestation of the principle of good and can only be happy in good; because each being is only happy, if it lives in the element to which its nature belongs. Those who are born in good will be happy in good, those who are born by evil will desire nothing else but evil. Those who are born in the light, will seek for light, those who belong to darkness will seek the darkness. Man, being a child of the light, will not be happy as long as there exists a shadow of darkness in his nature. Man whose fundamental principle is good will not find peace as long as there exists within him a spark of evil.

Each man's soul resembles a garden, in which an almost infinite number of various seeds are contained. These are seeds from which wholesome and beautiful plants may grow, while others will produce such as are deformed and evil. The fire from which

those plants receive the warmth necessary for growth, is the will. If the will is good, it will develop the beautiful plants, if it is evil, it will cause the growth of those which are deformed. The main object of man's existence upon this earth is the purification of the will from all impurities and its cultivation until it becomes a strong spiritual power. The only way to cultivate the will is by action, and the way to purify it is that all our actions should be good, until good action becomes a matter of habit, when all desire for evil will cease to exist in the will.

What would it benefit you, if you knew intellectually the mysteries of the Trinity and could talk learned about the attributes of the Logos, if the fire of divine love were not kindled upon the altar of your heart, and the Light of the Christ did not shine in your temple? Your intellect, bereft of the lifegiving spirit, will fade and perish and you will perish with it, unless the flame of spiritual love in your heart burns in the light of eternal consciousness. If you do not possess love for the good, it will be better for you that you should remain ignorant, because you will sin ignorantly and not be responsible for your acts; but those who know the truth and reject it on account of their evil will, are the ones who will suffer, for they are committing the "unpardonable sin," consciously and knowingly, the sin against the holy spiritual truth. He is the true Rosicrucian or Theosophist, whose heart is burning in the fire of divine love for the good; its light will illuminate his mind and cause him to have good thoughts and to perform good acts. He will require no mortal teacher to teach him the truth, for he will be penetrated by the spirit of wisdom, which will be his teacher.

Compared with the excellence of this divine wisdom all worldly scientific attainments and arts are worthless and merely child's-play. The possession of worldly wisdom has no permanent value; but the possession of divine wisdom is imperishable and eternal. There can be no divine wisdom without divine love, for wisdom is the union of spiritual knowledge and spiritual love resulting in spiritual power. He who does not know divine love, does not know God, for God is the fountain and fiery centre of love. Therefore it is said, that though we understood all mysteries and all knowledge and did good works, but possessed no divine love, it would avail us nothing; for we can only become immortal through love.

What is love? A universal power, proceeding from the centre from which the universe has been evolved. In the elemental and animal kingdom it acts as the blind force of attraction, in the vegetable kingdom it obtains the rudiments of instincts, which are fully developed in the animal kingdom, in the human kingdom it becomes passion, which, if acting in the direction towards its eternal fountain will lift man up to a divine state, but if perverted it will carry him to destruction. In the spiritual kingdom—that is to say, in regenerated man—love becomes a spiritual, conscious and living power. To the majority of men in our present civilization love is merely a sentiment, and the true divine and powerful love is almost unknown among mankind. That superficial senti-

ment which men call love is a weak, comparatively powerless semi-animal element; yet strong enough to guide and mislead mankind. We may choose to "love" a thing or not to love it, but such a superficial love does not penetrate beyond the superficial strata of the soul of the object loved. The possession of divine love is not a matter of choice, but a gift of the indwelling spirit; it is a product of our own spiritual evolution, and only those can possess it who have grown into that state. No one can possibly know what this divine and spiritual love is, except he who has attained that state; but he who has attained it knows that it is an all-penetrating power, coming from the centre of the heart and penetrating to the centre of the beloved, calling into life the corresponding germs of love contained therein. Let this spiritual *Love*—if you so prefer, let it be called spiritual *Will*, spiritual *Life*, spiritual *Light*, it is all this and still more; for all spiritual powers spring from one eternal centre, and ultimately culminate again in one power like the point of a many-sided pyramid. This one point, one power, one centre, one light, one life, one All is called God, the cause of all good, although this word is merely a term which has no meaning for those who do not possess it, and who cannot conceive of it, because they neither feel nor know God in their own hearts.

How can we attain this spiritual power of love, good will, light, or eternal life? We cannot love a thing unless we know that it is good; we cannot know whether a thing is good or evil unless we feel it; we cannot feel a thing unless we approach it; we will not approach a thing unless we love it, and thus we should for ever move in a vicious circle and never approach the eternal truth, if it were not for the continual influence of the spiritual Sun of Truth, which sends his rays to the centre of the human heart, and by attracting it unconsciously and instinctively transforms the circular movement into a spiral, thus drawing by the influence of the "Light of Grace" men towards that centre, even against their own inclination.

It is said that the inclination of man towards evil is stronger than his inclination towards good, and this is undoubtedly true; because in the present state of man's evolution his animal activities and tendencies are yet very strong, while his higher and more spiritual principles have not yet been sufficiently developed to be self-conscious and strong. But while man's animal inclinations are stronger than his own spiritual powers, the eternal divine light, which attracts him toward the centre is far more powerful, and unless man resists the power of divine love by preferring the attraction of evil, he will be continually and even unconsciously attracted towards the centre of love. Therefore man, although being in a certain aspect a helpless victim of invisible powers, is yet to the extent he uses his *reason* a comparatively free agent; but he cannot be fully free, until his reason is perfect, and his reason can only become perfect if it is in unison and harmony with divine (universal) Reason. *Man can therefore only become fully free, by obedience to the Law.*

There can be only One Supreme Reason, One Supreme Law, One Supreme Wisdom, in other words One *God*; for the term "God" means the culminating point of all powers, spiritual as well as phy-

sical powers, which exist in the Universe; it means the *One Centre*, from which all things, all activities, all attributes, faculties, functions and principles have taken their origin, and in which they all will ultimately find their culmination. Only as long as man acts in harmony with the universal law can he hope to succeed; because the universally acknowledged theory of the survival of the fittest, the absolute truth that the strong is stronger than the weak, is as true in the realm of spirit as in the realm of Mechanics. A drop of water cannot by its own efforts swim against the current in which it exists, and what is one individual man with all his vanity and pretension to knowledge, but a drop in the universal ocean of life?

To be able to obey the law, man must learn to know it; but where else could he expect to learn the pure and unadulterated law, except in the study of nature in her spiritual and material, that is to say—in her internal and external aspects? There is only *One Book*, which the occultist needs to study, and in which the whole of the *Secret Doctrine*, with all the mysteries, such as are known only to the Initiates, is contained. It is a book which has never been spoiled by falsifications, mistranslations, pious frauds and misinterpretations; it can be had by everybody at every place and be obtained without any expense. It is written in a language which can be understood by everybody, no matter to what nationality he may belong. The title of this book is *M*, meaning: *The Macrocosm and the Microcosm of Nature, bound together in one volume.* To be able to read this book correctly, it should be read not merely with the eye of the Intellect, but also with the eye of the Spirit. If its pages are illuminated merely by the cold moon-shine of the brain, they will seem to be dead and we shall learn only that which is printed upon their surface; but if the divine light of love, coming from the centre of the heart, illuminates those pages, they will begin to live, and the seven seals with which some of the chapters are sealed will drop away, and veil after veil be removed, until we know the divine mysteries, contained in the sanctuary of nature.

Without this divine light of love it is useless to attempt to penetrate into the darkness, wherein the deepest mysteries are contained. Those who study nature merely in the external light of the senses will know of her nothing but her external mask; in vain they will ask to be shown the mysteries, which can only be seen in the light of the spirit; for the light of the spirit shineth eternally into darkness, but the darkness comprehendeth it not.

Where could we expect to find this light of the spirit, except within our own selves? Man can know nothing whatever except that which exists within himself. He cannot even see, hear or perceive any external thing, he can only see the images and feel the sensation, which external things may produce in his consciousness. All there is of man, except his eternal form, is an epitome, an image, a counterpart of the Universe. Man is the Microcosm of nature, and in him is contained—either germinally or in a more or less developed state—all that is contained in nature. In him is contained God and Christ and the Holy Ghost. In him is contained

the Trinity, the elements of the mineral, vegetable, animal and spiritual kingdoms; in him is contained Heaven, Hell and Purgatory, in him is contained everything; because he is an image of God, and God is the cause of everything that exists, and there exists nothing which is not a manifestation of God, and which therefore may not in one aspect be said to be God or the substance of God.

The whole of the Universe and everything contained therein is the external manifestation of that internal Cause or Power, which men call "God." To study the external manifestations of that power we must study the impressions which they produce within ourselves. We can know nothing whatever except that which exists within ourselves and therefore even the study of external nature is nothing and can be nothing else but a study of self, or in other words, of the internal sensations, which external causes have produced within ourselves. Man cannot by any possibility positively know anything whatever, except what he sees, feels or perceives within himself; all his so-called knowledge about external things, is mere speculation and assumption, and at best only *relative truth*.

If man cannot possibly know anything about external things, except the sensations which they produce within himself, how then could he possibly know anything about internal things except their manifestations in his own interior? Those who seek for an external God, while they deny the God in their hearts, will seek for him in vain; those who profess to worship an unknown king of creation, while they smother the new-born king in the cradle in their own hearts, worship a mere illusion. If we desire to know God and to obtain Divine Wisdom, we must study the activity of the Divine principle within our own hearts, listen to its voice with the ear of the intellect and read its writings by the light of its divine love; for the only God, of which man can possibly know anything is his own personal God, being one and identical with the God of the Universe. In other words, it is the universal God, entering into relation with man in man, attaining personality through the instrumentality of the organism which we call man; and thus God becomes man, and man is transformed into a God, and thus man becomes a God when he attains perfect knowledge of his own Divine self, or in other words, when God has become self-conscious and attained self-knowledge in man.

There can therefore be no Divine Wisdom without the Knowledge of one's own Divine self, and he who has found his Divine self has become wise. Let not our scientific and theological speculators be vain enough to suppose that they have found their own Divine self. If they had found it they would be in possession of Divine powers, which men call "Supernatural," because they have become almost unknown among mankind. If men had found their own Divine selves, they would need no more preachers or Doctors, no books and no other instructions than their own Divine self; but the wisdom which our learned people possess is not from God, but from books and from fallible external sources. That sense of the *Ego*, which men feel in themselves, and which they call their own "*self*," is not the Divine self, but some animal or

intellectual self, in which their consciousness is centred, and of which *Egos* or *selves* a great many species exist in each individual man. These selves will all perish and must disappear, before the *Divine Self*, which is universal and omnipresent, can come into existence in man. Men do not know their own animal and semi-animal selves, else they would be horrified at their appearance. The names of many men's principal ambition, are envy or greed, fashion or money, etc. These are the powers or gods, which govern men and women, to which men cling, which they hug and caress, and which they imagine to be their own selves. These selves or egos assume in each man's soul a form which corresponds to their character, for each character corresponds to or produces a form. But these selves are illusive. They have no life of their own, but feed on the life-principle of man; they live by his will and perish with the life of the body or soon after. That which alone is immortal in man, which has always existed and which will forever exist is the *Divine Spirit*, and only those elements in man which are perfect and pure, and which have become united with the spirit will continue to live in and through him.

This divine self does not experience the sense of separation or separateness, which governs the lower selves, it is as universal as space, it makes no distinction between itself and any other human being, it sees itself and recognizes itself in all other beings, it lives and feels in others, but it does not die with others, for being already perfect it requires no more transformations. This is the God or Brahm, whom only he can know who has become divine, the *Christ* who can never be understood by the *Antichrist* who carries upon his forehead the sign of the *Beast*, meaning, Intellectuality without Spirituality, or knowledge without divine love. This God can be known only through the power of the true *Faith*, which means spiritual knowledge, penetrating to the fiery centre of love existing within one's own heart. This is the centre of Love and Life and Light, the fountain of all powers; in it are contained all the germs and mysteries, source of divine revelation; and if you find the light which radiates from that centre, you will need no further information, for you will have found eternal life and absolute truth.

The great mistake made in our intellectual age is that men believe that they can arrive at the knowledge of the truth by mere intellectual, scientific, philosophical or theological speculation and reasoning alone. This is entirely wrong, for although a knowledge of the occult theory should precede the practice, nevertheless if the truth of a thing is not confirmed, experienced and realized by practice, a mere knowledge of the theory avails nothing. What will it serve a man, if he glibly talks about love and repeats parrot-like what he has heard, if he does not feel the divine power of love in his heart? What will it help a man to talk in a learned manner about wisdom, as long as he himself is not wise? No one can become a good artist, musician, soldier or statesman by the mere reading of books; power is not obtained by mere speculation, but requires practice. To obtain a knowledge of good, we must think and act good, to experience wisdom we must be wise. A love

which finds no expression in acts gains no strength, a charity which only exists in our imagination will forever remain imaginary, unless it is expressed in acts. Wherever an action exists, a reaction is sure to follow. Therefore the performance of good acts will strengthen the love for the good, and where such a love exists it will manifest itself in good acts.

He who acts evil because he does not know how to act good is to be pitied, but he who knows how to act good and is intellectually convinced that he should act good, and who yet acts evil, is damnable. It is therefore dangerous for men to receive instruction in regard to the higher life, as long as their will is evil; because after they once know how to discriminate between good and evil, they become still more responsible if they prefer the evil path. These letters would therefore never have been written, if it were not to be hoped, that at least some of the readers will not merely grasp their contents intellectually, but will enter the practical way, the door to which is the knowledge of self, which ultimately leads to the union with God, but whose first practical outcome is the recognition of the principle of the *Universal Brotherhood of Humanity*.

F. H.

THE KABBALA AND THE MICROCOSM.

AS a constant reader of the *Theosophist* I have been struck with the fact that, with the exception of the translator of the *Unpublished Writings of Eliphas Levi*, none of our Western members have contributed anything about the Kabbala. But a very limited number of Europeans are able to read Eastern writings in the original languages; and translations made by men, who, however profound their scholarship, were not versed in the occult and philosophical systems expounded, are of little use to a man who seeks to unravel the mysteries. Nearly every European gentleman can read Latin; and the language of the *Kabbala Denudata* of Rosenroth—one of the best compilations now extant—is for the most part delightfully simple, being not unlike the paraphrases which appear in the margins of some of the older editions of the classics. A few Hebrew words are scattered through the book; but they are mostly names of Sephiroth, planes of matter, and principles in the Kosmos and man. The Latin equivalents are generally given, and with the aid of a Hebrew alphabet they will soon become readily recognisable. Many students have been deterred from entering upon the study of Kabbala by Jewish Rabbis and Christian clerics, who almost invariably pooch pooch it: it is so much easier to smile a smile of superiority and say 'My dear Sir, there is nothing in it, and if there is it belongs to witchcraft and sorcery,' than to spend long years in the study of a carefully veiled system of mysticism. It has been said that a man must not expect to understand any occult system by mere intellectual power; but that, if he assiduously studies it patiently and intently for a considerable period of time, and proves himself worthy in other respects, *It*—or the powers connected with it—will reveal to him the key which will enable him to comprehend all that he has read and meditated upon. This should be a

sufficient inducement to any one who is thoroughly in earnest and not a mere dilettante in theosophy.

I do not profess to be more than a student of Kabbala, or to understand the nature and relations of the Sephiroth, any more than the average uninitiated student of Vedanta understands the nature of the great Devatas and their relation to Maha Vishnu.

Nevertheless I see that there is light ahead; and I can safely say that my limited study of the system has added considerably to my ideas on spiritual matters and enabled me to read the Old and New Testaments much more intelligently than I used to do. For instance Jehovah no longer appears a jealous personal God of a particular race, but a divine Tetragram; a focus of the Parabrahmic Light and an ultimate goal of immortal souls. I no longer picture the wives and concubines of Solomon as fleshly beauties kept for the gratification of a king's carnal appetites, but I know them to be the *saktis* or powers of a mighty adept, like the shepherdesses of Krishna. Even David is acquitted in respect of Uriah the Hittite and his wife, for David is the vehicle of the Sephira Malchuth; and a mystery rests concealed beneath the story. So also in the New Testament the parables of Christ have more than an ethical significance; for they convey information to the student of spiritual science concerning the approach of the soul to its *Logos*, though his utterances were not always in accordance with the special doctrines of the Rabbis.

Any one who is studying the Kabbala will find the Bhagavat Gita lectures, lately contributed by Mr. T. Subba Row, of the greatest practical use. The analogies between the four-fold classification which he has so ably and lucidly demonstrated and the four-fold classification which is the one usually adopted in the treatises of the Hebraic school are so close as to suggest the idea that the systems clothed in the writings of the Vedanta and the Kabbala have at least a common source; and apparently they are up to a certain point the same. I will endeavour to give some idea of the Kabbalistic division of principles, based for the most part on a treatise on the soul (*De Anima*) by R. Moses of Cordova. As much confusion has arisen between the words soul and spirit, I shall keep to the word *Anima*, which is for the most part a general term for the spiritual monad—the microcosmic vehicle of spirit-matter, energised by the light of the *Logos*. It is used in something the same way as the Sanskrit word *Atma* (self), though both words may be used for the highest self, the divine root of the soul. The word *Anima* is, however, frequently used in a restricted sense; and then it means the *Karana Sarira* (*upadhi*), the causal body.

Everything is described in the Kabbala as being formed of the four spiritual elements—Gedulah, the element water, Gebhurah, the element fire, Tiphereth, the element air, and Malchuth, the element earth. I believe them to correspond with the *tanmatras* of Sanskrit writers—the subtle elements which underlie the gross elements, *Mahabhuta*,—and to be the basis of all occult chemistry, but this branch of the subject is very obscure. There is an apparent discrepancy in the number of the elements, the Vedantist writers

generally alluding to the *pancha-tanmatra* or five subtle elements, whereas the Buddhists, Kabbalists and Greek philosophers confine themselves to four. The probable explanation is that the first is as it were the root from which the four issue forth when manifestation begins. These elements exist in different degrees of density on the four planes of existence which are called the four worlds—Aziluth, the world of emanation, Briah, the world of creation, Jezirah, the world of Formation and Asiah, the world of Fabrication. Each of these four worlds is sub-divided into four, and then we read of the Aziluth (or Abia) of Aziluth, the Briah of Aziluth, the Jezirah of Aziluth and the Asiah of Aziluth; and similarly in the case of the other three. However the primary divisions will be sufficient for our present purpose. Aziluth is the world of emanation from Ensoph, or Parabrahm. The nine Sephiroth belong to this plane, and taken together constitute the unmanifested form of man containing everything in the abstract. Briah (we learn from the glossary of Rosenroth's book) is the "world of separate minds (*mentium*), and of sublime *animas*, which in the highest Mansions and Palaces of Paradise enjoy the most benevolent vision of God." It is the highest plane of *Upadhi*, or material vehicle, and corresponds to the Sephirothic Grade Malchuth, the Kingdom. It thus corresponds with the Devachanic world, the *Esvara* or *Sutratma* plane. Jezirah is the "world of the angels, to whom is committed the care and nutrition of creatures below." But little is said about it, yet that little suffices to show its correspondence with the astral world or the plane of *anturiksham*; and lastly Asiah is the world in which we 'live and move and have our being.' Here we are upon terra firma, which we may leave to the Biologists, Botanists, Geologists, Physicists and Chemists, who are making such rapid strides in mastering its secrets.

The following passage throws considerable light on the nature of the four worlds and their relation to one another* :—

From out of these (the seven kings who had fallen and been broken up) was then made Εκλογή [either selection or secretion, or separation or election, or by whatever other name it may be called:] so that what was contained in them that was good and fitting and pertaining to the Emanative System ascended thither. And, in like manner, what pertained to the Creative System, ascended to the Creative System: the like occurred in the case of the Formative System; so also with the Factive System. [These four systems or worlds are nothing else than the four orders of manifested Divinity, the light being even more and more diminished according to the various gradations of the divine presence, e. g. in the Bush, in Sinai in the Ark, and in the Universe Exod. iii, v. 2; Exod. i, v. 18; Levit. xxvi, v. 12; Acts xxvi, 17. For by Aziluth, or the System or World of Emanation, is meant the Divine itself (*ipsum Deum*), not in itself absolutely what is called by the Kabbalists Ensoph, or the Infinite, but as shadowed forth under the scheme of the Divine Names, or Numerations, or Persons, and reduced by Christ into the compendium of the Trinity. By Briah, or the World of Creation, or rather of extraposition, is meant the Divine Presence and communion, as the *Nwes* or abstract minds (*Neschama*) enjoy the same, that is to say, those who are in the highest and are not subject to the flesh. By Jezirah or the World of Formation, is meant the same communion of divinity, or its scene and economy or dispensation as exhibited by

* *Fide* TRACTATUS DE REVOLUTIONIBUS ANIMARUM: Part I., Cap. I., S. 2.

the Hierarchies of Angels, whose theatre is more amply set forth in the Apocalypse of John. And lastly, by Asiah, or the System of Fabrication and Faction (ποίησις) is understood the Divine Presence still more modified in this material system, and most especially in the Church.

The *Anima* may be said to be the immortal part of man created and formed out of the four spiritual elements. It is superior to the angels, who are only coeval with the kosmic manwantara. It is composed of three parts or principles, Nephesch, Ruach and Neschamah. The astral body, Psyche, is not considered by Kabbalists to be a part of the *Anima* for it is subject to decay. Rabbi Moses gives the following account of the place whence the three emanate* :—

To explain the first point of the propositions concerning the place of the *Anima* we find much in the utterances of Rabbi Schimeon Jochaides. For Neschamah, or the form of man (*Forma hominis*), is divided into three parts, which are Nephesch, Ruach and Neschamah; and Nephesch is the vehicle of Ruach, as Ruach is the vehicle of Neschamah. But the emanation of all three is from the higher Sephiroth, which are the roots of all roots. But they differ in their emanation; because Neschamah emanates from Binah, as is shown in Job xxxii, 8—and the spirit of Schádai† giveth him intelligence. But Ruach emanates from Tiphereth; and just as Tiphereth is the throne and habitation of Binah, so Ruach is the throne and habitation of Neschamah. But Nephesch emanates from Malchuth, whence Nephesch is the throne and habitation of Tiphereth. Accordingly Rabbi Schimeon Jochaides expounds their emanation in these words (Solar f. 11. d): "Oh, disciples, all correspond with the grades, which are established one above another, Nepesch, Ruach, and Neschamah, grade above grade: first Nepesch, which is the lowest grade, as is said elsewhere, then Ruach, which rests over Nepesch and has subsisting above itself Neschamah, the grade above all, as is proved elsewhere. That Nepesch is the Nepesch of David (concerning which vide II Samuel, v. 8 i. e., Malchuth), for whom it is established that Nepesch should receive (an influx) from that river which trickles down and flows forth. Ruach is established above it, and Nepesch is not able to subsist except through Ruach, that Ruach which is situated between fire and water, (namely Tiphereth, which is between Geburah and Gedulah); and from that Ruach this Nepesch obtains nutriment. But Ruach subsists through the state of the other and higher grade, which is Neschamah. Whence Nepesch, Ruach and Neschamah are sustained in such a manner, that when Ruach has participated, then also Nepesch may participate, and all are one and adhere to each other, Nepesch to Ruach and Ruach to Neschamah, and all are one." And the meaning of these things is that Neschamah is Binah, Ruach Tiphereth, and Nepesch Malchuth. And thus it is expounded in the *Tikkunam* in these words—(Proverbs, xx, 27). *The spirit of man is the candle of the Lord, searching all the inward parts of the belly—Ner* (a lamp or candle) denotes Nepesch-Ruach, which are an emanation from Schechinah and from the middle column comprehending six numerations; but the Neschamah of man is an emanation from the highest mother, as in the passage, *And behold in the virtue of the Blessed those three virtues are connected in a most firm and valid knot, each according to his grade having functions according to his service and his work.....*

The above quotation is very suggestive to any one who is acquainted with the general outlines of the Sephirothic tree. For those readers who are unacquainted with the words and names used, I will endeavour to give a short explanation of some of them. But

* *Tractatus de Anima*: Cap. I: Vide *Kabbala Denudata*, Vol. I, p. 103.

† Schádai—*scha* (who is) *dai* (enough) is translated in the Bible the Almighty. It is a name of the Sephira Binah, the supernal mother, the first "He" of the Tetragram (JHVH). Binah means Prudence or Practical Intellect; at least that is her first cognomen.

I cannot vouch for the accuracy of my interpretations; for I am but feeling my way in an intricate maze of mysticism, and am far from the attainment of the spiritual ear, eye, and understanding, which give confidence, knowledge, certainty. One of my reasons for writing is, that others who are similarly engaged may do likewise, so that we may compare notes and mutually assist one another.

The Latin equivalent of Neschamah is *mens*, mind, ideation, the power of the highest abstract thought, which belongs to the *Logos*. It is said of God, that he thought the Kosmos, creation being the necessary outcome of his thought. Neschamah is spoken of as the *Forma hominis*, the form of man. The word *form*, as here used, does not imply matter. Krishna, speaking from the standpoint of the *Logos*, says that he is *Swarupa* (his own form or image). A sculptor might conceive an ideal man, complete in all his parts, and even make this εἶδωλον—I use the word in its Platonic sense, a phantom of the mind,—change its pose, express emotions in its countenance and gestures, and, if he possessed sufficient power of imagination, even hold converse with him. This image would be an abstract reality, though not a concrete one. Some idea of the position of Neschamah may be conceived by considering it as an εἶδωλον of God; but it is said that Neschamah is born from Binah (Practical Intelligence), the supernal mother, the first "He" of the Tetragram JHVH, and she is generally spoken of as the female power or *Sakti* of Wisdom (Chochinah, or Jah, the "Jod" of the Tetragram). So Neschamah may be considered to be formed out of the subtile material of the highest abstract intellection, which belongs to a state of being which is beyond our present powers of comprehension.

The Latin equivalent of Ruach is *spiritus*, breath. It is written (Genesis ii. 7), *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* This text has no reference to the physical Adam, for he was not yet fabricated. The dust of the earth refers to the spiritual element earth, Malchuth (the Kingdom, *Mulaprakriti*)—from which his Nepesch was formed. Binah is the mouth of God from which the breath issued forth, and the breath is Tiphereth, the spiritual Sun of life and wisdom, the divine energy, which passes down through the six grades which form the middle column of the Sephiroth from top to bottom, and unites the right and left columns, Jachin and Boaz. Tiphereth is the Vau of the Tetragram, which, in the Hebrew character, is a thin perpendicular line, suggesting the idea of energy upwards and downwards: Ruach is the Tiphereth of the individual soul.

The Latin equivalent of Nepesch is *anima*, soul. Nepesch, as I hope to show further on, corresponds with the *Karana Sarira* part of the Vedanta, the causal body, the vehicle of the immortal part of man, which, illumined by the Light of the *Logos*, forms the true spiritual Ego. Some confusion of terms has, however, arisen, and has given rise to endless controversy among the Fathers; for there is also a vital Nepesch (Nepesch Chajim), which is shared alike by men, animals and vegetables. By the union of Tiphereth

and Malchuth (the lower mother, or the womb of Binah) is formed the great androgyne power Schechinah, which is (we are told in the August *Theosophist*, p. 705) 'the eternal model of the perfected microcosm.' Now the *Logos* is said to manifest as seven "Rays," complete in themselves. It is further said that an individual monad belongs to one or other of these rays, and is destined, if it does not go astray and become assimilated by some inferior power, ultimately to approach the *Logos* of that ray to which it belongs. So the Nepesch, Ruach and Neschamah of the individual correspond with the vehicle of the *Logos*, the Light of the *Logos* (conveying the image to the vehicle, and impressing it upon the ethereal matter of which it is composed), and the form of the *Logos* of its own particular ray—the immortal type unto which it should evolve.

The river typifies the spiritual influx from the *Logos* which is received by Schechinah and distributed to the souls of men by her officers or servants, Metatron and Sandalphon, the two lower Cherubim, often spoken of in the Kabbala as the Boys. Initiates receive their influx from Schechinah without the intervention of the Boys.

Ner, a lamp or candelabrum, generally denotes Schechinah, seeing that the seven higher Sephiroth, or so many channels, flow into her, or in so far as she receives an influx from Chochmah (Wisdom) through Chesed (Mercy). For this reason the candlestick stood towards the meridian, by which Chochmah and Binah are meant. In the Tikkunim, however, the lamp is called Metatron, the small vessel holding the wick Schechinah, the oil the influx from Jesod, and the light Tiphereth (Vide Glossary to Kab. Den. p. 542.) Ruach-Nepesch corresponds with Schechinah, as Ruach corresponds with Tiphereth and Nepesch with Malchuth.

To return to the analysis of Nepesch and its vehicle, we find the following (Tractatus de Anima, Cap. IX. p. 144):—

"Nepesch radically dwells in the vital spirit, which is a psychic thing [*i. e.*, it belongs to the astral body], such as is found in brutes.....; whence some call it [the vital spirit] the Nepesch of brutes, because to the brutes also it gives vital force. But it understands nothing, but is merely a smoky vapour dwelling in the cavity of the heart and dispersed throughout the whole body. This is the vitality produced by the subtilization of matter to the plane of the figure of man [*i. e.*, astral body], as appears in the case of those men who are brought forth into existence through the study of the book of Jezirah. And since this vital spirit is a habitation for Nepesch, it is necessary for it to be like that very Nepesch produced from the emanation through the concentration (*per intentionem*) above mentioned: its interior members are therefore beautifully arranged as is explained above. Hence for this life there is need that it be extended and drawn out to the likeness of the image which is in the body. And since that Nepesch is in a measure tenuous; hence it has need of a certain something also tenuous, with which to be invested: this is the tenuous blood, detained in the arteries of the heart, which are the vital arteries having a pulse. And since that is propelled out of this life into the veins, if the bones and sinews were not firmly knit together, it clearly could not subsist and would easily be injured. Hence there is a further need of a structure of bones, which are, as it were, bridges, over and on which those veins can be carried forward. And since those bones are hard and uneven, there is need of the flesh with which they are padded. Hence at length that human form like to the supernal, within which lie the veins of the liver, in themselves as it were dead and destined for no

other end than the irrigation of this fleshly garden. Hence that vital spirit always remains in man, even in the time of sleep, when his Nepesch is borne away from the man to render an account in the presence of its creator. Then in the interior that vital spirit preserves the human economy. And as that vital spirit is the vehicle of the grade Nepesch, so Nepesch is the vehicle of Ruach and Ruach of Neschamah: and all of them through Zele, [the image, or εἰδωλον in Aziluth] the image described above. These things being proved no one will wonder how the *anima* which is tenuous and spiritual can be united with the body, which is dense and materialized."

The above quotation makes clear the equation of Nepesch to *Karana Sarira*, which is spoken of in Sanskrit writings as dwelling in the lotus of the heart. The Lotus of the heart is the fourth *chakram* (*anahatam*),—one of the special centres of the developed astral man, and the point of equilibrium of *Sushumna* regulating the vital forces. It thus appears that what is called the vital spirit is an aspect of the astral body, Psyche, a term somewhat loosely used, and not unfrequently synonymous with Nepesch, of which it is the vehicle. Psyche is described in the *Tractatus Libri Druschim* as the light within the body, which has its seat in the liver, [the locality of the *Swadhistanam chakram*, which is connected with the *Vishvanara agni*], and the light outside the body and going around the body. The astral body is also sometimes spoken of as a *vas*, or vessel. The following description (see Glossary, Kab. Den. Vol. I, p. 478-9.—*Vasa*) will show that the Kabbalistic theory of *Vas*, or vehicle, is not unlike that of Vedantists concerning *Upadhi*.

1. It is the notion of diminished light within which is contained another more excellent light. Such *Vasa* do not occur in the *cylindrical aziluthican* (world), because that was not produced from *contraction*. Hence the essence of a rectilinear man is more noble than the notion of a sphere, which arose from contraction.....

2. The principle therefore of the constitution and existence of *Vasa* is *Zimzum*, or the *contraction* of primæval light. And because this light is said to contain another light, it is called its *Vas*; and its attributes are extreme tenuity and transparency.

3. Furthermore the nature of a *Vas* is this. An even light is everywhere; but since it cannot all enter the interior of the *Vas* on account of its too great copiosity, a certain part of it remains outside and is spoken of as going around (*lux ambiens*). The internal light therefore shines within and penetrates even to the middle of the thickness of its side from the interior. So the light going around also penetrates this very *vas* from without, and it also penetrates through the external half of the thickness of its side.

The greater part of the above refers to the nature of a *vas* in general, but specially to *Karana Sarira*, as the *vas* of the Light of the *Logos*. The last passage of the third section however seems to refer to the physical body as the *vas* of the astral. The light within the body—which is said elsewhere to form circles, I should take to be the astral vortices and currents within the body with their special forces, while in the "Light going round," we cannot fail to recognise our old friend the *Aura*, which is so popular in the Theosophical Society.

Having started for the unknown God, the great First Cause, and, made the descent into matter down to the blood, flesh and bones of the gross body, which it is our present lot to inhabit, I will now proceed to recapitulate the various principles passed in review, with what I believe to be their synonyms in the Sanskrit

terminology adopted by Mr. Subba Row in his Bhagavad Gita lectures.

First we have Eusoph,—To NON,—existing outside space and and time, unknowable and unthinkable to aught except himself. On the commencement of manifestation the Light of Divine Wisdom, Daath (*Mahachaitanyam*) emanates from him, manifested through the Tetragram or *Eswara* (JOD-VAV-HE), and descending as Tiphereth fertilises the womb of nature, Malchuth, or *Mulaprakriti*.

Next we have the four elements, and the four planes of their existence: namely, (1) Aziluth, the world of emanation, where is no differentiation, all things existing as *eidola* or mental images made of the highest mind-stuff; (2) Briah, the world of creation, (*Sutratma* plane and *Suvarloka*), in which there are *upadhis* of most tenuous and subtile primeval matter, though they are devoid of form; (3) Jezirah (*Antariksham* plane and *Bhuvarloka*) the world of formation, said in one passage to be formed of the four orders of the angelic hosts, or elementals. The commander of the celestial armies and lord of the astral world is Metatron, the Legate of Schechina; (4) Asiah (*Bhuloka*) the world of fabrication, the plane of gross matter.

Lastly, we have considered the three parts of the *Anima*. Neschamah, the highest mind and the pattern of the perfect man, is not, properly speaking, a part even of a man's soul. For it is the *Logos* of the ray to which the man belongs, and it never descends into him unless it be on those rare occasions when it descends as an Avatar as described in the Bhagavad Gita lectures. Ruach, the spirit (*Daiviprakriti*) is the real *Jiva* or *Ego*, which passes down and impresses the image of the type upon Nephesch, the soul (*Karana Sarira*), the vehicle of the trinity composing immortal man. We have also seen that Nephesch, having thus become the *Ego* on the Briathic or *Sutratma* plane, passes down to energise its *vas*, the Psyche, *Sukshma Sarira*, or astral body, on the Jezirathic plane, impressing the reflected light of the *Logos* upon it, and giving it some resemblance to the Neschamic type; and finally the Psyche in its turn energises its own *vas* the physical body or *sthula sarira*, which is rarely mentioned by kabbalists, unless it be to symbolise some higher principle according to the law of correspondence, 'as above so below.'

Having now given the general outlines of the *Anima*, and its component parts and the seats of their manifestation in terms that are more familiar to a large number of the readers of the Theosophist than the Kabbalistic ones, I hope to go on to give an account of some of the theories propounded in the Tractate of Rabbi Moses of Cordova, on the reason of the soul's descent into matter, its garments, its sin and cutting off, its guardians and their influence upon it and other similar questions.

MONTAGUE R. LAZARUS.

(To be continued.)

Reviews.

THE RIG VEDA SANHITA WITH BHASHYA.

Mr. Tookaram Tatya has issued the following prospectus of his intended publication. We hope that all those of our readers who care for the ancient Aryan religion, will use their utmost efforts to support this undertaking.

"This work is the basis of the Hindu Religion. There is no book older than this on the face of the earth. This, therefore, is the only basis on which to found inquiries into the creation and primitive history of man. This, the first of books, contains an exposition of the first principles of what are known as the philosophy of nature and the philosophy of the soul. This book therefore has necessarily met, in every way, with the approval of men of learning. Moreover, it is in the eyes of the Hindu as holy as God Himself. The Society for the publication of philosophical works, proposes gradually to publish correct editions of the Sanhitas of this and the other three Vedas both with and without their Bhashyas, the Brahmanas, the Upanishadas, the Aranyakas, the Pratishakhyas, the Sutras, the Niruktas, the Shikshas, the Jyotisha, the Chhandas, the Nighantas and the Ashtadhyayi of Panini, together with its Bhashya, after collating and comparing many different editions with the help of able and eminent scholars. But this undertaking, which requires large funds, cannot be completed without the generous aid of the native Princes, Chiefs and other wealthy and learned people. In the full hope that generous patronage will be extended to this laudable enterprise taken in hand, we intend to publish first of all the Sanhita of the Rig Veda, with the Bhashya of Sayanacharya, and a copious index. There has been no Indian Edition of this book. The edition published in England, under Government patronage, is incomplete and not free from errors, and besides this, it is now out of print. It was published in six parts, the price of the whole being £ 12, but now it cannot be had for Rs. 300. To supply the want and place this work, of great importance, within the easy reach of people, we propose publishing this work, with explanatory notes where necessary, in eight parts in book form, royal octavo, on good paper and in beautiful type. It is a voluminous work, but we hope to finish it in three years. Each part will contain about 900 pages. The parts will be issued with coloured wrappers that subscribers may get them bound in any way they please. They will be sent to the subscribers as soon as they are ready. It is proposed to issue the 1st part by the end of December. This, however, depends upon the patronage extended to us."

Rupees 40 is the subscription price if paid before December.

SOLAR BIOLOGY.*

THE method of the author, who had passed many years of his life in mystical study, is to begin by finding from the date of birth what sign a person is born under. This will give his main characteristics.

* "Solar Biology: a scientific method of delineating character, diagnosing disease, determining mental, physical and business qualifications, conjugal adaptability, etc., from date of birth". By Hiram E. Butler, Boston, Esoteric Publishing Company. Price 5 dollars.

Next he finds the position of the moon and planets at time of birth, from these he obtains seven other conditions, and from the whole result the character is read. Elaborate tables are given to indicate the positions from the years 1820 to 1899, and detailed explanations are given of the significance of the planetary positions. The system is extremely simple and dispenses with all intricate calculation. It must be noticed that the intention of the author is to give a system of character reading only and not a system enabling one to prophesy events, &c.

The first part of the book is devoted to philosophical exposition, the main underlying idea being the unity and harmony of the universe. Mr. Butler, following the ancients, compares the solar fluid to a great man with the twelve signs representing his different parts. Thus it appears that, if each human being belongs to one of the twelve categories represented by the zodiacal signs, humanity, as a whole, is a united harmony. This great fact of our nature is practically forgotten by most of us in whom the sense of separateness is not killed out. Mr. Butler touches upon several of the causes of the want of harmony in daily life and suggests means of improvement. His system of delineating character is specially directed to removing one of the greatest causes of trouble—lives mis-spent in unsuitable occupation and pursuits. But while pointing out the faculties and limitations of individuals as determined by the signs and planets, Mr. Butler is careful to insist on the sovereignty of the human will and the power of any man who chooses to make strenuous efforts, to overcome natural disabilities and disadvantages.

On the solar fluid our author says, "The solar fluid is an ethereal atmosphere or sea of fluidic element pervasive of, and limited by, our solar system; the sun being a reciprocal centre for the interchange of forces, while this ethereal atmosphere or sea, forms a natural and necessary medium for the transmission of their motions and potencies from planet to planet, and also holds in solution the primal and basic elements of all possible life and thought to be evolved within the confines of our solar system. These thought and life forces have a gravity or attraction towards the respective planets in a degree proportioned to the quality or function of the planet and the adaptability of the forces to find expression therein. Thus each planet is a progressive electro-vital or mental battery of a specific kind, receiving and emitting the elements of life and thought formation, varied in kind and degree by their ever-changing positions from department to department of the zodiac, so that whatever may be the position of a planet, its own nature, together with the polarity or added qualities derived from its position, are impressed upon the worlds of our system through the pervasive, delicate, and perfect conductivity of the solar ether or fluid. Therefore with a knowledge of the quality and function of the respective planets, we are enabled to determine to what part of a child's nature these qualities will be transmitted by ascertaining through what sign of the zodiac a planet was passing at the time of the child's birth."

We are afraid that Mr. Butler's system of astrology will not recommend itself in this country, where every one has his own horoscope elaborately drawn out, and where also the price of the book is too high for the majority of readers, but there is much to interest any one of a mystical turn of thought in this work, and we trust it will be largely read in the West, and we believe it will do good in awakening many to a sense of the spiritual unseen.

THE ESOTERIC.*

We have received the first number of this magazine edited by the author of "Solar Biology." It is devoted "to such subjects of thought as will be best adapted to promote the highest mental and interior unfoldment of its readers; endeavouring at all times to impart a knowledge and call forth a realization of the object of creation, and man's mission and possible attainments on earth."

The thought that runs through this first number is the dawn of a new cycle, and an appeal to men to set their houses in order and to work hard to hasten the approach of the better day that is to come, by correcting all that is wrong within themselves, and by doing all that lies in their power to help their fellow-men to attain spiritual advancement. We wish the "Esoteric" all success.

Correspondence.

CURIOUS PHENOMENA.

A FEW days ago I had occasion to visit Darjeeling, where I called on an old friend of mine, Babu Srinath Chatterjee, of the P. W. Department. After the first complimentary greetings my friend told me that his son, a boy about 14 years old, had fractured his right arm by a fall. A doctor was sent for and the arm bandaged as usual.

It happened that a Lama from Thibet was then residing at the Babu's house. On hearing of the accident, the Lama volunteered to cure the boy by occult means. My curious friend allowed him to do so.

The Lama then ordered some fire and put the blade of a large knife into it till it was red-hot. He then took the knife out of the fire, and began to lick it with his tongue with as much non-chalance as a child licks a piece of sugarcandy! After doing this for some time he began to blow from his mouth on the fractured arm. He repeated this for three days without any injury to his tongue.

I have not heard how the boy is doing. Even if he be cured, I cannot attribute the cure wholly to the Lama's treatment, as a doctor too attended on the boy. What I was astonished to see was the Lama coolly licking the red-hot blade of the knife repeatedly, without any injury to his tongue. I leave it to the professors of occult science to explain how he did it. I only narrate the fact as I saw it. Besides myself, there were present Babu Parbati Charan Roy, Deputy Magistrate, Babu Chutterdhar Ghoot, agent of the Burdwan Raj Estate, and Babu Srinath Chatterjee.

Yours truly,

PASUPATI N. CHATTERJEE.

Note.—It is said that Albertus Magnus, after trial by ordeal of fire had been abolished, published the secret of the art of handling and walking on hot iron, which merely consisted in rubbing the hands and feet with certain compositions. The "Book of Days" (Vol. ii, page 278) says:—

"One Richardson, an Englishman, astonished the greater part of Europe by his tricks with fire; and, though a mere juggler, acquired a sort of semi-scientific position, by a notice of his feats in the *Journal des Savans* for 1680. Evelyn saw this man, and gives the following account of his performances. Having called upon Lady Sutherland, he says: 'She made me stay for dinner, and send for Richardson, the famous fire-eater. He devoured brimstone on glowing coals before us, chewing and swallowing them; he melted a beer-glass, and eat it quite up; then taking a live coal on his tongue, he put on it a raw oyster, the coal was blown with bellows,

* Boston Esoteric Publishing Company, Price 1 dollar 50 cents. per year.

till it flamed and sparkled in his mouth, and so remained till the oyster gaped and was quite boiled. Then he melted pitch and wax together with sulphur, which he drank down as it flamed, I saw it flaming in his mouth a good while; he also took up a thick piece of iron, such as laundresses use to put in their smoothing-boxes, when it was fiery hot, he held it between his teeth, then in his hand, and threw it about like a stone; but this, I observed, he cared not to hold very long.

"A Signora Josephine Giradellia attracted most fashionable metropolitan audiences in the early part of the present century, by her feats with fire. She stood with her naked feet on a plate of red-hot iron, and subsequently drew the same plate over her hair and tongue."

No doubt many more instances could be adduced. The above are quoted to show that trickery is possible in similar cases.—Ed.

BOOKS.

R. WRITES asking for lists of books on the identity of the individual and universal soul. In Sanskrit he should begin with the ten Upanishads, the Brahma Sutras and the Bhagavad Gita, together with all Sankaracharya's works. In modern science he will find the lectures of Tyndall, Huxley and Helmholtz useful, also Clifford's essays and the "Unseen Universe", but we would remind R. that the modern scientist does not as a rule, occupy himself with the proof or disproof of the operations of the soul.

CLASSIFICATION OF PRINCIPLES.

It seems a pity that the time and energies of our brothers should be employed in a fruitless weighing of opposition technologies.

The Septenary Division has performed many valuable services, and has been the means of imparting much useful instruction to many of us. It has no doubt, from its complex and elaborate character, been the subject of certain misconceptions.

Very well.

The Quaternary Division has been of great value to many, and has enabled many valuable conceptions to be formed. It has, however, owing to its unfamiliarity to certain minds, been the cause of some confusion: again, very well. Let us do all we can to absorb all that is good in both classifications. There seems little doubt that the evolution of the true theosophy is a slow and gradual process, and that, before its perfection is reached, many stepping stones must be used and set aside.

Let us then turn our efforts to the evolution of the true theosophy and cease to apply them to anything which will not aid this evolution.

CHARLES JOHNSTON, F. T. S.

DUBLIN, June 1887.

THE BEAN OF PYTHAGORAS.

SINCE writing on the vexed question if beans are lawful food, I find on consulting Baron Müller's work on Australian Vegetation that he calls "the bean of Pythagoras" *Nelumbo nucifera*, and Lindley in his work "The Vegetable Kingdom" says, the "Egyptian bean of Pythagoras was derived from *Nelumbium speciosum*."—Now it is not difficult to conceive that Pythagoras may have forbidden his chelas to eat of the fruit of the Sacred Lotus. Lindley recognises the flower as that "Mythic Lotus", which so often occurs on "The monuments of Egypt and India" It certainly would appear that the sage was more likely to forbid his disciples to destroy a sacred flower for the sake of its seeds, than to forbid them to eat beans—a common and apparently harmless food.

H. R. MORGAN, F. T. S.,
Major General.

GENERAL REPORT

OF THE

ELEVENTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AND OF THE PROCEEDINGS OF COUNCIL

AT THE HEAD-QUARTERS, ADYAR, MADRAS,
DECEMBER 27th—30th, 1886.

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