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N. B.—The numbers of pp. 83 to 99 are wrongly printed as 33 to 49.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TRAVESTIED TEACHINGS. THE ELOHISTIC KOSMOGONY.

HAS the last word been said about the Elohistic Kosmogony? Hardly. Nor will it be until the form in which the Kosmogony was originally handed down has been realised. That form was pictorial. The several stages of terrestrial evolution were presented to the mind of the seer as visions. These he reproduced as pictures. The depicted visions needed interpretation. This interpretation was given orally and transmitted by tradition. Hence for the right understanding of the pictures the oral tradition was necessary. Now this oral tradition was liable to change, and should the pictures it interpreted be lost sight of for a time would simultaneously disappear.

But nothing was more likely in the unsettled state of the earlier races of mankind than that this should happen. And then on the recovery of the depicted Kosmogony, probably from the walls of some ancient temple, the pictures would be re-interpreted in accordance with the then accepted views.

Such a re-interpretation in ideographic form is the authentic Elohistic Kosmogony. And by the authentic Kosmogony I mean the original or unpointed Hebrew copy, which still maintains its official character as the only text authorized to be publicly read in the synagogues.

But this ideographic re-interpretation, owing to its vowelless structure, itself required interpretation, and had to be read through an oral tradition. Now history shows that the Pentateuch was lost sight of on at least one occasion (2 Kings xxii. 8, 2 Chron. xxxiv, 14) for a considerable time; and the necessity for pointing the unpointed text more than suggests that, its traditional interpretation having been lost, an ingeniously devised reading was affixed thereunto by the vowel points. And it was through

the pointed Hebrew text that the Elohist Kosmogony gained the restrictive teaching value it has so long transmitted.

The original kosmological pictures, misrepresented and misinterpreted as they remain, are not difficult to recover in their more characteristic features.

1. First, there is a gathering of storm clouds, which increase in density as they approach the centre of the group, with flashes of lightning passing between them.

2. From this proceeds an unilluminated watery globe, whose surface is roughened by the action of wind.

3. This globe is next seen enveloped in flames, produced by fire acting from within.

4. Then it appears surrounded by, but not in contact with, a ring or belt of clouds.

5. After this it is shown, still within the encircling clouds, divided as to its surface into land and water.

6. Thereupon the land is covered with the several kinds of vegetative growths.

7. The thus developed globe is next depicted with the sun shining on its upper, the moon and stars on its lower surface.

8. Then fishes, of which only the larger kinds can be delineated, are shown in the water, while birds hover over it.

9. Next animals are seen roaming over the earth, or seeking repose in its secluded spots.

10. Finally man is represented, surveying the whole.

These pictures necessarily required an interpreter: not that the leading idea thus graphically depicted was far to seek. Nature working by generative processes was assumed, by their delineators, to have so worked in its earlier, in its earliest conceivable operations. Hence the originators of the pictorial Kosmogony, who were necessarily the givers of the primary oral tradition which defined the meaning it was intended to convey, limited their teaching to a condensed account of the dynamic, the physical and the physiological evolution by which the creation, as it came to be considered and termed, was produced. In it they sought to give a simple genealogy of creation or genealogical view of evolution; and as long as their tradition survived their method justified itself. They were evidently keen observers and close followers of nature. By them evolution was attributed to the continuous action and reaction of natural forces and materials mutually interacting and inducing a steady advance in a definite direction, until in the advent of man the aim of dynamic, physical and physiological evolution was achieved.

The views of these primitive evolutionists so nearly approach the conceptions of a more recent science in their simplicity and directness, that it is evident they had laid a solid foundation for the knowledge they were developing. They did not grandiloquently assert that "In the beginning God created the heavens and the earth." They were too truthful to assume a knowledge they did not possess. They simply stated to what they believed the evolution, whose processes they were about to delineate, pointed. Hence they commenced their oral teaching with the simple statement,

"To create a vesture Elohim created the heavens and the earth." They had no knowledge of God. Did not pretend to any. Hence to them Elohim was not God. That which was designated by it represented and was what the word signified, "Energizing force." This energizing force, which they could not and therefore did not attempt to define, was, as they believed, making a vesture for itself in the evolution it was carrying on. And to the expression of this belief they limited their affirmation.

In this evolution, times and seasons were lost sight of in phases and conditions. It could not have entered their minds so palpably to contradict themselves as to say that the luminaries were created when they were first delineated, and that they were created for signs and for seasons and for days and years; or to affirm that Elohim rested after the appearance of man upon the scene. These statements were simply accretions to the text—accretions made for a purpose.

Their first conception was that of dynamic evolution.

This they pictured to themselves as a long continued storm in space—the *Tohu* and *Bohu* of the Hebrews, the chaos which preceded the *Kosmos* of the Greeks,—from whose cataclysmic violence order was eventually to proceed. The agency of the energizing force working here was electricity. Its agents were *Tohu*, the active force, *Bohu*, the resisting matter, and *Khoshec*, the inertia resulting from the equilibrium of the two in the combined state. Their work was the bringing together of certain elements and forces diffused in space and the combining of these in a primary matrix for the physical evolution about to follow. The three phases of this evolution—in which there is an ingathering of fluids and solids into an electrically forming watery globe, whereby they are brought together in the order in which their physical evolution subsequently takes place—with their outcome, the fully formed watery globe, are thus attributed to electrical action.

Their second conception was that of physical evolution.

The starting point of this evolution was the fully formed watery globe, acted on by a strong wind. The agency of the energizing force working here was fire acting from within. Its three agents were expansion, subsidence and elevation. The presence and action of this agency was revealed by volcanic eruptions and earthquake shocks, which recur from time to time to the present day. Its eventual effect was a diminution in bulk of the water by evaporation and subsidence, and an upheaval of the land—the division of the primary watery globe into, or the evolution of the three physiological elements, water, air, earth—with their outcome, vegetation, by which a matrix was prepared for the physiological evolution about to follow. The three phases of this evolution—in which there is an outpouring of the previously ingathered elements—with their outcome, an organizable and organizing globe, are thus attributed to volcanic action, which has at any rate been their great promoter; while the ensuing abundant vegetation will have been a powerful instrument in the purification of the atmosphere from the products of combustion so profusely poured into it.

Their third conception was that of physiological evolution.

The starting point of this evolution was the organizable and organizing globe. The agency of the energizing force working here was the incubating action of the sun. Its three agents were life in the water, life in the air, life on the earth. Under the fostering influence of this agency the water teems with fish, the air with fowl, and the earth with animals and reptiles, of which only typical forms are indicated—and each of the physiological elements is quickened with life in the order in which it was evolved. And then man by his advent crowns another series of three phases, as their outcome and fruition, himself to become the starting point and matrix of the psychical evolution about to follow.

It would thus appear that the scientists whose teaching the Elohistic Kosmogony represents, held the view that, given a primary chaos electrically produced, an energizing force, using three agencies acting consecutively as different modes of a single agent, introduced three series of evolutions, each comprising three successive phases of development; and that each agency in this way and by these means produced a matrix as the starting point for the action of its successor. But this teaching long ago passed behind the philological veil which has ever since concealed it from view, though the triune force and mode of action it inculcated, the trinity of trinities as it has been termed, may have been the starting point from which the doctrine of the Trinity took its origin.

How far the original pictorial Kosmogony may have been modified and qualified by incidental touches cannot now be determined.

As was to be expected, a time arrived when their ideographic re-interpretation, misunderstood and misrepresented as it had become, was separated from the pictures it professed to describe, and accepted as an independent original document.

Then it was placed at the head of the Jewish Law as the commencement of the Pentateuch, and interpreted—that is misinterpreted—in the Jewish sense.

Under these changed relations sundry remarkable transformations were made in its teaching value. Thus, first and foremost, Elohim (the creative forces) was transformed into God—a personal God; and, as a consequence of this, the wind of Elohim into the spirit of this personal God. Then volcanic action became light, inertia darkness, and expansion an expanse or firmament; while the *Joms* or phases of activity, each, with its accompanying action and reaction, passing from inertia through activity back to inertia again, were changed into ordinary days, with their evenings and their mornings—though the sun was supposed not yet to exist—the nights not being taken into account.

Mingling and cleaving are the actual meanings of the Hebrew words translated evening and morning; and mingling was susceptible of being transformed into evening, because the twilight thereof is a mingling of darkness with light, while cleaving could be as readily changed into morning, because the cleaving of the light through the darkness represented the dawning day.

It will perhaps not be deemed out of place to notice here how an early and singular misconception, which led to a curious artificial division of the evening into two parts, was introduced in this

regard through the misapprehension of the phrase rendered “between the two evenings.” The Jews had two vesper services, said at appointed times with an interval between, as is the case in the Roman Church—the arrangement of whose offices is not without a strong resemblance to that of their Jewish prototypes. This custom led to the introduction of the phrase “between the two vespers” into their scriptures, and then what was appointed to be done in the interval between these services was understood as commanded to take place “between the two evenings,” as though a physical instead of a devotional division had been contemplated.

A somewhat analogous error has been fallen into in the literal interpretation of the command (Ex. xxxiv. 26, Deut. xiv. 21), “Thou shalt not seethe a kid in its mother’s milk,” in which “a sucking kid” is obviously indicated. This mistake has led to troublesome complications in the arrangement and management of Jewish kitchens.

Another and far graver error is found in the misinterpretation of the command (Ex. xxii. 18) rendered “Thou shalt not suffer a witch [sorceress] to live.” The correct reading here is, “Thou shalt not suffer a seducer to live,” by which an habitual seducer is of course meant. The way in which the meaning “seducer” has here passed through “charmer” to “sorceress” or “witch” is very suggestive.

Notwithstanding the strange misconceptions and misrepresentations of its more recent interpreters, the philological veil behind which the primitive teaching long since passed and by which it is hidden, is a marvellous structure when viewed as the outcome of intelligent ignorance struggling to regain a long lost knowledge. But its developers went to work in the wrong way, striving, under the guidance of preconceived ideas, to requicken a misapprehended teaching apparatus in a sense it had not been intended to bear, instead of appealing to the sources from which the teaching committed to that apparatus had been originally drawn. They thought the teaching embodied a supernatural revelation—the revelation they had themselves received; and this was their mistake. But it was a mistake fraught with evil results from which the Western mind still suffers.

Studying the ancient chronicle under this impression, it would have been strange had they not found therein the teaching they sought.

To them the first cause had become a personal being, a god—God. Hence Elohim was assumed to be the designation of this god, and has had the significance thus acquired imputed to it ever since. And yet Elohim, or rather *Aleim*, indicated, as the meaning of the Hebrew word-sign shows, the natural forces carrying on the work in hand. It did not even indicate the force from which these derived their energy—the One Force; for this was designated *El Elohim* (*Al Aleim*), the Force of the forces.

To make it clear to all that Elohim was the personal Creator into whose designation they were transforming the word-sign, they proceeded to identify its bearer with their own proper and peculiar deity, Jehovah, who had become to them the Creator of all things. And here they were singularly helped in their conscious or uncon-

scious efforts to promote a confusion of ideas, for in Gen. ii. 4, at the close of the Elohist Kosmogony, the word-signs were found in association. Hence all they had to do was to continue this association as Jehovah Elohim, the Lord God, in order to familiarize their disciples with the conjoint usage they were introducing and thus establish the identity of the one with the other. But here (Gen. ii. 4) the word-sign *ieue* was used as a verb, to express the sense "caused to be," in the sentence which carries the reading "By a cycle [or succession] of evolutions Elohim caused earth and heaven to be"—a sentence to which the unfortunate rendering has been given, "In the day that Jehovah Elohim made the earth and the heavens," under which the six days creation is compressed into a single day, in utter disregard of the flagrant contradiction thus introduced. And here it may be noticed that the Hebrew word-sign *Erets* (*A-rts*) "Earth," signifies "I run" (revolve), and thus suggests that it was used to show that the motion of the earth was known to the earlier teachers, and indicates the doctrine they held on the subject—a doctrine of which their later interpreters were wholly ignorant.

In the hands of such interpreters it is hardly surprising to find that "volcanic action" became "light," for in their eyes this was the first necessity of the case; that wind became spirit, inertia darkness, action day, expansion an expanse, and so on. And it should be noted here, that *jom* did not then or in these relations mean day, since Adam did not die on the day that he ate the forbidden fruit, nor indeed till some 930 years later (Gen. v. 5). Hence the reference in the decalogue is but a part of the process by which a Jehovistic sense was given to an Elohist teaching, a solid basis for which was secured by the addition to the Elohist Kosmogony that Elohim rested on the seventh day. This statement the Elohist teacher could not have made. It was in direct contradiction to all that had gone before and opposed to the principle on which his teaching was grounded, as was indeed the whole idea of a six days creation. But even under the Jehovistic interpretation a six days creation was impossible, since days and nights with their evenings and their mornings are absolutely dependent on the position of the sun with regard to the horizon. Hence they could not have existed before the coming into being of that luminary, which under the Jehovistic interpretation is held to have been the work of the so-called fourth day.

But indeed the aim of the decalogue was far wider than the mere giving of commandments. Its object was the exaltation of Jehovah as the Law-giver, and the absolute identification of that deity with the Elohim of the primitive Kosmogony, even as the *joms* of that genealogy were simultaneously identified with ordinary days.

"Elohim spake all these words, saying, I am Jehovah" (Ex. xx. 1, 2). So commences the Mosaic decalogue. Could an affirmation be more directly made; a claim be more formally enunciated?

Who was this Jehovah who made this claim, and who by making it showed that the pretensions thus advanced were not as yet generally admitted?

The statement of the claim, as though anticipating the question, continues—"I am Jehovah, thy Elohim, which brought thee out of the land of Egypt, out of the house of bondage" (Ex. xx. 2).

But presently this Jewish deity makes an important admission—"Thou shalt have none other gods before me" (Ex. xx. 3)—for thereby it avows the existence of other gods; of other gods which entered into competition with itself; of other gods of whose worship it was jealous. And yet any such acknowledgment on its part leads up to the inference that hitherto it has been but one of a Pantheon of Hebrew divinities, as was indeed the case.

But even this declaration and commandment were inadequate to the purpose, as the history of the children of Israel shows; and the solemn declaration (Deut. vi. 4) with which every Hebrew commences and closes his daily devotional exercises—"Hear, O Israel, Jehovah is our Elohim, Jehovah alone," admits the existence while renouncing the service of other gods.

In the course of time this declaration was supposed to be and interpreted as an affirmation of the divine unity—of the unity of Jehovah with Elohim, which was the doctrine primarily held and enforced by the Jews; and then, the verbal symbol remaining the same and being applied to the same daily use, it was understood, said and repeated in the sense, "Hear, O Israel, Jehovah our Elohim, Jehovah one." But, as to the Jew the name of Jehovah is ineffable, it was uttered. "the Lord our God, one Lord," and held to affirm the Divine unity in the Jewish sense.

The reason for and the meaning of the ineffability of the name of the God of the Jews deserve, nay demand, a few moments' consideration.

The ideogram of the name is treated as *Jahveh* by modern philologists. But this is due to a misapprehension of the Jewish point of view.

Regarded simply as a word-sign it is a verbal inflection of the primitive *Eua*, "he."

As a verb this root-word signified "to be," and the form *eis* (*hajah*), which has supplanted it originally sprang from it.

As a name its derivative in its primitive form comprised the four inflecting letters I. E. U. A., which were the formative letters of the ancient Hebrew, and thus were to its words what the Being it designated was held to have been to the things they represented, their Creator. But this form was modernized into J. H. V. H. Here the final Aleph was changed into He, because the original verb *eua* had become *eis* and the E or He was transformed into H under the impression that the Hebrew letter He, represented by the Greek Eta (H), was the Latin H.

As a designation *Jeu* signified the causation of existence through its verbal sense, and therefore designated the Causer of existence.

The peculiarity of the name JEUE (as distinguished from its supplanters JEHOVAH or JAHVEH) is this, that when treated as the inflection of a verb it signifies, according to the vowel-sounds with which it is pronounced, either "He caused to be," "He causes to be," "He will cause to be," and thus *unuttered* comprises the past, the present and the future in a single formula, itself constituted

by an arrangement of the formative letters. And the reason why its utterance was forbidden was this, that the act of pronouncing limited the significance to the time then and thus attributed thereunto. To avoid this when the Messiah, that is the high-priest, evoked this name in the Holy of holies on the great day of atonement, the only occasion on which he was permitted to give it vocal expression, he did so by intoning the separate letters in consecutive order, *Jod, He, Ouav, He*. In this way he avoided any limitation of its representative attributes.

Owing to this thus acquired unutterable character the ineffable name was abridged in the formula *IE, Jod-He* or *Jah*; and then, owing to an imputed sanctity to this combination of letters, when they were so used in the Hebrew numerals as to denote 15, which was their enumerative value, the letters *Teth Ouav* (9 and 6=15), were substituted for them and are so used to this day.

In the course of time the ineffable name gained its final abridgment and was represented by its initial letter *Jod*, under which word, used as a substitute for the name, Jehovah was now referred to or addressed.

But *Jod* is God, so that this designation (God) represents and is the last abridgment of the name of the Jewish deity, Jehovah.

It is worthy of note in this regard that when the angel of Jehovah (afterwards spoken of as Jehovah and Elohim on the same occasion) appeared to Moses in the burning bush at Mount Horeb, and was asked by what name he was to be called to the children of Israel, he first said, with reference to the redemption he was then initiating, "I shall cause it to be, I who cause to be." But, as the word-signs by which this utterance is expressed were also capable of being read, "I am that I am," they have lost their true meaning in this rendering (Ex. iii. 14).

But in this interpretation the whole point of the utterance disappears, as well as the deeply suggestive promise contained in the message to be delivered to the children of Israel, "I shall cause it to be"—shall cause this my promise to be fulfilled—"hath sent me unto you," in which instead of vaunting his own existence as "I am," he appeals to the future fulfilment of his promise as the voucher that he is what he claims to be, Jehovah, the Elohim of the patriarchs.

Singularly enough, with reference to this claim he is made to say, only a little further on (Ex. vi. 3), "I am Jehovah: and I appeared unto Abraham, unto Isaac and unto Jacob as *El Shaddai*, but by my name Jehovah I was not known to them." It would thus appear from his own admission that Jehovah was a personating spirit which absorbed the Hebrew pantheon into its own individuality, claiming the names and functions of the subordinated deities as representatives of its own attributes.

But if this personating spirit was not known to the patriarchs by the name Jehovah, then was it not the spirit that revealed itself to them; nor was the name Jehovah its proper and peculiar name. Every one familiar with the book of Genesis would be aware of this were it not that the word-signs Jehovah and Elohim are respectively

translated "Lord" and "God," and in this way identified with each other and with others of the gods of Israel.

It is Jehovah who commands Abram to abandon his country, kindred and home under promise (Gen. xii. 1). Who appears unto him (xii. 7) as *El Shaddai* (xvii. 1), and as three men (xviii. 1). To whom he builds an altar (xii. 7, 8, xiii. 18). Whom he invokes by name (xii. 8, xiii. 4), and as *El Gholm*, "God of the world" (xxi. 23). By whom he swears (xiv. 22), and causes his servant to swear (xxiv. 3). Who makes a covenant with him (xv. 18). Whom he believes, when it is accounted to him for righteousness (xv. 6). It is Jehovah who is entreated by Isaac (xxv. 21). Who appears to Isaac (xxvi. 2, 24). To whom Isaac builds an altar, and whom he invokes by name (xxvi. 25). It is Jehovah who announces himself to Jacob (xxviii. 13). Whom Jacob invokes by name (xxxii. 9). To whom he vows a vow to make him (conditionally) his Elohim (xxviii. 20). Who commands him to return to the land of his fathers (xxxi. 3). To whom he appeals before his death (xlix. 18). And after whom Abraham calls Mount Moriah "Jehovah-jireh" (xxii. 65).

There is a flagrant contradiction here.

Was the Jehovah who said to Moses that he was not known by the name to the patriarchs a lying as well as a personating spirit? Did divers spirits, each ignorant of the others having done so, take the name to glorify themselves?

Who shall say? I leave it others to solve the difficulty thus raised—if they can.

The Elohistie Kosmogony has been made responsible for much, of which even in its present shape it was wholly innocent, and which the original kosmogonists most certainly did not include in their definitions.

It could not have entered their minds to suppose that the diet of all the animals of the earth was to be of vegetable production, for the carnivora abounded then as now. Moreover there is no evidence that they included the subject of diet within their kosmogonic teachings.

It did not even enter the minds of their reinterpreters, who did attempt to deal with the subject, so to stultify themselves; for these declared that vegetables, fruits and the vegetable feeders were to constitute the food of man.

That they included the vegetable feeders in the human dietary will of course be questioned. And yet it is stated very plainly in Gen. i. 30—"and of every beast of the earth, and of every fowl of the air and of every thing that creepeth upon the earth, wherein there is life, every vegetable feeder is for meat." But those who gave the teaching of these its present interpretation thought differently, and therefore read this passage—"and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat"—which the existence and continued existence of the carnivora proves to be not true.

The Elohistie Kosmogony is the text of which the exposition was to be the life of man on earth.

He was at once the outcome of the therein recounted dynamic, physical and physiological phases of evolution, and the matrix on and through which the psychical evolution was to be accomplished.

The agency, means and method, as well as the outcome of this evolution are more than suggested by the agency, means, method and outcome of the successive phases which have gone before.

The discovery of these should be the object of individual research to those who realize the depth of the meaning so long withheld from view.

HENRY PRATT, M. D.

Notes.—In Dr. Pratt's Ha-Khoshecah the following corrections should be made.

Page	541,	line	32,	for	<i>spiritual</i>	read	<i>the spiritual.</i>
"	544,	"	4,	"	<i>energies</i>	"	<i>energy.</i>
"	544,	"	29,	"	<i>pressure</i>	"	<i>presence.</i>
"	590,	"	15,	"	<i>showing</i>	"	<i>sharing.</i>
"	590,	"	36,	"	<i>influence</i>	"	<i>influences.</i>
"	596,	"	7,	"	<i>found</i>	"	<i>bound.</i>
"	596,	"	22,	"		"	<i>it takes.</i>

HIMALAYAN FOLK LORE.

III.

ALL through the Himalayan valleys, at every few miles, are to be found the ruins of old forts, and, according to popular report, they all contain untold buried treasures. As a rule there can be no truth in these traditions, for the Himalayan valleys are miserably poor now, and must always have been so. But still much wealth, no doubt, is buried in the neighbourhood of the more celebrated Himalayan shrines; for both in ancient and modern days, no rich man dared to make the pilgrimage with empty hands. Then as the Brahmans of the celebrated shrines accumulated wealth, they hid it away for better security, and often died without being able to make known the secret of their hoards. And this applies to all India, where there is probably more wealth buried under ground, than there is in circulation above ground.

Above Deráli there are four small lakelets, by name Charkiya, Jahlya Herochha, Bahmanthál, and Mardûnga, of which the first is the largest, though not of any great size. The second, Jahlya Herochha, is flagged throughout under water with paving stones, thereby proving it to have been artificially constructed, probably as a secure treasure vault. The third, Bahmanthál, is in no way distinguished, while the fourth, Mardûnga, is honoured with the following legend. Not so very long ago lived a Brahman of Deráli by name Roop Chandra, who owned seven large fields, and seven pair of bullocks, and seven men-servants, and seven maid-servants, besides great wealth in gold and silver, and flocks and herds. In the middle of the largest of these fields was Mardûnga, and within this lakelet again was a fairy island, and thereon fairy trees and fairy grass. On this fairy isle Roop Chandra concealed his treasure of gold and silver and jewels, and among the rest a pair of bullocks and a plough fashioned out of pure gold. He was ever warning his servants against going on the fairy island, and especially ordered them never to cut down the trees and grasses thereon.

One day his servants, in their master's absence, after ploughing all the morning, were too tired and lazy to go any distance to cut fodder for the bullocks. Then, after a while, one of the men went on to the fairy island, and cut down the branch of a tree, which thereupon began to exude milk. This frightened the man, who ran away to where the others were, and told them; but they only laughed at his fears. Then another man went and cut down another branch of a fairy tree, which thereupon began to drip blood. The man alarmed, returned to the others, who only jeered at his story. Then a woman went on to the island and began to cut the fairy grass, whereupon the whole island began to tremble violently. On this the woman fled and told the others, who only made fun of her. Then they all, men and women, went on to the island, and began to cut the fairy grass. Thereupon the fairy isle sank under water, and the lakelet bubbling up, submerged the whole field, and the seven men-servants, and the seven maid-servants, and the seven pairs of bullocks met with a watery grave. In this way the Brahman Roop Chandra lost all his wealth.

Some thirty years ago at Bhabhee, in Bissahir, while one Mungul Dass, a copper-smith, was working at his trade, a neighbour of his came to the workshop, and after chatting a while, fell asleep. Meanwhile the copper-smith went on with his work. Resting after a while and watching the sleeping man, he saw a fly crawl out of his nostrils, and alight on a pair of iron pincers, that lay over a bowl of water in the middle of the room. When the fly had walked from one end of the pincers to the other, it flew on to the wall and disappeared from sight. After watching and wondering for some time, the copper-smith saw the fly reappear on the wall, then fly on to the pincers, and again enter the sleeping man's nostrils. He, awakening soon after, said, I have had such a lucky dream. I was walking along and came to a big stretch of water, which I crossed over on a great iron bridge. Then I came soon after to a huge precipice on the side of a hill, and clambering up I entered a cave. Inside I found a big brass pot full of gold and silver. The copper-smith said it was a wonderful dream, and that probably some day his neighbour would find a buried treasure. When he left, Mungul Dass called his wife Sirputtee, and told her all about the visitor and his dream. She, woman-like, must needs go picking at the wall where the fly had disappeared, and found a hollow place within. Then she put in her hand and found a brass lotah full of gold and silver coins. I don't think they could ever have told their neighbour of this discovery, for, in after years, the smith was often heard to complain that dreams never came true. This story was told to me by a grandchild of Mungul Dass, the copper-smith.

One Jothoo Joomriya told me the following tale. Some eleven years ago, while he and a man from Bissahir, by name Dalpattee, were passing by Doondha, on the right bank of Bhagirrattee river, they met a giant, whose knees were on a level with their heads. When they stood amazed, the giant asked them if they wanted any thing. After they had said No, the giant volunteered the information that he was one of the retinue of the Pandava Princes, and

had come from Siddhpur, on his way to Thibet, and that he intended visiting en-route Gungatri, Kedarnatte, and Badri Narayan. He then took his leave, and they saw nothing more of him. Some five years afterwards, Jothoo and three others, Pirdass, Jahlmoo, and Gopâloo, encamped on the same road, but higher up, between Batwâree and Bârahâtte. Soon after nightfall, they heard in the distance the tinkling of a big bell. Gradually the sounds came nearer, and every dog in the neighbourhood began barking, till at last a huge elephant, with a great bell round his neck, came up to the fire round which they were sitting, and waved his trunk thrice over their heads. Then he went off a little distance to a cave, where about a dozen coolies were putting up for the night; and they heard the coolies shouting out to drive him away. Then by the sound of his bell, they heard him move away, and for the next hour or two they heard his bell tinkling in the distance. In the morning when they went up to the cave where the coolies passed the night, they were told that no elephant had come there, but an immense bull had, whom they had frightened away. The two parties then began to quarrel, as to whether the animal was a bull or an elephant; and neither could convince the other. Jothoo tells me he is certain that it was the god Gunesh (Ganpati) returning from a pilgrimage to Gungatri. I, on the other hand, think that the huge elephant must have been the property of the giant Jothoo met with at Doondha five years before.

On the right bank of the Bhagiratte, near Nagânee, there are some warm springs, and above them, some distance up the hill, there is a small lakelet, whose waters trickle down into the hot springs. Several years ago a Jogee and his chela while bathing up above in the lakelet, were accidentally drowned. The soil of the warm springs is a clay formation, and the people of Barahath use this clay to plaster the walls of their houses, both outside and inside. Some two years ago, Samûdrâ, the wife of Toolsee, a Brahman of Barahath, went and procured some clay from the warm springs, and plastered the walls of her house therewith. Next day she was found to be obsessed by the Jogee, who had some years before been drowned in the lakelet above Naganee. He said particles of his and his chela's bodies had found their way from the lakelet above into the warm springs, and now formed part of the clay plastered on the walls. On concluding his story, the obsessing Jogee demanded bhang and datura, which being given, he left the woman in peace. Next day the woman was obsessed by the chela, who told the same story, and asked for meat. Since then the Jogee and his chela take it in turn to obsess the woman; the one wanting bhang and datura, and the other meat. Meanwhile the woman's husband is anything but pleased at having to supply bhang, datura, and meat at such frequent intervals.

Neelang, on the Jât Gangâ, is a half-way village between India and Thibet, inhabited by a race of people called Jâds, who are great traders between the two countries. Here lived a Jâd called Madhyâtoo, and his wife Gârhee, who, however, died a few years after her marriage. Madhyâtoo Jâd some years after his wife's death was trading in Thibet, and at one of the villages where he

had never been before, he was surprised at being called to by his own proper name. Still more surprised was he when a little girl of three or four years of age came up to him and told him she was his wife in her last birth. Finding him incredulous, the little girl then entered into minute particulars, which sufficed to convince him, and then told him where she had hidden all her money and jewellery, of which he was ignorant. On his return to Neelung, Madhyâtoo searched for and found the treasure trove the little Thibetan girl had told him of. Although Madhyâtoo is no longer alive, ample evidence in corroboration of these facts can still be found at Neelang.

Colonel Harcourt in his book, "Kooloo, Lahoul, and Spiti," makes a great mystery of the Malauna people, and furnishes some eighty words of their vocabulary. These words are almost all Bissahiri; and there can be no doubt that Malauna was peopled by a colony from Bissahir. The fact that Kooloo was once conquered by Bissahir would furnish another proof. But the local deity whom Colonel Harcourt calls Jaemlu or Jumduggun, is a more puzzling subject. The Pandava Princes and Purus Ram figure in the ancient history of Kooloo, much as the head of Charles the First figures in all the memorials of Mr. Dick. Now Jumduggun (Jamdagni) was the father of Purus Ram, whom Indra presented with the cow Kamdhenu, which led to the subsequent slaughter of the whole Kshatriya race. But local tradition here says that Jumloo or Jumduggun was a magician from Thibet; and up to this day the person obsessed by him speaks pure Thibetan, this would lend a further corroboration. Many wonderful stories are told of his exploits; for instance, one day seeing a column of smoke in the distance, he sent his chela, Jaimal, to beg food from thence. The chela, on arrival, found a thousand Jogeas engaged in devotion. At his request they began to fill his wallet with food, but though they poured in hundreds of maunds, the gourd still remained half empty. Then said they to one another, this must be the pupil of some great magician who is making fun of us; come, let us kill and eat him, lest he go and tell his master. Then they cut up poor Jaimal into a thousand pieces, and each eat a morsel. No sooner done, then Jumloo put in his appearance, and called out—where art thou Jaimal? Whereupon from the bowels of each of the Jogeas came a voice, Here am I, oh Master! Then replied Jumloo, Come forth, oh Jaimal! and the brain of each Jogee was perforated to admit of the passage of the many morselled Jaimal. Whereon Jumloo, making a mosaic of him, resuscitated Jaimal,—a feat of magic worthy of the great sage Jamdagni.

According to another account, Malauna was founded in this wise. A hunter and his wife used to follow their calling, and snare the deer in the forests between the Byas and Parbuttee rivers. One day they discovered a great cave, and found within it a huge Sâdhoo sitting motionless, wrapped in contemplation, so that the birds had made their nests in his hair and beard. Converted by the sanctity of the holy man, they abandoned their calling and remained engaged in attendance on him. After three years he disappeared, and the worthy couple built a temple in his

honor. Then miracles were wrought, and from the concourse of pilgrims, a village sprang up at Malauna in due course.

It is narrated that one of the Kooloo Rajahs, some three centuries ago, visiting Malauna asked Jumloo Devata for some proof of his greatness. Jumloo then said, he would compel the Emperor of Delhi to come and salaam to him. This amused the Kooloo Rajah, who thought it extremely unlikely that the Great Akbar would do any such thing. Next day a wandering Jogee received one pice as an alms from Jumloo's treasury. This the Jogee, after many wanderings, paid toll with over the Jumna bridge at Agra; and the pice went with other moneys into the royal treasury. Then it came into Akbar's hands, who gave it away in charity. Soon after the Emperor found his little finger to be afflicted with some disease like leprosy. The royal physicians, after trying many remedies, failed to effect a cure. Then Akbar summoned all his wise men, and one of the number told him that the disease had come from contact with the pice from Malauna; and that to effect a cure he must proceed to Malauna and propitiate the god Jumloo. Thereupon Akbar set out for Kooloo, and on arrival at Malauna was cured. In return he presented Jumloo with an image of himself on an elephant in gold, which can still be seen at Malauna. Regarding this incident Colonel Harcourt in his book writes thus—"But it was only subsequently that I learnt their priests have in one of their temples a gold image, which there can be very little doubt was presented to them by the Emperor Akbar, who, as narrated by Abu Fuzl, visited Rajaura and Malauna": vide page 313.

It is also said that when Kooloo was under Sikh rule some fifty years ago, Sirdar Lena Sing assembled all the Kooloo gods at Ralla to find out who was the greatest of them all. The results appear to have been, Jumloo first, the rest nowhere. Ralla is at the foot of the Rohtung Pass, where the river Byâs takes its rise. Here there are an immense number of tame serpents, who come out to be fed when called to.

A. BANON.

ROSICRUCIAN LETTERS.

V.

The Adepts.

IN your answer to my last letter you expressed your opinion, that the standard of *spirituality* (meaning morality and intellectuality combined, or in other words *spiritual intelligence*) set up by our system of philosophy is too high to be attained by man, and you doubt, whether any one has ever attained it. Let me then inform you, that many of those whom the Christian Church calls saints, as well as many who never belonged to that Church and whom it is customary to call "heathen," have attained that state and thereby acquired spiritual powers which enabled them to perform very extraordinary, so-called miraculous things.

If you will examine the histories of the lives of the saints, you will find a great deal that is grotesque, fabulous and untrue; because those who wrote the legends knew little or nothing about the mysterious laws of nature; they recorded phenomena which happened, or which were believed to have happened; but they could not explain the causes which produced them, and they invented such explanations as seemed to them most probable or credible according to their own method of thinking. But among all this rubbish you will find a great deal of what is true, and which goes to show that the mind of even an uneducated person can be illuminated by divine wisdom, if that person leads a pure and holy life. You will see how on many occasions poor, ignorant, and—in the sense of the world—uneducated monks or nuns acquired such wisdom, that they were consulted by popes and kings in regard to important affairs, and many of them acquired the power to leave their physical bodies to visit distant places in their spiritual bodies, formed by the substance of thought, and even to appear in a material form at distant places. Occurrences of this kind have been so numerous that if we read these accounts they cease to appear extraordinary, and it will be unnecessary to mention any such instances, as they are already well known. In the "Life of *St. Catharina of Sienna*," in that of *St. Francis Xavier*, and in many other books you may find such incidents described. Profane history is also replete with accounts of extraordinary men and women, and I will only remind you of the history of *Joan of Arc* who possessed spiritual gifts, and of *Jacob Boehmen*, the uneducated shoemaker, who was illuminated by divine wisdom.

We doubt, whether there can be anything more absurd than the attempt to argue and dispute about such things with a sceptic or materialist, who denies that such things are possible. Such an attempt would be like arguing and disputing about the existence of light, with a person who is born blind, nor could any committee of blind people decide whether or not light exists. Nevertheless it existed and still exists, and we may *inform* the blind ones about it, but we cannot *prove* it to them scientifically, as long as they are blind and inaccessible to reason or logic.

In many parts of the world the people have already become so degraded by "modern civilization," that it has become perfectly incomprehensible to them that a person could perform any act whatsoever, except for the purpose of obtaining money, comfort or luxury; the only object for which they live is to become rich, to eat, drink, sleep and eat again, and to enjoy all the comforts of external life. Nevertheless such persons are not happy; they live in a state of continual fever and excitement, ever running after shadows, which disappear as they approach, or which create only still stronger desires after other shadows, if they are once caught and absorbed.

But fortunately there are still others in whom the divine spark of spirituality has not been smothered by the smoke of materiality, and there are some in whom this spark has been fanned into a flame by the Holy Ghost, emitting a light, which illuminates their minds and even pervades their physical bodies, so that even the

superficial observer may see that they are persons of an extraordinary character.

Such persons exist in various parts of the world, and they form a *Brotherhood*, whose existence is known only to few, nor is it desirable that any details about that Brotherhood should be publicly known, as such information would at once arouse the envy and anger of the ignorant and evil disposed and call into activity a force, which would not harm the Adepts, but which would harm those whose evil wills were aroused against the Adepts. As you are however desirous of knowing the truth,—not from an object of idle curiosity,—but from a desire to follow the truth, I am permitted to give you the following explanations.*

The Brothers of whom we speak live unknown to the world, history knows nothing about them, and yet they are the greatest of all mankind. The monuments which have been erected to the conquerors of the world will sink into dust, kingdoms and thrones will cease to exist, but these elect ones will live. There will come a time, when the world will become convinced of the worthlessness of external illusions, and begin to esteem only that which is worthy to be esteemed; then will the existence of those Brothers become known and their wisdom be acknowledged. The names of the great ones of the earth are written in dust, the names of these children of Light are inscribed in the temple of Eternity. To these Brothers I will introduce you, and you may become one of them.

These Brothers are initiated into the mysteries of religion, but you must not misunderstand me, and suppose that they belong to some external secret society, such as are in the habit of desecrating that which is sacred, by the performance of external ceremonies, and whose members call themselves "Initiates." No! It is only the spirit of God, which can initiate man into divine wisdom and illuminate his mind. Man can only direct man to the altar where the divine fire is burning; the latter must go there himself, if he desires to become initiated, he must render himself worthy to obtain spiritual gifts, he must himself drink from the fountain, which exists for all, from which no one is excluded, except those who exclude themselves.

While the Atheists, Materialists and Sceptics of our modern civilization misuse the term "Philosophy," for the purpose of palming off the vagaries of their own brains as divine wisdom, these Brothers live quietly in the influence of a higher light, and are building a temple for the eternal spirit, a temple, which will continue to exist after more than one world will have perished. Their work consists in cultivating the powers of the soul, they are unaffected by the turmoil of the external world and its illusions, they read the living letters of God in the mysterious book of nature, they recognize and enjoy the divine harmonies of the universe. While the learned ones of the world seek to drag everything sacred and exalted down to their own low level of intellect-

uality and morality, these Brothers rise up to the plane of divine light, and find in it all that is good, true and beautiful in nature. They are the ones who not merely believe but who know the truth by spiritual contemplation or *Faith*, and their works are in harmony with their Faith, for they do good for the love of good and because they know it to be good.

Do not believe that a man can become a true Christian by professing a certain belief or by joining a Christian church in an external sense of the word. To become a true Christian means to become a Christ, to rise above the sphere of personality and to include and possess within one's own divine self all that exists in heaven or upon the earth. It is a state which is beyond the conception of him who has not attained it, it means a condition in which one is actually and consciously a temple, wherein the divine Trinity with all its powers resides. Only in this light or principle which we call the Christ, but which other nations call by some other names can we find the truth. Enter that light and you will learn to know the Brothers who live in it. In that sanctuary reside all the powers and so called supernatural means, by which weak humanity can be strengthened, and the broken link which formerly united man with the divine fountain from which he originated, restored. If men only knew the dignity of their own souls and the capabilities of the powers residing therein, they would be struck with awe and desire nothing else but to find their own divine selves.

There is only one God, one truth, one knowledge and one way to arrive at it, and this way is called religion, and therefore there is only *one* practical religion, although there may be a thousand different theories. All that is required to obtain a knowledge of God is contained in nature. All truths which the religion of truth can teach, have existed ever since the beginning of the world and will remain unto its end. Among each and every nation upon this globe the light did always shine into the darkness, although the darkness did not comprehend it. In some places this light was brighter, in others less bright, according to the receptivity of the people and the purity of their will. Wherever it found the greatest receptivity, there it appeared the brightest and was perceived in a more concentrated state according to the capacity of men to perceive it. The truth is universal and cannot be monopolized by any man or organization of men, the greatest mysteries of religion, such as the *Trinity*, the *fall* or differentiation of the human monad, its *Redemption* by Love, etc., are found in ancient as well as in modern systems of religion. Their knowledge is the knowledge of the universe, in other words *Universal Science*, a science which is infinitely superior to all the material sciences in the world, each of which enters merely into some little detail of existence, but leaves the grand and universal truths, upon which all existence is based, out of consideration and perhaps even treats such knowledge with contempt, because their eyes are closed to the light of the spirit.

External things may be examined by the external light; intellectual speculations require the light of the intellect; but the

* The original letter, from which the following extracts are taken, was written by *Karl von Eckartshausen* at *Munich* (Bavaria) in the year 1792.

perception of spiritual truths require the light of the spirit, and an intellectual light without spiritual illumination will lead men into error. Those who desire to know spiritual truths must seek for the light within themselves and not expect to obtain it by any external forms or ceremonies; only when they have found the Christ within themselves, will they be worthy the name of Christ.*

This was the practical religion, the science and the knowledge of the ancient sages long before the appellation "Christianity" was known, it was also the practical religion of the primitive Christians, who were spiritually illuminated people and true followers of the Christ. Only in proportion as Christianity became a popular and consequently misunderstood system of religion, have the true doctrines given way to misinterpretations, and the sacred symbols lost their true meaning. Church-organizations and secret societies have appropriated to themselves the external forms and allegories, priest-craft and mysticism have assumed the place of religion and truth; men have dethroned God and put their own selves upon the throne. The science of such men is not wisdom, their practical experiences are limited by their corporeal sensations, their logic is based upon arguments which are fundamentally wrong, they have never known the relations existing between the infinite spirit and finite Man; they arrogate to themselves divine powers, which they do not possess, and thus by inducing men to seek from them the light, which can only be found within one's own self, they delude man with false hopes, and lull him into a false security, and thus guide him to perdition.

Such a state of affairs is the necessary outcome of the external power which the modern churches have obtained. History shows that in proportion as a church increases in external power, it will decrease in internal power. If a point expands into a circle, the larger the circle grows, the less concentrated and weaker will be the centre. The more men live in externals and are engaged in external things, the less energy and time will they have to apply to internal things. What the church has gained in external influence, she has lost in internal power. She can no longer say: "Silver and gold I have none", and she can also no longer say to the sick: "Rise and walk."

Unless a new life is infused into the old systems they are sure to decay. Their dissolution is only too apparent in the universal spreading of the pernicious superstitions of materialism, scepticism and libertism. Such a new life cannot be given to religion by strengthening the external power and authority of priestcraft, but it must be infused into the centre. The central power which gives life to all things and which moves all, is *Love*, and only if religion is penetrated by love can it become strong and enduring; a religion based upon a universal love of humanity would contain the elements of a universal religion.

Unless the principle of love is practically recognized by the church, there will be no Christ, Adepts, or true spiritual guides

* In the German language "a Christ" means "a Christian" and also one who is an incarnation of the Christ-principle; the two words are identical and no distinction is made between "a Christian" and a "Christ."

developed within the church, and the spiritual powers which clergymen claim to possess will exist merely in their own imagination. Let the clergy of the various denominations cease to stir up the spirit of intolerance, let them desist from inviting the people to war and bloodshed, to disputations and quarrels. Let them recognize the fact that all men, no matter to what nationality or system of belief they may belong, have only one common origin and one common destiny, and that they are all fundamentally one, differentiated merely in their external conditions. Then, when the time comes when the interest of humanity will be thought more of than the external interest of the churches, may the true church regain its internal power; then will Adepts and Christs and saints again be found in the church, spiritual gifts will again be obtained; and miraculous deeds performed, which will be better adapted than all theological speculations, to convince mankind, that beyond the sensual realm of material illusion, there is a higher, divine and universal power, which enables those who possess it, not merely to call themselves divines, but to be divine and to perform divine acts.

True religion consists in the recognition of God, but God cannot be recognized anywhere except in his manifestation, and although all nature is a manifestation of God, yet the highest state of his manifestation is the divinity in man. To make all men divine is the ultimate object of religion, and to recognize the universal Divinity (the Christ) in all, is the means to that end. The recognition of God means the recognition of the divine and universal principle of love. He who fully recognizes this principle not merely in theory but in practice, will have his interior senses opened and his mind will become illuminated by the spiritual Divine Wisdom. When all men have attained that state, then will the divine light of the spirit illuminate the world and be recognized in the same way as the light of the sun is universally seen; then will knowledge take the place of opinion, faith the place of belief, and the love of all the place of the love of self. Then will the majesty of the universal God and the harmony of his laws be recognized in Nature and Man, and in the light of the spirit will be seen the jewels which adorn the throne of the eternal, which are known to the Adepts.

F. H.

“TWO PROFESSORS.”

Christian and Sceptic.

AT the recent May Meeting of the Church Missionary Society, Sir M. Monier-Williams felt impelled to lay before the world in general, and the crowd in Exeter Hall in particular, his latest views of the non-Christian religions. A few specimens from his speech will be instructive. As to his *impartiality*, “it seems to me,” he says, “that our missionaries are already sufficiently convinced of the necessity of studying these works [the sacred books of the East], and of making themselves conversant with the *false creeds they have to fight against*.” Compare with this the liberal admission of Matthew Arnold that “Buddhism possesses both the *method* and the *secret* of Jesus;” and compare it also with the saying, “Whosoever is not against us is for us.” As to the Professor’s religious education, “In my youth” he says, “I had been accustomed to hear all non-Christian religions described as ‘inventions of the Devil.’ (Laughter) And when I began investigating Hinduism and Buddhism, some well-meaning *Christian (!)* friends expressed their surprise that I should waste my time by *grubbing in the dirty gutters of heathendom*.” (The italics are ours). Compare with this saying of the most *Christian* professor another saying, “Other sheep have I not of this fold, them also must I bring that there may be one fold and one shepherd.” Another example of his *impartiality*. “After a little examination I said to myself ‘It is probable that they [the non-Christian religions] were all intended to lead up to the one True Religion, and that Christianity is merely the climax of them all.’” He continues, “I am glad of this opportunity of stating that I am persuaded that this idea *is quite erroneous*.” Here at least we agree with the Professor. Now for a specimen of the Professor’s taste; “I contend that a *limp, flabby, jelly-fish kind of tolerance* is utterly incompatible with the nerve, fibre, and back-bone that ought to characterise a manly Christian.” As far as we can see, the tolerance the Professor alludes to is the belief that “in every nation he that feareth God, and worketh righteousness, is accepted with Him.” He goes on to say, “If God be God, serve Him. If Baal be God, serve him.” Now for another example of the *impartiality* of this eminently *unprejudiced* Professor; “We welcome these books; [Sacred books of the East], but we warn every missionary that *there can be no greater mistake than to* (force these non-Christian Bibles into conformity with some scientific theory of development and then) *point to the Christian’s Holy Bible as the crowning product of religious evolution*. (Applause). So far from this, these non-Christian Bibles are all *developments in the wrong direction*. (Renewed applause).” These godly people who attend Exeter Hall meetings, seem very glad that the Almighty has left no chance for the Hindu and his friends to escape from eternal damnation; they apparently rather enjoy saying to them, “Truly, I think you are damned.” We will not ask what Jesus of Nazareth would think of this. It is true the Professor is kind enough to say that the non-Christian religions “all begin with some flashes of true light,” though they “end in darkness.” We

will see, farther on, what the professor considers “true light.” We will pass over the calm assumption of ability to sift Aryan metaphysics to the uttermost, which this sentence involves, and proceed to the two real gems of the oration. “Listen to me, ye youthful students of the *so-called* sacred books of the East,” says the Professor, “search them through and through and tell me, do they affirm of Vyâsa, of Zoroaster, of Confucius, of Buddha, of Muhammad, what our Bible affirms of the founder of Christianity, *that He, a sinless Man, was made sin*? Not merely that he is the eradicator of sin, but that He, the sinless Son of Man, was himself made sin?” Now for the pendant to this gem; the Professor modestly adds, “Understand me, *I do not pretend, as a layman*, to interpret the apparently contradictory proposition put forth in our Bible that a sinless man was made sin.” No, Professor, we should think not; but is it not rather awkward for your Christian brothers who are not laymen, to have this kind of task set for them? The second gem is like unto the first. “Once again, ye youthful students of the *so-called* Sacred books of the East, search them through and through, and tell me do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Muhammad, what our Bible affirms of the founder of Christianity,—that he a dead and buried man, was made life, not merely that he is the giver of life, but that he, a dead and buried man, is life. Let me remind you too, that the blood is the life, and that *our sacred book adds this matchless, this unparalleled, this astounding assertion*: Except ye eat the flesh of the Son of Man and *drink his blood*, ye have no life in you.” The Professor hastens to add, “Again, I say, I am not now presuming to interpret so marvellous, so stupendous a statement. All I contend for is that it is absolutely unique.” Granted, Professor. It is unique, and more than unique. There is a third jewel almost equal to the other two. “Vyasa, Zoroaster, Confucius, Buddha, Muhammad, are all dead and buried.” By the way, why does the Professor persistently omit Krishna from his lists? Is he too delicate ground? “Mark this” he says “their bones have crumbled into dust; their flesh is dissolved, their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its Divine Founder, not merely in the spirit, but in the body and with flesh, bones, and all things appertaining to the perfection of man’s nature.” Our orator seems enamoured of the tasteful phrase he before made use of; he repeats,—“In these days of flabby compromise and milk-and-water concession, it requires some courage” to utter such sentiments to a cultured, liberal, Exeter Hall audience. Go on in your valour, most *courageous* Professor; go to Exeter Hall and tell them, *cast it in their teeth*, that they are to be saved—flesh, bones, and all—while the Hindu and the Buddhist are to be damned. May Heaven deliver Christianity from such an advocate as this! But enough of *culture* and Exeter Hall.

Let us now turn for rest to the sceptical astronomer, Mr. Richard A. Proctor. In the number of “Knowledge,” which began the new year, he writes—“It is simply a fact (be the explanation what it may) that the teachings in the New Testament, not only in the

ethical aspect, but in method, and often in actual wording, are such as Gautama and his disciples preached long before, and such as holy Aryans had taught long before Gautama. Max Müller dwells on the 'strange coincidences' which there are between the language of Buddha and his disciples and the language of Christ and his Apostles. 'Even' he proceeds, 'some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the Christian era,' which is Prof. Müller's quaintly cautious way of saying that the New Testament stories read as if derived from those earlier legends. There is not one of the teachings regarded as most characteristic of Christianity, which is not more ancient than Christianity by many hundreds of years, albeit to the Jewish people those teachings were new, as they were to the Western Gentiles whom the early Apostles of Christianity chiefly taught. We cannot explain this by suggesting simply that Jesus Christ was an Essene, though it seems tolerably clear that he had been trained by teachers of that sect; or by suggesting, further, that the Essenes had received their doctrines from Buddhist teachers, though there is strong evidence that they had. There was more in the teaching of Jesus, as there was more in the teaching of Paul, than either had derived directly from the earliest leaders of the Essenes; and in the doctrines of the Essenes there were details which had not been derived from Buddhist missionaries, either directly or indirectly,—details which belonged to the Semitic character, and without which no doctrines of purely Aryan origin could ever have found favour among the Jews.

"I am asked what I must believe.

"I believe that early in the first century a teacher of great power, and of singularly earnest character, who was called Jesus, and early known as the Christ or the Anointed, arose among the Jews. I believe that this teacher, a man of pure and blameless life (whatever else, higher yet, he may have been) brought before that people more effectively than any before, the better part of the doctrines—obviously Aryan in origin (whatever Semitic colouring they may have acquired) by which the Essenes had long been distinguished from other sects.

"The evidence appears to me decisive that, though the doctrines of Christianity reached the present Christian world from a Semitic source, they are of purely Aryan Origin. But though these doctrines were originally Aryan, they would never have made their way as they did among the races which now accept them had it not been first, for the specific warmth of colour given them by Jewish teachers, and especially by Jesus and Paul (who were, indeed, the teachers of the Jews); and secondly; for the special circumstances which led to the dispersion of such teachers among non-Jewish races after the fall of Jerusalem. In the spread of the doctrines of love and justice among races then about to take leading positions in the world, but then (as now) most prone to cruelty and wrong doing, I recognize the greatest event of which human history bears record, and promise of the worthiest fruit. "But though the fields have long been ripening into harvest, the full time

for reaping has not yet come; we shall not live to see it, though some even in our day have discerned its fair fields and pleasant homesteads from the Pisgah they sadly and painfully have climbed."

All honour to the man who can speak like this.

C. J.

THE CREST JEWEL OF WISDOM.

(Being a translation of the *Viveka Chudamani* of Sankaracharya.)

301. There are other obstacles which are perceived to be the cause of a man's embodied existence. Of these the first is the modification called *ahankāra* (egoism).

302. So long as one is connected with the vile *ahankāra* (egoism), there is not the least indication of *mukti* (final emancipation) which is a strange (thing to him).

303. He who becomes free from the spark of *ahankāra* attains the essential form which is self-illuminated, stainless as the moon, all-pervading, eternal bliss.

304. He who through bewildering ignorance is deprived of the firm conviction that I (the *Logos*) am He (*Parabrahmam*), realizes the identity of *Brahm* with *Atma* on the complete destruction (of ignorance).

305. The ocean of supreme bliss is guarded by the very powerful and terrible snake *ahankāra*, which envelopes the self with its three heads, the *gunas*. The wise man is able to enjoy the ocean of bliss after cutting off these three heads and destroying this serpent with the great sword of spiritual knowledge.

306. So long as there is the least indication of the effects of poison in the body, there cannot be freedom from disease. In like manner the ascetic (Yogi) will not gain *mukti* so long as there is egoism.

307. By the complete cessation of egoism and the (consequent) extinction of all its deceitful manifestations, this essential truth—'This I am'—is realized through discrimination of the real self.

308. Abandon at once the notion of *I* in the *ahankāra* which is the cause of change, which experiences the consequences of Karma, and which is the destroyer of rest in one's own real self. To this erroneous conception that attributes one thing to another (*e. g.*, that *ahankāra* is the real self) is due embodied existence—birth, death, old age, sorrow in you, the (reflection of the) *Logos* who is consciousness and is bliss.

309. There is no other (cause) of this changeful existence of you (the reflection of) the *chīdatma* (*Logos*) who is unchangeable bliss itself, and whose only form is reality of stainless glory, than this erroneous conception (that *ahankāra* is the real self).

310. Therefore having, with the great sword of real knowledge, cut down this *ahankāra*, the enemy of the true self—and perceived (to be) like the thorn in the eater's throat, enjoy to heart's content the clearly manifest bliss of the empire of self.

311. Therefore having put an end to the functions of the *ahankāra* and the rest, and being free from attachment by the

attainment of the supreme object, be happy in the enjoyment of spiritual bliss, and remain silent in Brahm by reaching the all-pervading *Logos* and losing all sense of separateness.

312. The great *ahankāra*, even though (apparently) cut down to the very roots, will, if excited only for a moment by the mind come to life again and cause a hundred distractions, just as during the rains clouds (are scattered about) by the storm.

313. Having subjugated the enemy *ahankāra*, no respite is to be given to it by reflection about objects; such respite is the cause of its revival, just as water is in the case of the extremely weakened lime tree.

314. How can the desirer who exists through the notion of the body being the ego, be the causer of the desire, who is (thus) different? Therefore submission to the pursuit of objects is the cause of bondage, through attachment to differentiations.

315. It is observed that the growth of motive is the growth of the seed (of changing existence), the destruction of the former is the destruction of the latter: therefore the former is to be annihilated.

316. By the strength of *vasana*,* *karya* (action) is accumulated, and by the accumulation of *karya*, *vasana* increases, (thus) in every way the changeful life of the ego continues.

317. An ascetic must burn out these two, (*vāsanā* and *kārya*) in order to sever the bond of changing existence. The growth of *vāsanā* is due to these two, thought and external action.

318. *Vāsanā*, nourished by these two, produces the changing life of the ego. Means for the destruction of this triad always, under all circumstances (should be sought).

319. By everywhere, in every way, looking upon everything as Brahm, and by strengthening the perception of the (one) reality this triad will disappear.

320. By the extinction of action,† comes the extinction of anxious thought, from this (latter) the extinction of *vāsanā*. The final extinction of *vāsanā* is liberation—that is also called *jīvan mukti*.

321. Aspiration towards the real being fully manifested, *vāsanā* as directed to *ahankāra* and the rest disappears, as darkness does in the light of the supremely brilliant sun.

322. As on the rising of the sun darkness and the effects of darkness—that net of evils—are not seen, so on the realization of absolute bliss, there is neither bondage nor any trace of pain.

323. Transcending all perceptible objects, realizing the only truth which is full of bliss, controlling the external and internal (organs), so you should pass the time while the bondage of Karma remains.

324. In devotion to Brahm there must be no negligence. Brahma's son‡ has said that negligence is death.

* *Vasana*; an impression remaining unconsciously in the mind from past, good or evil Karma.

† Absolute detachment of the self from action. See *Bhagavad Gita*, ch. iii.

‡ Sanat Sujāta says in the *Sanat Sujātiyam* Mahābhārata. Udyog P.:—"I verily call heedlessness death, and likewise I call freedom from heedlessness immortality." Telang's trans.

325. For the wise there is no other danger than negligence in regard to the real form of self. From that springs delusion, from delusion *ahankāra*, from *ahankāra* bondage, and from bondage pain.

326. Forgetfulness (of his true self) casts (into the ocean of births and deaths) even a learned man attracted by sense-objects, his mind being perverted, as a woman (casts off) her lover.

327. As moss (covering a sheet of water) does not remain (when pushed back) (fixed) even for a moment, so illusion (*maya*) veils even the learned who turn back (forgetting the real self).

328. If the thinking ego loses its aim and becomes even slightly diverted, then it falls away from the right direction like a playing-ball carelessly dropped on a flight of steps.

329. The mind directed towards objects of sense determines their qualities (and thus becomes attracted by them), from this determination arises desire, and from desire human action.*

330. From that comes separation from the real self; one thus separated retrogrades. There is never seen the reascent but the destruction of the fallen one.

331. Therefore for one possessed of discrimination, knowing Brahm in *samadhi*, there is no death other than from negligence. He who is absorbed in (the real) self, achieves the fullest success; hence be heedful and self-controlled.

332. Therefore abandon thoughts (about sense-objects), the cause of all evils. He who while living realizes unity (with the supreme), does so also when devoid of the body. For him who is conscious of even the slightest differentiation there is fear—so says the Yajur Veda.†

333. When at any time the learned man perceives even an atom of differentiation in the infinite Brahma, then what is perceived as difference through negligence is to him a (cause of) fear.

334. He who regards what is perceived as the ego, in spite of hundreds of injunctions to the contrary in *Sruti* (Vedas), *Smriti* (law books), and *Nyaya* (logic), falls into a multitude of sorrows on sorrows; (such a man) the doer of what is forbidden, is like a *malimluch* (a demon).

335. The liberated man devoted to the pursuit of truth, always attains the glory of (the real) self, while he who is devoted to the pursuit of falsehood perishes; this is seen even in the case of a thief and an honest man.

336. The ascetic abandoning the pursuit of unreality, the cause of bondage, rests in the spiritual perception, "I am the *Logos*." Devotion to Brahm gives bliss through realization of (the real) self and takes away the great pain experienced as the effect of *avidya*.

337. Pursuit of external objects results in increasing evil *vāsanā* more and more; therefore realizing the true character of such objects through discriminative knowledge, and abandoning them, be constantly engaged in the pursuit of the real self.

* Cf. *Bhagavad Gita*, ii. 62, 63.

† *Katha Upanishad*.

338. The (pursuit of) external objects being checked, tranquillity of the mind (*manas*) is produced; from the tranquillity of *manas* arises the vision of Paramátma (the Logos); from the clear perception of Paramátma (results) the destruction of the bondage of conditioned existence. Restraint of the external is the way to liberation.

339. What learned man, capable of discrimination between the real and the unreal, understanding the supreme object according to the conclusions of the Sruti, and aspiring for liberation, would, like a child, rest in the unreal, the cause of his own fall?

340. There is no *moksha* for him who is attached to body and the rest; in the liberated there is no notion of the body and the rest being the ego. The sleeping man is not awake, and the man awake is not asleep—different attributes inhering in each (condition).

341. He is liberated, who, having (by spiritual intelligence) perceived the Logos within and without, in moveable and immovable (things), realizing it as the basis of the ego and abandoning all *upádhis*, remains as the all-pervading, indestructible Logos.

342. There is no other means for the removal of bondage than the realization of the nature of the Logos. When objects of sense are not pursued, the state of being of the Logos is attained through unremitting devotion to it.

343. How can the non-pursuit of objects of sense which can only with effort be accomplished by the wise, who know the truth, ceaselessly devoted to the Logos, aspiring for eternal bliss, and who have renounced all objects of *dharma* (customary observances) and *karma* (religious rites and ceremonies), be possible to one who regards the body as the self, whose mind is engaged in the pursuit of external objects, and who performs all actions connected with them?

344. For the attainment (of the state of) the Logos by the *Bhikshu*,* engaged in the study of philosophy, *samadhi* is enjoined by the Sruti-text—"Possessed of control over external organs and mind;" and so forth.†

345. Even the wise are not able at once to cause the destruction of egoism which has become strong by growth. Except in those who are fixed in *Nirvi kalpa samádhi*, *vásaná* (creates) many births.

346. *Vikshepa sakti*, binding a man to the delusive idea of self through the power of *Avarana sakti*,‡ carries him (into embodied existence) by its qualities.

347. Until the *Avarana sakti* ceases completely, the conquest of the *Vikshepa sakti* is impossible. From its inherent nature the former is destroyed in the self when subject and object are distinguished, as (one distinguishes) milk and water.

348. When there is a complete cessation of the (activity of) the *Vikshepa sakti* in regard to the unreal, then without doubt or

impediment arises perfect discrimination, born of clear perception, dividing the real and unreal principles, cutting asunder the bond of delusion produced by *Máyá*, for one emancipated from that there is no more changeful existence.

349. The fire of the knowledge of the oneness (of Brahm) without limitation, burns down completely the forest of *avidyá*; where then is the seed of changeful existence of him who has completely attained the state of oneness?

350. By the thorough realization of the (one) substance *Avarana sakti* ceases. The destruction of false knowledge is the cessation of the pain (arising from) the *Vikshepa sakti*.

351. By the perception of the true character of the rope these three are seen.* Therefore by the wise the essential substance is to be known for the sake of liberation from bondage.

352. *Buddhi* in conjunction with consciousness,—similar to the union of iron and fire—manifests itself as the faculties of sensation. The effects of this (manifestation) are the three (mentioned above); wherefore what is perceived in error, in dream, and in desire, is false.

353. Therefore all these objects beginning with *ahankára*, and ending in the body, are the modifications of *Prakriti*. These are unreal, because every moment they appear different, whereas the *atma* is at no time otherwise.

354. *Paratma* is the eternal, unmixed bliss, the eternal, non-dual, indestructible consciousness, ever the same form, the witness of *buddhi* and the rest, different from both ego and non-ego, its true significance is indicated by the meaning of the word 'I' (*aham*), the real self.

355. The wise man, having thus discriminated between ego and non-ego, having ascertained the one reality by innate (spiritual) perception, having realized his own *atma* as indestructible knowledge, rests in the real self, being free from the two (ego and nonego).

356. When by *avikalpa samádhi* the non-dual *atma* is realized, then is ignorance—the knot of the heart—completely destroyed.

357. *Paramatma* (the Logos), being non-dual and without difference, such conceptions as I, thou, and this, are produced through the defects of *buddhi*. But when *samádhi* is manifest, all differentiation connected with him (the *jiva*) becomes destroyed through the realization of the (one) real substance.

358. The ascetic possessed of *sama*, *dama*, supreme *uparati*, and *kshánti* (endurance), and devoted to *samádhi*, perceives the state of the Logos, and through that (perception) completely burns down all *vikalpa* (error) produced by *avidyá* and dwells in bliss in Brahm free from *vikalpa* and action.

359. Those alone are freed from the bondage of conditioned being who, having transcended all externals, such as hearing, mind, self and egotism in the *chidátma* (the Logos), are absorbed in it, not those who simply speak about the mystery.

* One in fourth stage or *ásvama* of life, a mendicant.

† From the *Brihadáranyaka Upanishad* (See *supra*, xi. 20 et seq.)

‡ *Avarana sakti* is the power that makes one thing appear as another. Vide Sloka 115.

* The power that envelopes the rope as the serpent, the mental perturbation caused thereby, and the erroneous knowledge that the rope is the serpent, are, all three of them, seen to disappear when it is perceived that the rope is the rope and not the serpent.

360. Through the differences of *upádhi*, the true self seems to be divided, on the removal of *upádhi* the one true self remains. Therefore let the wise man remain always devoted to *samádhi* until the final dissolution of *upádhi*.

361. The man, devoted to *sat* (the real), becomes *sat* through exclusive devotion to that one. (As) the insect thinking constantly of the humble-bee becomes itself the bee.*

362. The insect, abandoning attachment to all other action, meditating on that humble bee, attains the state of the humble-bee. Similarly the yogi meditating on the Paramatma (Logos), becomes it through devotion to that one.

363. The excessively subtle Paramatma (the Logos) cannot be perceived through the gross vision. (It is) to be known by worthy men, with very pure *búddhi* through the *samádhi* and supremely subtle (spiritual) faculties.

364. As gold, properly purified by fire, attains its essential quality, abandoning all dross; so the *Manas*, abandoning the impurities *satva*, *rajas*, and *taṃas* through meditation attains the Supreme Reality.

365. When the *Manas*, matured by ceaseless discipline of this kind, becomes merged in Brahm, then *samádhi*, devoid of all *vikalpa* (differences such as between subject and object), becomes of itself the producer of the realization of non-dual bliss.

366. By this *samádhi* there is destruction of the entire knot of *vásaná* (desires), and (there is) extinction of all *karma* (action). So there is always and in every way, within and without, a spontaneous manifestation of *Svarupa* (Logos).

367. Know meditation to be a hundred times (superior) to listening, assimilation to be a hundred thousand times (superior) to meditation, and *Nirvi kalpa samádhi* to be infinitely (superior) to assimilation.

368. Verily by *Nirvi kalpa Samádhi* the essential reality called Brahm is clearly realized: not by any other means. (As the non-dual reality) becomes mixed with other conceptions through the inconstancy of the activities of the *Manas*.

369. Therefore with the organs of sense restrained, and in uninterrupted tranquillity of mind, be engaged in meditation on the Logos; and by perception of the one reality, destroy the darkness caused by beginningless *avidyá*.

370. The first gate of yoga is the control of speech, then non-acceptance (of anything and all), absence of expectation, absence of desire and uninterrupted devotion to the one (reality).

371. Uninterrupted devotion to the one (reality) is the cause of the cessation of sense-enjoyment, *dāma* is the cause of the tranquillity of the thinking self, and on account of *sama* egotism is dissolved. Thence proceeds the yogi's perpetual enjoyment of the

* It is usually believed in India that a cockroach, shut up with a humble bee, becomes after a time changed into the latter. A writer in this magazine states that he has witnessed such a transformation. (See *Theosophist*, vol. vi.). The phenomenon in question is unknown to modern entomologists. It seems desirable that very careful and repeated observations should be made to determine the matter. Of course the statement in the text is but an illustration and not an argument; and it is quite independent of the genuineness of the phenomenon.

bliss of Brahm. Therefore the cessation of the activity of the thinking self is to be attained with effort by the ascetic.

372. Control speech by (thy) self, and that by *buddhi* (intellect); and *búddhi* by the witness of *buddhi* (divine light), merge that in *Nirvi kalpa purnatma* (the Logos where no distinction exists between ego and non-ego) and obtain supreme rest.

373. The yogi attains the state of those *upadhis*, viz., body, life principle, senses, mind, intellect, etc., with whose functions he is engaged (for the time being).

374. It is observed that on the cessation of activity (of those functions and *upadhis*), there comes for the *Muni* that perfect happiness which is caused by abstinence from the pleasures of the senses and the realization of eternal bliss.

375. Renunciation, external and internal, is fit only for him who is dispassionate. Therefore the dispassionate man on account of the aspiration for liberation forsakes all attachment, whether internal or external.

376. External attachment is to objects of sense, internal is to egotism and the rest. It is only the dispassionate man, devoted to Brahm, who is able to renounce them.

377. O thou, discriminating man! Know renunciation and spiritual knowledge to be the two wings of the embodied ego. By nothing other than these two can ascent to the top of the creeper of nectar called liberation be accomplished.

378. For him who is possessed of excessive dispassion there is *samádhi*; for him in *samádhi* there is unwavering spiritual perception. For him who has perceived the essential reality there is liberation, and for the liberated atma there is realization of eternal bliss.

379. For one whose self is controlled, I see no better generator of happiness than dispassion. If that, again, is accompanied by clear spiritual perception, he becomes the enjoyer of the empire of self-dominion; this is the permanent gate of the maiden (named) liberation. Therefore thou who art different from this, being void of attachment to everything, ever gain knowledge for (thy) self for the sake of liberation.

380. Cut off desire of objects of sense which are like poison; these are the causes of death. Having forsaken selfish attachment to caste, family and religious order, renounce all acts proceeding from attachment. Abandon the notion of self in regard to unreality—body and the rest—and gain knowledge of self. In reality thou art the seer, stainless, and (the manifestation of) the supreme non-dual Brahm.

381. Having firmly applied the *manas** to the goal, Brahm, having confined the external organs to their own places, with the body motionless, regardless of its state or condition, and having realized the unity of the atma and Brahm by absorption, and abiding in the indestructible, always and abundantly drink in the essence of Brahmic bliss in thyself. What is the use of all else which is void of happiness?

382. Abandoning all thought of not-spirit, which stains the mind and is the cause of suffering, think of *átmá*, which is bliss and which is the cause of liberation.

383. (This *átmá*) is self illuminating, the witness of all (objects) and is ever manifest in the *Vignánamaya Kosha*. Making this, which is different from *asat* (unreal), the aim, realize it as the indestructible self by abiding in it.

384. Uttering its name, realize it clearly as the essential form of self, the indivisible being, not dependent upon another.

385. Thoroughly realising it as the self, and giving up the idea of self as being egotism and the rest, and yet remaining in them, (regard them) as broken earthen-pots through want of interest in them.*

386. Having applied the purified *antah karana* (the mind) to the real self, which is the witness, the absolute knowledge, leading it by slow degrees to steadiness, realize the *Purnatma*.

387. Regarding the indestructible and all-pervading *atma*, freed from all the *upádhis*—body, senses, vitality, mind, egotism and the rest—produced by ignorance as *maha kasha* (great space).

388. As space, freed for a hundred *upádhis* (such as) the small and large earthen pots, containing rice and other grains, is one and not many, similarly the pure Supreme, freed from egotism and the rest, is but one.

389. From Brahm down to the post, all *upádhis* are merely illusive. Therefore realize the all-pervading *atma* as one and the same.

390. Whatever is imagined through error as different (from the real), is not so on right perception, but it is merely that (thing itself). On the cessation of error what was seen before as a snake appears as the rope, similarly the universe is in reality the *atma*.

391. The *atma* is Brahma, the *atma* is Vishnu, the *atma* is Indra, the *atma* is Siva, the *atma* is the whole of this universe; besides *atma* there is nothing.

392. The *atma* is within, the *atma* is without, the *atma* is before; the *atma* is behind, the *atma* is in the south, the *atma* is in the north, the *atma* is also above and below.

393. As wave, foam, whirlpool and bubble—are all essentially but water, so all, beginning with the body and ending with egotism, are but consciousness, which is pure and absolute happiness.

394. Verily all this universe, known through mind and speech, is the spirit; verily nothing is except the spirit which lies on the other side of Prakriti. Are the various kinds of earthen-vessels different from the earth? The embodied ego, deluded by the wine of *Maya*, speaks of 'I' and 'you.'

395. By the cessation of action there remains no other than this. The Sruti declares the absence of duality, for the purpose of removing the erroneous conception that attributes one thing to another.

396. The real self is (in essence) the Supreme Brahm, pure as space, void of *vikalpa*, of boundary, of motion, of modification, of within and without, the secondless, having no other, (so) what else is there to know?

397. What more is there to say? *Jiva* (ego), *swayam*, (the real self), from the atom to the Universe, all is the non-dual Brahm

* Have no more concern than people have about such worthless things as broken pots, which the ordinary Hindu house-holder looks upon as inauspicious objects not fit to be kept in any prominent part of the house.

—in different forms; the Sruti says: I (the Logos) am Parabrahm. Those whose minds are thus illuminated, having abandoned all externals, abide in the eternal *Chidananda Atma* (the Logos which is consciousness and bliss) and thus reach Brahm. This is quite certain.

398. Kill out desires raised through egoism in the physical body full of filth, then those raised in the astral body. Know the (real) self, whose glory is celebrated in the Vedas, to be eternal, very bliss, and remain in Brahm.

399. So long as a man is attached to the corpse-form,* he is impure† through enemies,‡ there is suffering associated with birth, death and disease. When he perceives the pure *atma* which is bliss and is immovable, then only (he) becomes free from these—so the Vedas declare.

400. On the removal of all phenomenal attributes imposed upon the self, the true self is (found to be) the supreme, non-dual, and actionless Brahm.

401. When the functions of the thinking self are at rest in *Paratma* (the Logos), which is (in essence) Parabrahm void of *vikalpa*, then this *vikalpa* is perceived no longer and mere wild talk remains.

402. In the one substance, undifferentiable, formless and devoid of *visesha*,§ where is there difference? Hence the distinction that this is the universe, is a false conception.

403. In the one substance, devoid of the conditions (of being), such as knower, knowledge and known, and undifferentiable, formless and devoid of *visesha*, where is there difference?

404. In the one substance, full as the ocean of *Kalpa*,|| and undifferentiable, formless, and devoid of *visesha*, where is the difference?

405. In the supreme reality, secondless and devoid of *visesha*, in which ignorance the cause of illusion is destroyed, as darkness is in light, where is the difference?

406. In the one supreme reality, how can there be any indication of difference? By whom has any difference been perceived in *sushupti*, which is merely a state of happiness.

407. On the realization of the supreme Truth, in none of the three divisions of time is there the universe in *sadatma* (the eternal self), the consciousness which is (in substance) Brahm, void of *vikalpa* (distinction or duality). (As on the truth being perceived) there is no snake in the rope nor a drop of water in the mirage.)¶

408. This duality exists only through *Maya*, in absolute reality there is no duality; this the Vedas say clearly and it is perceived in *sushupti*.

* i. e., the physical body.

† In a Levitical sense.

‡ i. e., the six passions, lust, anger, greed, delusion, pride and jealousy.

§ The distinctness of one object from another.

|| Ocean—the supremely subtle cause into which everything returns at the universal *pralaya*.

¶ In which they had been perceived erroneously.

409. The identity of that which is attributed to the substance with the substance itself has been perceived by the wise in the case of the rope and serpent. The distinction is kept alive by error.

410. This distinction has its root in the thinking principle; without the thinking principle it does not exist. Therefore bring the thinking principle to rest in *Paramatma* which is the Logos.

411. The wise man in *samadhi* perceives in his heart that something which is eternal knowledge, pure bliss, incomparable, eternally free, actionless, as limitless as space, stainless, without distinction of subject and object, and is the all-pervading Brahm (in essence.)

412. The wise man in *samadhi* perceives in his heart (that something) which is devoid of Prakriti and its modifications, whose state or being is beyond (our) conception, and which is uniform, unequalled, beyond the knot of *manas*, established by the declarations of the Vedas, and known as the eternal Logos, and is the all-pervading Brahm (in essence).

413. The wise man in *samadhi* perceives in his heart the undecaying, immortal substance, not indicated by mere negation; without name, in whom the activity of the *gunas* is at an end, eternal, peaceful and one.

414. Having brought the *antah karana* (mind) to rest, in the true self, you should perceive it, whose glory is indestructible; with assiduous efforts sever the bondage tainted by the smell of conditioned existence, and render fruitful your manhood.

415. Realize the atma existing in yourself, freed from all *upadhis*, the non-dual being, consciousness, and bliss, and you will no longer be subject to evolution.

416. The *Mahatma* having (once) abandoned the visible body as if it was a corpse—the body which, through experiencing the effects of Karma, is regarded as a reflected shadow of the man—does not again fix his thoughts upon it.

417. Having approached the Logos which is eternal, pure knowledge and bliss, abandon this *upadhi* (the body) which is impure. Then it is not to be thought of again, the recollection of what is vomited is only calculated to disgust.

418. The great wise man having burnt all this down to the roots in the fire of the eternal self, which is the non-dual Brahm in essence, remains in the Logos, which is eternal, pure knowledge and bliss.

419. The knower of truth, whose being is (gradually) being absorbed into the Logos, which is bliss, and Brahm, does not again look at the body, strung on the tread of *prarabdha** Karma and (unholy) as cow's blood—whether the body remains or disappears.

420. Having perceived the Logos which is indestructible and bliss, as the real self, for what purpose and for whose sake can the knower of truth nourish the body?

* Latent possibilities which have become dynamic.

421. The gain of the yogi who has attained perfection is the enjoyment of perpetual bliss in the atma.

422. The result of dispassion is right perception; of right perception, abstention from the pleasures of sense and ceremonial acts. The peace that comes from the realization of the true is the fruit of abstention from ceremonial acts, from the pleasures of sense.

423. The absence of what follows (in the order given above) renders fruitless the one that precedes it. Perfect satisfaction proceeding from the unparalleled bliss that comes from self is liberation.

424. The fruit of wisdom is declared to be freedom from anxiety at the sight of trouble. How can a man of right discrimination do afterwards* the blameworthy acts done when deluded?

425. It is perceived that the fruit of wisdom is liberation from *asat* (*Prakriti*), that of ignorance is attachment to it. If this (difference) is not perceived between the ignorant and the wise, as in the mirage, etc., where can we see any gain for the wise?

426. If the knot of the heart,† ignorance, is entirely destroyed, then how can objects by themselves be the cause of attachment in respect of one who is without desires?

427. The non-appearance of even conscious inclination towards objects of enjoyment is the extreme limit of dispassion; the non-evolution of egotism is the supreme limit of right discrimination; the non-evolution of self-conscious being by absorption in the Logos, is the extreme limit of *uparati*.‡

428. He on this earth is happy and worthy of honour who, by always resting in peace in the form of Brahm, is freed from external consciousness, regarding the objects of enjoyment experienced by others as a sleeping child (would do), looking upon the universe as the world perceived in dream, at times recovers consciousness and enjoys the fruit of an infinity of meritorious deeds.

429. This ascetic, firm in wisdom, free from changes of condition, actionless, enjoys perpetual bliss, his atma being absorbed in Brahm.

430. *Pragna* or wisdom is said to be that state of ideation which recognises no such distinction as that of ego and non-ego, and which is absorbed in the manifested unity of Brahm and atma.

431. He who is perfectly at rest (in this wisdom) is said to be firm in wisdom. He who is firm in wisdom, whose bliss is uninterrupted and by whom the objective universe is well-nigh forgotten, is regarded as *jivanmukta*.

432. He is regarded as *jivanmukta* who, though having his consciousness absorbed (in the Logos), is awake and yet devoid of all characteristics of waking, whose consciousness is free from even unconscious traces of desire.

433. He is regarded as *jivanmukta* in whom all tendency to evolution is at rest, who though possessed of *kala* (ray of the

* i. e., when the illusion is extinguished.

† Between object and subject there is no relation except through illusion, and hence it is looked upon as a knot tying together the ego and non-ego.

‡ Peace, tranquillity. See sl. 24.

Logos), is yet devoid of it (from the standpoint of Brahm), whose thinking principle is devoid of thinking.

434. Though existing in this body which is like a shadow, to be yet devoid of egotism and the consciousness of possession,* is the characteristic of a *jivanmukta*.

435. Want of inquiry into the past, absence of speculation about the future, and indifference (as to the present), are the characteristics of a *jivanmukta*.

436. By nature (from acquired natural disposition) to regard all as equal everywhere in this world of opposites, full as of good and bad qualities, is the characteristic of a *jivanmukta*.

437. On meeting with objects, agreeable and disagreeable, to regard them all as equal in (respect to) oneself and to feel no perturbation in either case, is characteristic of a *jivanmukta*.

438. The absence of external and internal perception in the ascetic by reason of his consciousness being centred in the enjoyment of Brahmic bliss, is characteristic of a *jivanmukta*.

439. He who is free from egotism and 'my-ness' in what is done by body, senses, etc., and who remains indifferent, is possessed of the characteristic of a *jivanmukta*.

440. He who has realized the identity of Atma with Brahm by the power of Vedic wisdom and is freed from the bondage of conditioned existence, is possessed of the characteristic of a *jivanmukta*.

441. He in whom the consciousness of *I* in regard to the body and organs, and of *this* in regard to other subjects, never arises, is considered a *jivanmukta*.

442. He who, by reason of wisdom, knows there is no difference between *Pratyagatma* (Logos) and Brahma, as also between Brahm and the universe, is possessed of the characteristic of a *jivanmukta*.

443. He who is the same, whether worshipped by the good or harassed by the wicked, is possessed of the characteristic of a *jivanmukta*.

444. The ascetic, into whom (into whose consciousness) enter and become merged objects called into existence by *Para* (light of the Logos) as the rivers flow into the ocean by reason of his being nothing but *sat* (because Parabrahm), and do not produce any change, is liberated.

445. For him who has gained the true knowledge of Brahma there is no more evolution as before: if there be these the Brahmic state is not known (he is out of it.)

446. If it is said 'he evolves through the force of previous *vásaná*'—it is not so, *Vásaná*† becomes powerless by the realization of identity with the Reality.

447. As the tendency of the most lustful man ceases before his mother, so (the *vásaná*) of the wise ceases on knowing Brahm, the perfect bliss.

448. Dependence on (external) objects is seen in one engaged in deep meditation on account of the results of Karma already in operation—so say the Vedas.

* Literally my-ness.

† Impressions remaining unconsciously in the mind from past Karma.

449. So long as there is perception of pain and pleasure, so long *Práravdha* exists; these results are preceded by Karma; for one devoid of Karma they cannot be anywhere.

450. By the knowledge that I (the Logos) am Brahm, the Karma acquired in a thousand millions of kalpas is extinguished, as is the Karma of dream life on awaking.

450. Whatever is done, whether manifestly good or bad in dreams—how is it (efficacious) for the going to heaven or hell of the dreamer awakened?

THE SOUL PROBLEM.

IT would seem in all reason and seriousness that any discussion of the continued existence and condition of the soul after death, should be based on the existence of the soul *per se*. It is quite evident that a large number of so-called intelligent persons practically deny that there is a soul in man, and yet never tire of speculations and imaginings, as to the future condition of the soul.

At first sight this seems incredibly absurd. Yet a little reflection will show that it is true, and further, we shall find in this absurdity the reason why the Buddhist doctrines, which are guilty of no such absurdity, are so little understood, and so generally misrepresented. The first question is: What is soul? The second: Has man a soul? And third, after the first two questions are settled in the affirmative: Does the soul survive the death of the body? And finally, it may be asked: Where, how, and under what conditions does the soul survive?

Now it is not the purpose of the present writing to answer these profound and important questions, but rather to make apparent the absurdity above referred to. The extent of theological teachings on this subject consists in the verbal repetition of a formulary, "I believe in the immortality of the soul, and the life everlasting." The churchman who, on all set occasions, is ready to make the above verbal acknowledgment, is considered quite orthodox, so far as this question of soul is concerned, and having performed the prescribed genuflections, is at liberty to join in the mad rush for wealth, power and place, secure in the blessings of his Church.

If, however, our churchman be a "man of intelligence," a reader of books, he presently enters the realm of so-called "modern science." Here he is informed that "On earth there is nothing great but man, in man there is nothing great but mind." He is taught that mind is the function of the physical brain, and if he is still of an inquiring turn of mind, he will find that but one step further is possible before he reaches the "unknowable." This step consists of the recognition of something called consciousness.

Consciousness, he is informed, is also a function of the brain, conditions of consciousness are represented in terms of mind, and while it is admitted that "the gap between the physiology of the brain and (this same) consciousness is unthinkable," this unthinkableness is the last step on the ladder that leads to the unknowable. Thousands have pursued the lines of thought that lead inevitably to this result, and continue on Sundays to repeat the verbal

Shibboleth, apparently unconscious of the fact that mentally or intellectually they are materialists. The highest faculties they have discovered in man are relegated to the physical brain, and their comprehension of "Christ's glorified body" is shown in the still lingering belief in the resurrection of the *physical body* at the "great day of judgment." Such is the consistency between the orthodox religion and the materialistic science of the Western world. Now if mental phenomena, and the bare fact of consciousness, are allowed to constitute the whole of the subjective life of man, and these are purely the function of the brain, it might seem pertinent to inquire, what becomes of the entire subjective life of man at the dissolution of the brain at death? What room is there here for the existence or survival of a soul? and reason answers, *none whatever*.

There are not a few in every community who apprehend this logical necessity and acknowledge themselves frankly, materialists. Not a few appreciate the situation and hesitate, in the meanwhile styling themselves agnostics. But the great mass of thinking people who have ventured to question theology at all are unconsciously materialists. Those who do not question at all, but accept contentedly the dicta of faith, are not only the most logical, but the most happy. The anxiety experienced at the death of friends and relatives, and the inroads made by modern spiritualism, have considerably modified all these conditions, but have still further materialised concepts of the soul and the spirit world. It seldom seems to occur to those present in a "materialising seance" that just so much of an "apparition" as can be seen felt, or heard, is *not* spirit but matter, where it is not a fraud or a delusion of the senses. And further it is seldom realised that the solution of the soul or spirit problem is thus left just where it was before the "wonderful materialisation."

Thus we find rank materialism everywhere. "Science," entrenched behind its great respectability and the authority of great names, either quietly ignores, or contemptuously ridicules, everything that it cannot classify under known or imagined laws of mind, and when called to account, and charged with pernicious materialism, the classical response is *Agnosticism*. But here again the arch enemy, materialism, is an artful dodger sailing under false colors.

When one who is conscious that he has not exhaustively examined a subject, and leaving it undecided and without prejudice, formulates his position, as "I do not know," it is honest and it is well, but when in place of this attitude of mental abeyance, he assumes the positive attitude, arrogant, and hostile to all progress, *I do not know, I know that no one else knows, because the subject is unknowable*, such "agnosticism" is not only a misnomer, but it becomes pernicious in the extreme.

All this arises from faulty methods of investigation, and particularly classification. When once the duality of all phenomena, and the principle of exact equations is recognized in every problem of existence, and when methods of investigation conform thereto, very different results will be obtained. Then exact methods of

investigation and classification will do for psychology, what they have already accomplished for physical science.

Purely psychic phenomena will not be converted into terms of either mind or matter, for mental phenomena are strictly physical or materialistic, and are the function of the brain, and cease, no doubt, with its destruction, while purely psychic phenomena have a different origin, belong to a different realm, are governed by different laws, though related on the physical side to the brain and its function. When this field is duly explored, a rational conception of the existence and nature of the soul will be derived, and after that, the question of its survival and condition after the death of the body will be in order. After this discipline, the Western mind may possibly obtain some meaning of the word Nirvana other than annihilation, and get something beside shallow nonsense out of Eastern philosophies. Till then, they had better not meddle with them at all, though they may be all unconscious how much they are the laughing stock of the "poor heathen."

J. D. BUCK, M. D.

BUDDHA'S TEACHING.*

THE sacred books of Eastern religions are written, for the most part, in a style which is rather a disguise than an expression of the meaning they are intended to convey. Figurative phraseology and intricate symbols are, at all events, so little in harmony with Western habits of thought, that such vehicles of philosophic teaching may easily be mistaken by readers accustomed to a more lucid treatment of religious doctrine, for the wild conceptions of a crude superstition. And even when simpler topics than the avatars of Vishnu are under treatment, the same habits of speech which veil cosmological theories with narratives of Divine incarnations in animal forms, lead Oriental writers to describe even such events as Buddha's death and cremation in the circuitous language of symbols, rather than in plain and matter-of-fact prose. Thus, in one of the Pali "Sutta's," or Buddhist Gospels—the Maha-parinibbana "Sutta"—for the English versions of which we are indebted to the admirable scholarship of Dr. Rhys David, we are told how "the Blessed One" died from an illness which supervened upon a meal of "dried boar's flesh," served to him by a certain Kunda, a worker in metals at Pava. A prosaic interpretation of this narrative has passed into all epitomes of Buddhism current in European literature. Mr. Alabaster, for instance, in his "Wheel of the Law," calmly quotes a missionary authority for the statement that Buddha died "of dysentery caused by eating roast pork;" and even Dr. Rhys David himself gives further currency to this ludicrous misconception in his well-known treatise on Buddhism, published by the Society for the Propagation of Christian Knowledge. One might have supposed that students of the subject, even without a clue to the meaning of the "dried boar's flesh" in the legend, would have been startled at the notion of finding the simple diet of so confirmed a vegetarian

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as we must suppose any Indian religious teacher to have been, invaded by so gross an article of food as roast pork. But one after another European writers on Buddhism are content to echo this absurdly materialistic version of the figurative Eastern story. If they had sought to check their interpretation of it by reference to living exponents of the Buddhist faith, they would have fallen easily on the track of the right explanation. The boar is an Oriental symbol for esoteric knowledge, derived from the boar avatar, of Vishnu—that in which the incarnate god lifted up the earth out of the waters in which it was immersed. In other words, according to Wilson's translation of the Vishnu Purana, the avatar in question "allegorically represents the extrication of the world from a deluge of iniquity by the rites of religion." In the Ramayana we may find another version of the same allegory, Brahma in this case assuming the form of a boar to hoist up the earth out of primal chaos. Boar's flesh thus comes to symbolise the secret doctrine of the esoteric initiates, those who possessed the inner science of Brahma, and dried boar's flesh, would be such esoteric wisdom prepared for food; reduced, that is to say, to a form in which it could be taught to the multitude. It was through the too daring use of such dried boar's flesh—through his attempt to bring the multitude, to a greater degree than they were prepared for it, within the area of esoteric teaching—that Buddha died; that is to say, that his great enterprise came to an end. That is the meaning of the story so painfully debased by European writers; and that meaning once assigned to its central idea, will be followed through many variations in the details of the Pali narrative, even as translated by Dr. Rhys David, apparently without any suspicion on his part of its true intention. Buddha, for instance, before the feast, directs that he only should be served with the dried boar's flesh, while "the Brethren," his disciples, are to be served with cakes and rice; also, that whatever dried boar's flesh may be left over after he has done, shall be buried, for none but himself, he says, can digest such food—a strange remark for him to have made, according to the materialistic interpretation of the story, which represents him as *not* able to digest such food. The meaning of the injunction plainly is that after him none of the Brethren shall attempt the task of giving out esoteric secrets to the world.

Buddhist doctrine has fared but little better than Buddhist gospel narrative in the hands of the distinguished scholars who have rendered the Western world the service of *translating* a good many of the writings in which it is enshrined, without conferring on us the additional benefit of elucidating the spiritual science which that doctrine cautiously sets forth. Indeed, the plain fact of the matter is that two leading ideas concerning Buddhist doctrine have been presented to the world by the principal writers on the subject, and that both these ideas are on a level with the roast pork theory. These ideas are that Buddhism does not recognise any future conscious life of the individual man beyond the grave, and that in exhorting us to tread the path which leads to Nirvana, it proceeds on the ultra-pessimistic view that all conscious life must be misery; so that the only wise course for us to pursue is to court its extinction in profound and dreamless slumber, in utter oblivion of all

things, in that Nirvana which we are told to regard as identical with absolute annihilation. A brief essay like this need not be burdened with quotations from well-known books to show that this is the view entertained by most European writers. Spence Hardy, Max Muller, Rhys David, Alabaster, Bigandet, Burnouf, and others, might be shown by reference to unequivocal passages to entertain this idea, perhaps most grotesquely emphasised by an American caricaturist of Buddhist doctrine, Dr. H. S. Kellogg. The German commentator on Buddhism, Dr. Oldenberg, is honourably distinguished by combating the theory that the Buddhist Nirvana is equivalent to annihilation; but though he argues the question in an elaborate and painstaking way, he does not put his finger on available passages in Buddhist scriptures that would settle the matter decisively. Barth, also, in his "Religions of India," "takes leave to doubt" whether the intention of Buddhism was to preach that there is no survival of the individual consciousness from one incarnate existence to another, but even he thinks that "this vaguely apprehended and feebly postulated *ego*" cannot be compared with the "simple and imperishable soul of the Sankhya philosophy." And as a whole, European Buddhistic exegesis may be held to rest chiefly on the two ideas above referred to—no future life, and annihilation in Nirvana.

Now, the reconciliation of these two commanding misapprehensions has given critics of Buddhism no little trouble. For, on the face of things, if man's consciousness is merely a matter of this life, he need not go through the self denial and privations of the candidate for Nirvana to accomplish the annihilation that must await him anyhow. And again, Buddhist teaching is saturated with references to *Karma*, which, as the sum total of merit and demerit that determines the conditions of a man's next rebirth, seems to presuppose the persistence of the soul consciousness which those conditions are apparently designed either to reward or punish. But the embarrassment is got over by help of the theory—for the ingenuity of which Dr. Rhys David appears to deserve the credit—that Karma does not follow an individual soul from one incarnation to the other, but causes the birth of an entirely new individuality, which becomes the independent heir, for good or evil, of its predecessor. The motive which each person thus has for making a sacrifice of himself to achieve Nirvana, is altogether altruistic. His Karma being extinguished in the total annihilation of Nirvana, no other being is born along that line of influence to suffer the pain and sorrow of existence. The inventor of this idea admits that the motive does not seem a strong one, as a fundamental rule of human conduct; but its insufficiency does not present itself to his mind as a ground for distrusting the former conclusions out of which it grows.

All this misdirection of thought appears to have been started by forgetfulness on the part of the first interpreters of Buddhism to the modern West—Burnouf and Spence Hardy especially—of the broad fact that Buddha was a religious reformer rather than a person who made any profession of re-codifying the whole body of religious truth from A to Z. Roughly speaking, he takes the entire block of

Hindu faith, or Brahminical philosophy, for granted, and builds upon that the higher teaching he has to offer from his store of "dried boar's flesh"—of esoteric wisdom, adapted to the understanding of the multitude. "The simple and imperishable soul of Sankhya philosophy" is the property of the Buddhist, just as fully as of the earlier Brahmin or later Hindu. But current religious instruction before Buddha took up his task had familiarised the people with the idea that good men went to Heaven and bad men to hell. Buddha did not put that fundamental idea in the forefront of his teaching. It was unnecessary to do so. Indian theology was already stocked to overflowing with ideas concerning the life after death in the numerous heavens and hells which its doctrines recognised. And it was also fully possessed with the conviction that in each case, after the appropriate period of spiritual enjoyment or suffering, the soul would return to earthly incarnation. Buddha's reform started from these assumptions. The fact is acknowledged by modern writers, but not its force. Professor Sir Monier Williams, in his treatise on Hinduism for the S. P. C. K., says: "About five centuries before our era, the reformer Buddha appeared, and about contemporaneously with him various Brahmin sages, stimulated by his example, and perhaps by that of others who preceded him, thought out what are called the orthodox systems of Hindu philosophy." What did such thought amount to? Sir Monier Williams sums it up as including these articles of faith, amongst others: The eternity of the soul, prospectively and retrospectively; the periodical removal of the soul to places of reward or punishment; the subsequent return of the soul to corporeal existence. Buddha, from the standpoint of these conceptions, addressed himself especially to the task of showing men that, *beyond* spiritual conditions and rebirth, there lay possibilities of human evolution which, in their transcendent excellence, rendered the familiar alternations of corporeal and ethereal existence relatively unworthy of acceptance. A state of blessedness which would come to a definite end was, for his exalted perceptions, no state of blessedness at all. Human life on earth, though such as men might esteem as happy, was subject to manifold perils and to decay. It was a state for the wise man to avoid by making the stupendous effort that would emancipate his desires from all the objects of sense, and thus cut off the attractions that would otherwise inevitably bring him back again, after a period of heavenly existence, to physical incarnation.

Buddha's sermons and lessons became thus almost altogether concerned with the contemplation of that transcendent spiritual condition described by the term Nirvana, but never defined with any degree of precision, simply because its attributes were by the hypothesis unsusceptible of exact definition in terms of the physical intellect. That which men in the flesh can imagine as attractive must necessarily be tainted with the limitations and sense of separateness inherent in the incarnate imagination. Nirvana could only be described by negatives which ruled it off from any state of being which individual aspirations for happiness would be capable of picturing in the mind. And while the attempt would have been fruitless, it was, at the same time, unnecessary for Buddha to define

Nirvana, because the idea to be dealt with was no novelty for Hindu audiences. Referring again to Sir Monier Williams' epitome of Hindu faith, we find that system of thought, quite independently of Buddha's teaching to recognise that the supreme state of bliss involved an escape from all sense of individual personality—complete absorption into the Supreme and only existing Being who is wholly unfettered by action, without qualities of any kind—pure life, pure thought, pure joy. No one, from the physical plane of existence, can *understand* such a condition; but this impossibility does not justify us in the absurdity of pretending on that account to understand it as equivalent to annihilation. We are not even called upon, for the purposes of the present argument, to consider whether or not Buddha himself understood it. It is enough to realise that undeniably Buddha treated it as a state of being which was supremely desirable by reason of its exaltation in the scale of Nature above all other states of being, and that in doing this he had no antagonistic opinion on that point to combat. Brahmanism already recognised Nirvana, under various names—the ultimate absorption into the Supreme—as the most glorious goal to which humanity could turn. The failure of modern Western thinkers to recognise the splendour of such an ideal is plainly due to our deeper immersion in material habits of thought, in which the sense of separateness that Oriental philosophy, at all events, already perceived to be a defect of the incarnate imagination, has been elevated into the *sine qua non* of all conditions to be desired. We may be able to conceive a high degree of spiritualisation in consciousness. We may contemplate an existence as free from all lower passions, and yet attractive; but we find it hard to realise that ultimate exemption from the fetters of Self, which finds its most glorious fulfilment in complete identification with the universal consciousness. However, without professing to realise this, we may, at any rate, intellectually comprehend that men of abnormal spirituality, who have declared such a desire, are not on that account declaring a desire for extinction of consciousness. For them, at all events, the higher kind of consciousness embraces the lower, supersedes it, and triumphs over it.

If Buddha thus said nothing to break down existing beliefs in the normal progress of man through successive rebirths, intercalated with successive periods of heavenly enjoyment, and if Hindoo philosophy had already acknowledged that the highest state of human evolution would carry men into Nirvana, what was it that he did teach? The answer will be readily substantiated by the sermons and teachings of Buddhist literature, as already translated for Western reference, and will in half-a-dozen words afford the clue to the comprehension of his whole position. He taught the way to Nirvana. This teaching had previously been esoteric. He sought to show all men the way to Nirvana, and the rules of life with which almost all his recorded utterances are thus concerned did not constitute an every-day code of morality for ordinary people. They were the prescriptions laid down for those whose spiritual aspirations were already so highly awakened that they desired Nirvana; or, at all events, were so near the threshold of that desire that a

little stimulus to their spirituality might suffice to lead them across it. The proof of this view will be supplied most readily, not by quoting at length from the language which Buddha addressed to his monks, to "the brethren" who were avowedly candidates for Nirvana, but by showing that all the while he recognised a totally different sort of morality for men who were still in the fetters of separateness, and whose highest aspirations were for individual spiritual happiness in Heaven. Let us take, for example, the following passage from the Mahaparnibbana Sutta, as translated by Dr. Rhys David (Sacred Books of the East, vol. xi., page 16) by no means the only one of the kind that could be produced, but sufficient in itself for our present purpose. The sentences quoted constitute a short address to certain "householders," followers of his teaching, but persons who were not engaged in the arduous struggles of arhatship, that candidature for Nirvana of which we have already spoken. Here there are no ambiguous metaphysics to lead astray the minds of later readers out of sympathy with the subtle selflessness of the Nirvanic aspirations. The passage runs:—

Then the Blessed one addressed the Pataligama disciples, and said:—Fivefold, oh householders, is the loss of the wrong-doer through his want of rectitude. In the first place, the wrong-doer, devoid of rectitude, falls into great poverty through sloth; in the next place, his evil repute gets noised abroad; thirdly, whatever society he enters, whether of Brahmans, nobles, heads of houses, or Samanas, he enters shyly and confused; fourthly, he is full of anxiety when he dies; and lastly, on the dissolution of the body after death, he is reborn into some unhappy state of suffering or woe.

Fivefold, oh householders, is the gain of the well-doer through the practice of rectitude. In the first place, the well-doer, strong in rectitude, acquires great wealth through his industry; in the next place, good reports of him are spread abroad; thirdly, whatever society he enters, whether of nobles, Brahmans, heads of houses, or members of the order, he enters confident and self-possessed; fourthly, he dies without anxiety; and lastly, on the dissolution of the body after death, he is reborn into some happy state in Heaven.

Certainly it might be argued that this address does not contain a complete code of even worldly morality, but if the question were to judge the ethics of Buddha's teaching we may find plenty of other material to work with. The very simplicity of the appeal here made to selfishness as a motive for well doing gives the present quotation its value, as showing how fully Buddha recognised the persistent existence of the soul as an individual entity after the death of the body in regard to the great bulk of mankind at large, in regard to whom there might be no question of treading the path to Nirvana.

The recognition of normal spiritual evolution, according to Buddhist teaching, as a process that fully preserves the identity of the individual consciousness of self—as a condition of the ethereal life immediately following the death of the body, as also of the later returns to earthly incarnation—affords us the readiest assurance that Nirvana is a state, according to that same teaching, of supreme spiritual beatitude, and not a state of annihilation. But one idea we have not yet dwelt upon should claim adequate attention, if we are to grasp the Buddhist theory—also the antecedent Brahminical theory—of the manner in which individual consciousness in ordinary evolution is preserved. The familiar

stumbling-block for European thinkers, when they endeavour to understand the Oriental view of re-incarnation, is the obvious truth that no living man remembers his last incarnation. As this difficulty to many minds is conclusive against the theory itself, if proposed for their own acceptance, so it seems to them conclusive against the supposition that any minds could find in the doctrine of re-incarnation an equivalent for the idea of a persistent soul consciousness in other worlds. We need not be concerned for the moment with the discussion of the idea on its intrinsic merits. The important point is to show through what train of thinking the Oriental mind is enabled to treat the persistence of individual consciousness as quite compatible with the non-recollection of former lives by incarnate human creatures. In a Catechism of the Buddhist faith in use in the native schools of Ceylon, and sanctioned as an orthodox exposition thereof by the highest authorities of the Buddhist Church in the island, we find the difficulty before us faced and explained away with the utmost simplicity. The new personality of each succeeding re-incarnation the Catechism explains, is the sum total of the *skandhas* or groups of attributes of the last, and then the Catechism considers whether this new aggregation of *skandhas* is the same being as that of the previous birth. The new personality, it replies, is the same being in the sense in which the man A. B. of forty is identical, as regards personality, with the youth A. B. of eighteen. By the continual waste and reparation of his body, and by the change of his mind and character, the man of forty may be a very different being really, but, nevertheless, he is the same as regards the inner ego—just so with regard to successive re-incarnations. That which Oriental philosophy calls the *subratma* or thread-soul, or thread-spirit, is the same, but its attributes undergo change and as for specific recollections of life adventures these are even more transitory and temporary in their importance as regards the immortal part of the man, than even the *skandhas*. They may be preserved in ethereal existence—and are certainly by Oriental thinkers supposed to be so preserved—but instead of re-incarnation as a doctrine, requiring that they should be preserved across ethereal existence for the confusion of the re-incarnated man in his next personality, no sense could be made of a system of evolution burdened with such a condition. For the Oriental doctrine does not conceive the return of the human being to earth as a mere purposeless persistence of sensation; it is treated as a process having an end in view—the growth and development of the individual in the scale of existence. Each set of life adventures is of value in this process, simply for its effect in the fashioning of the *skandhas*, or, as we might loosely put it, of the character. The effect of any given set once accomplished, the adventures themselves are of no more permanent importance than the centreing of an arch that has been built—merely a means to an attained end to be cleared away and forgotten. Indeed, that analogy quite fails to meet the necessities of the present case, for the arch could be used, though the centreing were allowed to stand; whereas the new life adventures on which a man enters on each new incar-

nation might entirely lose their educational effect if they were darkened, or too advantageously embellished by contrast with definite recollections of the past. The justice of each emergency, be it remembered, and the sentiment of each life, is fully met by the ethereal span of heavenly or other life, which is its complement. That constitutes the full and luxuriantly sufficient efflorescence of the personal claims established during the immediately antecedent physical life. Not until the causes generated during such life have borne their utmost harvest of fruit in the emotions and experiences of the ethereal states, and have exhausted their force, is the individual regarded by the Oriental theory of re-incarnation as ripe for its operation. But by the hypothesis, the causes referred to, the acts, the suffering, or the aspiration, are by them sublimated into so much cosmic progress for the soul—melted into the oblivion that belongs to all transitory things, and left behind by the ever-surviving *sutratma*, or thread soul, prepared once more, free and unfettered except by its self-created attributes, for the exercise in a fresh field of enterprise of its ever-recurring privilege of choosing between good and evil.

Surely such a view of nature and of man's destiny is not one that need be stigmatised as tantamount to the denial of immortality, nor as casting a dark shadow, by its own "Nihilistic" character, upon the undefined glories of the spiritual condition by which Buddhism conceives that the final result of this protracted and toilsome, though magnificent, process may sometimes be anticipated by an adequately heroic bound.

A. P. SINNETT.

MORAL SAYINGS FROM THE MAHABHARATA.

HE obtains happiness who renounces desire, that fatal disease, hard to be forsaken by the evil-minded, unconsumed when even life decays. Adiparva lxxxv. 14.

Those who are free from anger are superior to those who are angry, so are also the patient to the impatient. The humane are superior to the inhuman, the wise to the unwise.

Being reviled one should not revile; provoked, one should be patient. Good Karma comes to him who is not wrathful, wrath burns away the good Karma of him who is wrathful. A foe should not be subdued by the infliction of cruel pain, nor by cruel speech, nor by evil thought. One should never use wicked, cutting speeches that wound. He who uses sharp, cruel, wounding speech, tormenting men as with thorns, is unprosperous, carrying destruction in his mouth.

One should be approved in the eyes of the virtuous, one should be defended by the virtuous when away from them. One should always be patient under the evil speech of the wicked. Right conduct should resemble the conduct of the virtuous.

Stricken by the arrows of speech a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all.

Therefore always utter gentle words and never harsh ones. Reverencing what is worthy of reverence, give but never beg. Adiparva lxxxvii. 6—13.

The wise say that heaven has seven great gates for men: ascetic meditation, charity, patience, self-restraint, simplicity, sincerity, sympathy with all creatures. The wise say these are all destroyed by vanity.

He who, having studied, thinks himself a learned man, and by his learning injures the reputation of others, attains but perishable regions, that learning does not yield Brahma as its fruit.

Four actions are the source of fearlessness, they cause fear if improperly performed (in a boasting spirit): sacrifice to fire, the vow of silence, study, sacrifice.

One should neither exult in good report nor be cast down by evil report.

In this world the wise reverence the wise, the wicked do not obtain a good understanding.

I have given away so much, I have offered such sacrifices, I have studied so much, I have performed such vows—such boastings are called causes of fear and are everywhere to be shunned.

Those are blessed who, determined on self-restraint, know their sole refuge to be the everlasting that can only be approached by the road of the mind; united with it they obtain perfect peace here and hereafter. Adiparva xc. 22—27.

THE KABBALA AND THE MICROCOSM.

(Continued from page 774).

IT is often asked why the monad descends from the high estate of pure spirit to become involved in matter and be the victim of original sin, subject to the action of the pairs of opposites and bound by the chains of Karma. A man naturally thinks that if he had his choice between living in a heaven of unalloyed bliss and being tempest tossed and buffeted in the storms of desire and passion, he would choose the former. Why then did he commit such an inconceivable act of folly as to descend into the flesh and suffer the multitudinous trials of this world: and also, what can he gain by evolution, if he was of the nature and substance of a God before he commenced his rings and rounds? Is all this toil and trouble only to make him what he was before? The answer is, that this spiritual essence of a man was naked, and that clothes are an absolute necessity even in the palaces of Paradise, though there is neither weaving nor cutting out nor stitching there; so the naked monad descends into the world of causes to obtain garments to wear in the world of effects. R. Moses of Cordova discourses on the matter as follows* :—

"Before explaining what emolument the *anima* has in this world, I must premise that this is a fundamental principle concerning

* Tractatus de Animâ : Cap. V. Kabbala Denudata, Vol. I.

the *anima*, that it ought to ascend out of the world of works to the world of its earning. For before the *anima* descends, clearly many things are wanting to it, although it is existing in a very elevated place and in the highest places of the world. But the matter is in this wise. There is no existence of the *anima* before the higher generation: after that generation it is none the less nude, nor is it clothed except after that it has descended into the lower garden of Eden, where a pure garment is given to it out of the air of the garden of Eden. And so the different grades then descend and are clothed, to be raised again. But after that in this world it turns its energies to the works of the law, then it becomes worthy of a beautiful garment, which is called the tunic of the Masters; and it is the vestment of the law and the precepts, at which it labours in this world. In this garment then it is worthy to ascend, that it may see the face of the Lord of hosts, and the King and its Father. For before it comes into this world it is naked, and having gone out of this world it is unable to advance to the King unless robed in the garments of the law and the precepts. For the *aëreal* garment of Paradise is plain white, devoid of beauty: but it ought to be of byssus† and purple, for such are the garments of beauty, namely, the spiritual ones fashioned out of the precepts which are tenuous and spiritual things, so that in them it might approach the altar through the High Priest.

“But concerning those garments R. Schimeon Jochaides can be consulted if any one wishes it in the book of Sohar, Sect. Vajakhel, where he says thus: Those two vehicles enter the hidden palace of the garden which is called Aloes, and there are hidden twelve kinds of spices concerning which it is written in *Canticles* iv. 13, *Nard and Safron and Calamus odoratus* (sweet flag) and *Cinnamon*, &c. And there are twelve kinds of aromas of those below. And in that place are all those garments of the *animas* which are worthy to be clothed in the same, each according to his merits. In that garment are delineated all those good works which he did in this world, and on it is this inscription: This is the garment of N. N. This garment therefore they receive, and that *anima* of the just is clothed in the same to the similitude of the form of this world, &c. Happy be who is worthy of these garments, in which the just are clothed in the garden of Eden. They are fashioned out of the good works performed by man in this world according to the precepts. And in them the *anima* stands in the garden of Eden. But when the *anima* ascends to that higher gate of the firmament there are prepared for it other garments precious and sublime, which are from the Will* and from a mind devoted to the law and from prayers. When therefore he ascends who is to be crowned he is crowned with that crown; but some part remains over to him, out of which are made shining vestments with which that *anima* is clothed that it may ascend higher. And although we have said that those garments are derived from works, they

* A fine white linen, of which mummy bandages are made.—M. R. L.

† The Latin word is *Beneplicitum*, which generally refers to the Crown (Kether), but is also used in the sense of the will (*Arbitrium, Voluntas*. See Glossary, p. 361.) M. R. L.

are not however derived except from the way of good will; in the actual text of the Sohar it is written: ‘Not except from a good intention of the spirit (*Spiritus*)’, &c. The *Luminare Sanctum* however says, that the inferior garments in the earthly garden are derived from works, the superior ones depend upon the spirit and a good will and intention of heart. And for a more exact understanding of these things it must be known that the essence of Neschamah, Nephesch and Ruach, whilst they are still at their root, before they emanate, is not bounded by any particular definite existence; but their existence is spoken of in respect of their extension and influx into the woman, like light, water and sky*: I mean that they have their clearly no existence, just as the semen, which subsists through a certain subtile virtue drawn into it from the cerebrum, where there is no substance of semen unless it be like light,—a corresponding power out of which semen can be made,—until it flows down into the place of excoction: but through its descent it is formed into blood, and in the place of excoction it is at length matured and converted into semen, and when it comes down into the womb from it is made that form. And so it is with Neschamah; which in Binah is like light: in like manner there is a corresponding influence for Ruach in Tiphereth-Jesod,† and a corresponding influence for Nephesch in Malchuth. For through union this influence is at length reduced into the form of Neschamah and Ruach and Nephesch: and through the holy and pure copulation out of this formless nature is made the formed essence.

“These things being premised, it will not be difficult to understand what gain Neschamah has, if in the act she flows out from her root; since by this means she obtains form. For *animas* are the progeny of God, and their father and mother are Tiphereth-Jesod and Malchuth. But the question is further raised: after they have emanated from their roots into the higher garden, whither they first go forth and obtain the nature of *anima*; wherefore they then descend out of the garden of delights into this wicked world: since it would be vastly better if they remained there. For here they are subject to the peril of losing all reward, and whatever good can be assigned to them by God, consists in the fact that they may again be raised to that place, whence they

* Cf. “After falling from heaven, the being becometh a subtile substance living in the water. This water becometh the semen, which is the seed of vitality. Thence entering the mother’s womb, it developeth into the embryo and next into visible life like the fruit from the flower. And entering trees, plants, and other vegetable substances, water, air, earth and space, that watery seed of life becometh of quadrupedal or bipedal form. This is the case with all creatures that you see.....According to the merits of one’s acts, the being that in a subtile form co-inheres in the semen that is dropped into the womb is attracted by atmospheric force for purposes of re-birth. It then developeth there in course of time, first becoming the embryo, and is next furnished with the visible organism. Coming out of the womb in course of time it becometh conscious of its existence as man, &c.” Mahabharata Adiparva xl. (Protap C. Roy’s trans.) M. R. L.

† This is represented by a symbol ThTh. with accents. It apparently indicates the supernal light passing down through Tiphereth, God the Son, the *Vau* of the Tetragram, to fertilise Malchuth, the Bride or the Holy Ghost, the final *He* of the Tetragram, through Jesod, Foundation, who is symbolised by the organ of generation in the Kabbalistic man.—M. R. L.

were cut off, and in this there is clearly no gain to the *animas*, since they already had that good before their descent; but now approaching turbid matter they suffer a kind of corruption throughout: for there is not a just man on earth who does good and does not sin? To these questions an answer can be found in what has been said above. For when it was above before the descent into this world of Asiah, it remained nude without any garment, nor could it see the King its father before its descent into this world; but then it becomes worthy of the *tunic with purple stripes* (Gen. xxxvii. 3, II Sam. xiii. 18), which is the robe of office of the Masters. For thus they are clothed with the robes of the daughter of the King that they may be able to approach before the face of the King. Furthermore it has need of two kinds of garments, namely, one for the lower Paradise and another for the higher Paradise; and that on account of its two natures, Ruach and Neschamah: for the latter being more tenuous is in the higher Paradise, but Ruach is in the lower Paradise, as above mentioned.

Now we have elsewhere spoken concerning the spirituality of the letters and their ascent and union with their root. It follows from what was said that at prayer time if any one prays inattentively that prayer is a work wanting in mental application: whence when it should ascend beyond the garden of Eden it cannot, because the work is in that way deficient. Hence the body and materiality must be further refined, which is a work, and there must be an ascent to the spiritual nature, which is meditation and mental concentration. For intention is the *anima* of work. Hence that prayer is rejected from the Paradise above and does not find a place of ascent. There is however a kind of prayer which partly ascends to Paradise, but is not worthy to approach the inner grades. There are also those who say in treating of the *anima*, that the ascent is made by reason of work, so that if the works are spiritual and of fine quality, it is raised more and more by reason of its garment, and ascends from grade to grade as far as the nature of its garment permits, though it is not admitted beyond the point its merit reaches by reason of its intention. From this we can understand what R. Schimeon Jochaides said in his treatise *On Palaces* about the material of prayers. That a prayer, even if admitted to the first place is further examined in the second, and so in the rest of the palaces. Thus it may come to pass that it is pushed out of a palace after being received there, seeing that it may be condemned on the part of judgment. It cannot, however, be said that they corruptly judged in the former palace. For though it may be justified for the fineness of one palace, it must be further judged in the second palace, whether the quality of its works accords with the spirituality of that palace, and so in the rest of the grades. From these things it can be understood how many accounts a man has to render from the time of his death even to the revivification, as is said in the Sohar. Thus also the day of the great judgment can be more clearly understood; and also, wherefore, after they have been tried and admitted to the reward of Paradise, they must be again subjected to judgment and have to render an account,

that it may be clearly proved whether there is found in them that perfection of merit which is requisite for the real world to come, which is to be after the resuscitation. Thus also we can understand what our Masters of good memory said: That Moses hearing that the Holy One, whose name he blessed, was calling Akiba his son, thus addressed God: 'Thou hast shown me his zeal for the law, show me his reward.' Then he saw that his flesh would be carded with an iron comb. But when he questioned whether such zeal deserved such reward, the other answered: 'Be silent! Thus he attains to the goal of his will.' Evidently the Holy One treats the just like hair; because in proportion to the measure of his good works his *anima* is raised to its appropriate grades, so that even if he had committed a minimum of sin in the world and had laboured under the smallest blemishes, nevertheless he may not be admitted to the dignity of the greater grade unless the exactitude of his works pertains to it. Hence if he were not punished and purified by him he would suffer a cruel fall, losing all his good works, in spite of their spirituality on account of that sin. But that should not be: so God strives to cleanse him in order that he may be able to reach that grade of his works. Thus he proceeds most accurately with the just. Such was the case with R. Akiba, whose works pertained even to the highest goal. And this was the reason that his punishment had to be so great. For in proportion as the place was higher to which his *anima* had to be raised, by so much the greater had his punishment for sin to be. Hence God showed Moses that he would comb him with an iron comb, that the grade of his *anima* might he found the more eminent. For although he was perfectly just and his study of the law so remarkable, yet for that very reason he had need of such great preparation, in order that his *anima* might be raised to the grade of his works, which had merited the highest place. Therefore when Moses wondered God said, 'Thus he ascends to his goal:' that is, thus the grade of his good works ascends to the grade of his aspiration—that he might ascend beyond corruption there was first need of punishment.

"A prayer therefore ascending grade by grade is elevated according to the degree of mental application and aspiration bestowed upon that prayer or work undertaken. For work does not ascend beyond the lower Paradise: for the mansion of the body is there. But above and beyond this bodily virtue is insufficient, and only the *anima* of prayer is capable of the ascent, and that is its aspiration and spiritual quality. Such also is the reason of the precepts: for the intention in prayers and work done according to the precepts is their *anima*, as our Masters of blessed memory have said. Prayer without aspiration is like body without soul. And since all *animas* are not alike, so also all devoted meditations are not alike. Consequently according to the measure of its devotion will an *anima* be great. And this is exactly what has just been shown: namely, that other precious vestments are prepared for it, which are formed from the will (Beneplacitum) and aspiration in the law and in prayer, &c. Since the prayer ascends and is crowned with the same, some portion remains. For it is

known that the effect of prayer is to draw down blessings and influence upon the world: and although they benefit the whole world, nevertheless a small portion of the influence and light which is caused to descend through prayers is left there for the *anima* when it shall ascend to its own place. Hence the nature of those garments can be understood. For its vestment is not made of the precepts; but, according to the merit of the man who prays or performs some work according to precept, his prayer or work ascends through the higher grades: and then it gains Malchuth; and by her virtue her spouse is aroused and bestows affluence on her from the higher grades, and on account of the dignity of that man much influence and blessing flows to him. And from that affluence of light is assigned to him who prays his own portion, and these portions make as it were a garment. And those are the tunics of the Masters, and the precepts which stand before the King of the world and forward the merits of men by saying 'I was produced from this or that.' Therefore by virtue of the influence produced through his prayers a man is made worthy of the light through the light of his garment. Hence also it is evident that those garments are made out of the supernal light, namely, the light of the Sephiroth: although there is a great difference amongst them; for the *anima* is produced through the marital copulation, but those garments are made and perfected from the copulation of Malchuth and Tiphereth-Jesod, if she obtains much good influence and great light."

The subject of the garments is continued in chap. vi:—

"There is still another text bearing upon this matter in the Sohar, Sect. Phugudai, where we find these words: 'The *anima* does not ascend to appear in the presence of the Holy King until it becomes worthy to be clothed in the vestment of this world, and all things are in accordance with the nature of that place whither it is going. And it is certain that it does not ascend except in that shining garment; and that is the garment of supernal light. Behold, Adam Primus, so long as he was in Paradise was clothed in a supernal garment, that is a garment of supernal light.' But when he was ejected from Paradise and had to adapt himself to the condition of this world, it is written: *And the Lord God made for Adam and his wife skin tunics.* For before that they had tunics of light—light from the supernal light—such as are required in Paradise. For the light which shines upon such is supernal, and there it shines, and the dwellers there use it. Hence Adam Primus when he entered the garden was clothed by that Holy Blessed One with a vestment of that light and was introduced there. And if he had not first been clothed in that light he could not have entered there. But after he had been thrust out, he had need of another garment, &c., for it was clearly needed. So in the same manner here also were made garments of the ministry for ministration in the sanctuary, to enter the sanctum. Now it has been decided by our countrymen that the good works, which a man does in this world produce from the light a garment of supernal splendor with which he can be adorned and prepared for that other world, that he may be able to

appear in the presence of the Holy King. And from that garment wherein he is clothed one can enjoy and gaze upon the shining mirror, as is said, (Psalms xxvii. 4). *To behold the delights of the Lord and to visit his palace.* Hence the *anima* is clothed in either world that it may be perfect in all; that is in this world below and in that world above. Hence it is said (Psalm cxl, 14) *Nevertheless the just will confess to thy name, and the righteous (recti) will dwell in thy sight,* namely, in that other world. So it is in the texts in the Book of Sohar. For first it says that the *anima* does not ascend, &c. Evidently because the *anima* is nude before it goes out of this world in its own honorific garments; and these are the garments of works. But since it says that that happens through the garment of this world, it denotes that garment which is made by works performed according to the precepts in this world. But this it cannot receive unless it first comes to be superinvested in this world in which the works and precepts are carried out. Further it says that man is clothed from the supernal light which his works draw upon him, as we have said above. Moreover it declares that works confer something from that light, which things accord with our assertions, that by prayers and lawful works the Sephiroth are joined and pour forth great light; and that from that light a portion is reserved for a man until such time as he ascends and is superinvested with it. Whence we can understand the nature of the creation of Adam Primus. For his cult consisted in contemplation and concentration and study and understanding of occult matters concerning the mysteries of the sublime precepts only, and he had consequently no need for a garment from the world of work, which is the lower Paradise, as said above. And that is confirmed by the explanation of M. of good memory, who (Gen. ii. 15,) expounds the words, 'To cultivate with affirmative precepts and to guard by negative precepts,' where the question might be raised, how Adam had been able to plough there, seeing that there is a precept (Deuteron. ii.10.) 'Thou shalt not plough at the same time with the ox and the ass.' The answer is that a mystical and spiritual sense is hidden beneath the words, and the precept about ploughing has this meaning. Thou shalt not combine the two powers (*cortices*), so thou shalt separate them and assign to them the power of living.....This then is the basis of that Paradisiac cult: but all crass works have clearly no place in it. But after he had been ejected from Paradise, then just as the *anima* was clothed with a corporeal garment, so also was the law clothed with a corporeal vestment. But for him whose material body is stripped off, the law also lays aside its body, that in generals and particulars it may be understood most subtly according to its inner senses. And this is the study of the just in Paradise. And thus another question arises, whether amongst the Israelites, when they stood upon Mount Sinai, their impurity entirely ceased; wherefore they did not enter the lower Paradise; and wherefore they were compelled still further to inhabit this world? And the answer is, that man when he was expelled from the garden of Eden lost his garment and remained naked. For the light was taken away from them, and they remained bare

spirits lacking a garment, until such time as God clothed them with dark tunics from the air of this world. Then for some time man remained in this world until by his works and the fulfilment of the precepts he could again be clothed in Paradise, as said above. Therefore although the impurity of the Israelites entirely ceased when they stood on Mount Sinai, nevertheless if they had entered Paradise they would have stood there naked and without a garment, since they had as yet fulfilled no precepts, without which no garment is made. Nor can it be said that they could enter there in the garments of this world, for although man is of most subtle body, nevertheless he cannot enter Paradise alive with this turbid material, but only if he has put off that garment, and it has been consumed, so that he can be clothed in the garments of that world. Moreover Elias on his elevation amongst the angels did not retain his corporeal garment, with which he had been clothed in this world; and so it was also in the case of others. For how could the bridegroom stand amongst the bridesmen and the bridesman amongst the newly wedded clothed in the garment of another. For all ought to be equal there. And if you ask what is the difference between those who are received alive into Paradise and the just of this world? Know that those by whom draught of death must be drained partly adhere to death, and the powers which are death have dominion over them, as they have in the entire orb; whence, since they are the earth, they are compelled to revert to the earth, that the earth may consume their body. Wherefore even the most just are not worthy to be clothed in Paradise until their body is consumed. Far more excellent therefore is a just man who is not compelled to taste death: for his body is indeed consumed, but it is burnt up by virtue of the pure and holy air, so that he may be clothed in his garment on this side the cup of death: for there are no shells."

It is further said that spiritual garments can under certain circumstances be given away: in Chapter vii. we read as follows:—

".....It is handed down that good works performed by man in this world become a precious garment for him in that world. But if one ceases to do good, and bad works prevail in him, so that in the sight of God his bad works preponderate, and he is impious and is found to sin in the presence of his Lord to the extent that he even repents having once done good, such a man perishes absolutely in this world and in the world to come. But what does God do with his good works that he had rightly done? For although the sinner himself perishes, nevertheless those good merits do not perish. If therefore there is some just man, who has walked in the ways of the supernal King, but is nevertheless deficient in some part of the garments, to him God supplies his deficiency from the works of that impious man, so that he can be adorned for that world. And this is the meaning of the text (Job xxvii. 17.) *The impious will prepare and the just will put on.* And this is called the cloak of sin. These things are self evident and require no further explanation. Such works are given especially to those just men who are raised up in their youth, all the precepts not being fulfilled."

MONTAGUE R. LAZARUS.

(To be continued.)

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART II.—(Continued.)

91. "O our Lord! the various Devas beginning with the lotus-seated One,¹ the great sages on earth, the sacred waters, such as the Ganges, and so on, the holy shrines,² the consecrated hours,³ the four secret sciences,⁴ the six Angas,⁵ the Mantras,⁶ and (the several kinds of) *Tapas*⁷—if all these are called unreal,⁸ will no sin result thereby?⁹ Graciously tell me.

92. "If it be sinful to say that what has been seen in dream is untrue, then it will also be sinful to say that the phenomenal worlds appearing in undefinable Maya are unreal. But if it is allowable, O my son, to characterise what has been seen in dream as fictitious, then it is also lawful to call the whole world manifesting itself in undefinable Maya unreal.¹⁰

93. "When the Puranas call those fools who held untruth to

1. *i. e.*, Brahma, who has his seat on the lotus. The other Devas are Vishnu, Rudra, Mahādāva and Sadāsiva. These are the five divine energies personified.

2. The word in the text is *dēsa*, which simply means space or country. This the commentator explains as "the sacred shrines, such as Kānchi, Kāsi or Benares, and so on."

3. The word used in the stanza is *Kāla* or Time which, the annotator thinks, must be taken to mean here "sacred days and hours (*punya-kālas*) such as Sivaratri, Yékādasi, Navarātri, Kārtikai, &c."

4. *viz.*, the four Vedas, which are also called in Tamil '*Marai*,' *i. e.*, the hidden or secret sciences.

5. The six sciences considered auxiliary to the Vedas and known as *Védāngas*. These are the keys, so to speak, that give access to the treasures locked up in the Vedas.

6. *i. e.*, Com: "The *Mūla-Mantras* (or the chief sacred formulæ) extending to seven crores in number".

7. There are two kinds of *Tapas*, namely, *Kāmya-Tapas* and *Nishkāmya-Tapas*, each of which has many aspects. Hence the plural of *Tapas* is used in the text.

8. *Asat* or *Mithya*. In the previous stanza the Master said that every thing born of Maya is false, and in Part I of this work he has traced all phenomena to Maya. Hence this question from the pupil.

9. The chela says: "The Devas, &c., are and have been held by the vast majority of people, in the highest veneration as being real, while it is only a very narrow minority—for Gnānis are always very rare—that call them phenomenal and therefore *mithya*; and the opinion of the majority has ever been considered right by all nations and in all countries. I cannot therefore venture to call them unreal. I feel, as it were, afraid that some terrible punishment awaits me if I agree with the one or two persons who consign these highly sacred things to the realm of *mithya*."

10. Com: "The phenomenal being like *swapna* or dream, it is no fault to call it *mithya*. The enjoyment in this world is like the enjoyment in *swapna* till we know and feel it to be *dukkha*. This is a very apt simile. But the question may arise: Is this, the ever same and permanent world like the vision in *swapna* which, without continuity, appears different from time to time? True, but what is the *swayambhu* or basis for that phenomenon (namely, dream) and this phenomenon (namely, the world)? Unless this world and that (dream) are *Manó-kalpita* (*i. e.*, mental states or illusion), what are they? Where is then *jāgra* in *swapna* or *swapna* in *jāgra*? (*i. e.*, one state is not in the other). So are also phenomena or *Kāñchi*; are they not? This world is as long as the state of *jāgra* is. That world, namely, the

be truth,¹ pious and virtuous people,² is there any science attributing faults to the Gnāni who calls truth truth?³ If thou dost ask which is untruth, (hear me :) It is the Maya (which has expanded into the five) elements of name and form.⁴ If thou dost ask which is Truth, (I reply :) It is only the Atma that pervades every thing as *Sat, Ohit* and *Ananda*."

94. "O, divine Master, who art as an incomparably violent storm to⁵ the clouds of Maya! What is Maya? Who are those possessed of it? How did it come? Why should it come? If what is called Maya be independent of Brahm, then the *Vastu* or (Supreme Being) is dual.⁶ But if what is called Maya and Brahm are said to be one, then the *Vastu* also becomes illusion."

95. "As it is impossible to describe what kind of thing that Maya is, it is of indescribable form.⁷ Those that say 'this is mine, this body is I, this universe is real,' are possessed of it. None have, O my son, discovered how that *mithya* or fiction which has no history⁸ came about. And if thou dost ask why this afflicting Maya came, (my reply is that it did so) owing to want of investigation into the nature of Atma.⁹

dream-world, is, as long as the state of *swapna* is. These two states are not independent of the knower. These two worlds are not independent of or apart from these two states. These two states and these two worlds we do not find in *sushupti*. It is within our daily experience that these three states come round alternately one after another, without the one being in the other and without any being independent of the knower, like the wheel of a chariot." Those who reflect on these states will never question the aptness of the master's reply.

1. The Purānas (or books of Hindu cosmogony, history and legendary mythology) extol the heroes whose accounts they give, simply because they observed the thirty-two *Dharmas*, practised all kinds of penance, underwent various privations, and performed several self-denying meritorious deeds. The master calls them fools, because they took the phenomenal *Jīvesvarajagat* as real, and considering the Deity as a Being apart from themselves, worshipped it, endowing it with name and form. They entirely left out the self.

2. *i. e.*, *Punyar*.

3. "That which transcends both cause and effect is Truth. Those who, investigating self, intuitively perceive the truth and do not understand it by mere word of mouth, are Gnānis. It is they who call truth truth. No *shashtra* will dare to charge them with guilt for calling truth truth. When men who performed good *Karma*, which is a circuitous and indirect route to attain to truth, are themselves called virtuous people even before they realized the truth for which they were only labouring, can a Gnāni who has realized the truth be blamed for speaking the truth? No."

4. Here the master clearly lays down that it is only to name and form (or in other words attributes which our consciousness takes note of during cognition) that the term *mithya* is applicable.

5. *i. e.*, dispersing the clouds of Maya. The disciple puts six questions about Maya here. After each of the last two sentences, we must understand 'Is it not so?'

6. If Maya be separate from Brahm then we get two beings. But if Maya and Brahm be the same, then, Maya being illusion or non-existent, Brahm too becomes non-existent.

7. *i. e.*, *Avāchya-vadivu*, that is, having no definite form of its own.

8. *i. e.*, Having no genealogy. It is beyond the reach of man to trace the line of its descent as we do in the case of human beings.

9. Literally: Owing to *Buddhi* not investigating. In this stanza answers to the first four questions are given. In the next two stanzas the master gives reply to the fifth question, and says that between Brahm and *Drīsiya* there is a *Sakti* called Maya which cannot directly be perceived.

96. "The invisible powers of the magician¹ cannot be seen before exhibition. They will become evident only after they issue forth as many Gandarva hosts possessing visible forms. Similarly the *Saktis* (or energies) of Brahm are infinite and it is impossible to find them out. But by seeing the far-spreading elements (or *bhūtas*), they become manifest to all through inference.

97. "The effects² as well as the basis of the operating energy³ can be seen; but the rest (namely, the energy itself) will ever remain invisible. The eyes of the spectators will note the magician who has stood on earth (exhibiting phenomena) as well as the hosts (produced by him); but the brilliantly powerful magical force itself called *Sakti* will never show itself. Similarly there are separate *Saktis* between the naturally glorious Brahm and the universe.

98. "But the *Sakti* is not independent of and other than the *Sakta*⁴. Just as the magician who is *Sakta* exists as professor even after the extraordinary magical phenomena⁵ his power has produced pass away, so, O my intelligent son! with the light of the example now mentioned, thou wilt see the reality of *Vastu* called all-full Atma who is *Sakta* and thus clear up (all doubts).

1. "The magician is Brahm; his powers are the *Saktis* of Brahm; and the Gandarva hosts (the hosts of men and women who appear to descend from heaven by the magical power of the conjuror) are the elements. Just as we infer the existence of certain powers in the magician by viewing the phenomena,—namely, Gandarva hosts—he produces, so we have to infer the existence of certain *Saktis* in Brahm by seeing the five *bhūtas*. There are five *Saktis*, viz., *Ichchā-sakti*, *Kriyā-sakti*, *Gnāna-sakti*, *Adi-sakti* and *Para-sakti*, and each of these is of innumerable kinds. Hence the statement that the *Saktis* of Brahm are infinite. This can be known by investigation. We even now see that more and more of the most subtle forces of nature (*Saktis* of Brahm) are discovered as our intelligence becomes keener and investigation advances further." (Com.)

2. The *karyas*. The phenomenal results produced by magic—the universe.

3. The substratum or original cause in which the *Sakti* resides. These two are visible while the *Sakti* itself is invisible as in the case of the magician.

Com: "Brahm is the *ādāram* or basis of the *Sakti* and the universe is *ādēyam* or effect. If the universe can exist independently of *Māyā-sakti*, then *Māyā-sakti* also can exist independently of Brahm. If the universe can exist independently of *agnānam* or ignorance, then *agnānam* can exist independently of intelligence or consciousness. If it is not so, we cannot say that *Vastu* also is dual. The magician and the phenomena are *pratyaksha* or visible; the magical power is *apratyaksha* or invisible. Similarly Brahm and universe are *pratyaksha* and *Māyā-sakti* is *apratyaksha*. As *Māyā sakti* is not independent of Brahm, there cannot therefore be two *Vastus*. Understand that the reflection alone of Brahm (or *Brahm-pratīphalana*) is *Sakti*.

The next stanza is a reply to the sixth question.

4. The possessor of *Sakti*.

5. *i. e.*, the *Indra-jala*. When the magician produces phenomena, his power is active. When he does not show any exhibition, his power vanishes, that is, subsides in him,—becomes inactive and the phenomena also disappear.

Com: As *Indra-jala* is not apart from magical power (*i. e.*, cannot be produced without magical power), so also is magical power not independent of the magician. Similarly just as the universe is not apart from *Māyā-sakti*, so *Māyā-sakti* is not independent of Atma who is *Sakta*. Hence we have that what exists really is Atma alone. Just as the Magician exists, and does not vanish away, both while the power

99. "Thou dost ask, 'How can Maya which is non-existent¹ be again said to exist?' Then look at all irrational² things, such as grass, and so on; how they bloom and bear fruit. O, my good son, if *Chit-sakti* do not operate in each (of those things), the natures of all living beings, both moveable and immoveable, coming down in succession from ancient time will change.

100. "Notice the marvel of the many-coloured formations of birds within eggs growing within the womb. If there were not the ordinance of the rare *Chit-sakti*, then there would be (as much confusion in the universe as in) a city without a king. (The universe would be like this for instance:) The fire would become water; bitter would become sweet; even the *Chandála*³ would recite the Vedas; hills would become clouds; all oceans would become lands; and so the whole universe would thus become changed."⁴

101. "O, eminent, divine, eternal Master! What is the method of removing the *Chit-sakti* which has been described as (a thing) that can neither be seen nor known by any one, as of indescribable form, and as the seed to the plants of name and form which it gathers (or grows on objects)?⁵ If it be said that it cannot be

is beings exhibited and while it is not, so also *Atma* exists both while *Máyá-sakti* is active and inactive. Therefore we see that just as the magician himself does not undergo any change (or acquire *abhása-dharma*) in the same way as his power acquires *abhása-dharma*. So *Atma* who is *Sakta* is not affected with any change in the same way as *Máyá-sakti* acquires *abhása-dharma*. Hence *Atma* is not unreal as *Máyá* is."

Another reading is "just as the extraordinary magical phenomena or *Indrajala* are unreal and the professor is real, &c."

In the next two stanzas the Master replies to the pupil's question, "Why do you say 'there are separate *Saktis*,' after having first said that *Maya* is unreal?"

1. *i. e.*, which has no separate existence as you have said before in stanza 9 of Part II.

2. *Achélaná* things.

Com: "Whatever nature each of the objects in Nature possesses, the continuation and preservation of that nature is due to the operation of *Chit-sakti*. As all things in nature depend on *Chit-sakti* as the basis (of their changes, such as reproduction, &c.), they will never deviate from their natural established course. Everything being the result of the power of spirit (*Chit-sakti Vilása*), the existence of *Chit-sakti* obtains. It is by *Bahir-múka* (external vision) that the existence of *sakti* is affirmed."

3. *i. e.*, a vile wretch. One who does not possess the necessary qualifications, namely, the four-fold *sádanas*, would begin to study the Vedas.

4. In short there would be a complete subversion of the laws of nature. There would not be the same uniformity now observed everywhere in the universe.

The purport is this. Com: "Just as the rays of the sun appear in *Bahir-múka* (*i. e.*, external sight) as unreal water (in the mirage) and in *Antar-múka* (*i. e.*, introvision) as real desert, so the effulgence itself of *Brahm* appear in *Bahir-múka* as unreal *Máyá-sakti* and in *Antar-múka* as real *Chit-sakti*. As this same *sakti* being within everything operates and directs everything, the property of this *chit-sakti* was transferred to that unreal *Máyá-sakti* when speaking of it. Except so, the unreal *Maya-sakti* does not possess this power."

The Master says therefore, "When I said in stanza 90 that 'Maya is unreal,' I meant only *Máyá-sakti* which is only a reflection or the light of *Brahm* as appearing in *Bahir-múka* and not *Chit-sakti*."

5. The commentator renders this subordinate clause this way: "Which make us slaves to perversity or *Viparíta*."

separated, how can the idea of viewing *Brahm* as one result?¹ And how can we attain to *mukti*?"

102. "When, by amulets, magic formulæ, and pharmaceutic means,² we restrain wind, water and fire,³ where then are their respective distinguishing powers?⁴ Similarly if thou dost remain as *Sachchidánanda* without thinking of anything else, the *Máyá-sakti* will pass away.⁵ We find no other *mantra* or device than this recommended in the Occult Sciences.

103. "In the clay in which (*Ghata-sakti*⁶) resides, *Avyaktam*⁷ itself becomes *Vyaktam*. For the purpose of *Vivákara*,⁸ they will, by means of the tongue, call the clay, *ghata* or pitcher, and it is by means of the same tongue that that *ghata* again perishes.⁹ Forgetting the names and forms that pass current (as pot, pitcher, and so on) and seeing (in vessels formed of clay) nothing but clay is alone *Paramárta*. Similarly forgetting the illusions of the distinctions *Jiva* (and so on), thou wilt shine forth as *Chinmaya*.¹⁰

1. Com: "How are we to see and recognise the *Sakta* as *adwaita* or non-dual in *Swarúpa-samadhi*?"

2. *i. e.*, by *mani*, *mantra*, and *aushada*.

3. We make *Váyu-stambhana*, *Jala-stambhana* and *Téyu-stambhana*.

4. *i. e.*, what becomes of the distinguishing properties of wind, water and fire, namely, motion, fluidity, and heat? Where do they remain? They remain suppressed. They become inactive.

5. This sentence contains two answers for the two questions: 'How can the idea of viewing *Brahm* as one result?' and 'How can *Chit-sakti* be removed?' 'Remain thou as *Sachchidánanda*' is the answer to the first question, and 'Remain thou without thinking of anything else,' is the reply to the second question.

Com: "Of the three *Sat*, *Chit* and *Ananda*, *Sat* is self and *Chit* is self-effulgence or *Suyanyóti*. The self itself shining forth as self-effulgence is the *Sat* being *Chit* and self-effulgence itself shining forth as self is the *Chit* being *Sat*. This sort of intimacy or oneness is itself the removal of *dukkha* and hence is *ánanda*. This is what is meant by remaining as *Sachchidánanda*. If we so remain constantly, *amírta-jada* and *dukkha* will pass away of themselves. This passing away is the result of not thinking of anything else. Those that have no intuition or experience (*anubhava*) cannot understand this reply."

6. *i. e.*, the power in virtue of which the clay allows itself to be moulded into different kinds of vessels.

7. *i. e.*, the unmanifested. The phenomenon, namely, pitcher or *Ghata*, is concealed or latent in the clay. It is this latent phenomenon that afterwards manifests itself or becomes *avyaktam*. If the phenomenon were not latent in clay, it would never assume the form of *Ghata*.

8. In common life we call what is really clay by the name of vessel. Both before and after the manifestation of the phenomenon, the substance is really clay and nothing else. Calling clay by the appellation of *Ghata* which is a mere word having no corresponding reality, is technically termed *Vivákárika-sat*, and viewing *Ghata* as clay which is real, is known in philosophical language as *Paramáritika-sat*.

9. When the form of *Ghata* disappears, the same speech that called it into existence destroys it by then naming it clay.

10. In a similar way, taking the one intelligence illusively as *Jiva*, *Iswara* and universe is *Vivákárika-sat*; forgetting these differences by investigation and viewing all things as nothing else than intelligence, of which they are mere manifestations, is *Paramáritika-sat*. "Just as when the *Ghata* is seen as clay, the *Ghata* perishes and exists as clay, so, when *Chit-sakti* is viewed as *Chit*, that *Chit-sakti* will pass away and *Chit* alone will shine forth. This is what is called *maya-free mukti*." This stanza is in answer to the pupil's third question.

104. "If thou dost say: 'Though these three (qualities), namely, *amirta*, *jada*, and *dukka*, are far from the all-filling and all-full eminent Sachchidánanda,¹ still that wretched *Viparita* (or perversity)² appears in it. How am I to wipe off (the stain that so appears)?' (I shall tell thee; hear me:) Though one's own shadow appearing in the water (of a tank) stands upside down³ and moves, that empty shadow will become unreal if one sees one's own self who appears standing upright on land.

105. "Gnánam is cause (or *Káрана*). It is Intelligence.⁴ The discriminative appellations of *náma* and *rúpa*⁵ are effect (or *kárya*). Inquiring how (this effect) has arisen and perished is quite unprofitable. O, my modest son! without heeding this long-dream-

In the next stanza the Master answers the pupil's question: Though *Drisyá* is not at all in myself, still it appears in me. How am I to get rid of it?

1. The later commentator explains this passage thus: Through investigation, I see clearly that *Anirta-jada-dukka* are not at all in Sachchidananda, as *anirta jada* and *dukka* cannot and do not exist independently of Sat, Chit and Ananda. Notwithstanding that I thus clear up my doubt, the empty shadow, viz., *Jivésvarajagat* appears—intrudes itself on me. What am I to do for this? How am I to get rid of this?

2. *i. e.*, *Drisyá*.

Com: "When a person standing on the bank of a well, tank and similar things, peeps and looks (in the water) his shadow or image will appear topsy-turvy. Struck with wonder, he sees himself on the bank and that delusion instantly vanishes. Similarly when a person standing forth as *Viyashti* or *Samashti* (*i. e.*, collectively or individually) and considering himself as such peeps at the macrocosm and microcosm, he will see himself appearing, as the *upádhi*-endowed and with the head downwards, to move constantly. But when he, disgusted with this shadow on the coming of fit time, sees himself *upádhi*-free in *Chidákás*, that delusion will instantly pass away..... Here one's own shadow stands for the assemblage of *Tatwas*; water, for *avidya*; standing upside down and moving, for moving in the capacity of *upádhi* in high or low (spheres) according to *Punya* or *Papa Karma*; the empty shadow, for the self's perverse shadow which is all the *Tatwas* together; to become unreal, for to be without the shadow as regard the self though it appears; one seeing one's own self, for seeing one's self shine forth as self-effulgence; appearing upright, for shining forth free from *upádhi*; land, for *chidákás*. The shadow appearing topsy-turvy in water is *Bahirmuka*; and seeing one's self straight up on land is *Antarmuka*. Purport: one's *Smarana* is of two kinds, namely, *Vismarana* and *Tatmarana*. *Vismarana* is *anirta-jada-dukka* and *Tatmarana* is *Sachchidánanda*. Self's *vismarana* must be wiped off with self's *Tatmarana*. So we see that these two kinds of *smarana* are not apart from self. Hence it is clear that what exists is self alone."

3. Com: "Gnánam alone exists both as cause and effect. That effect is that which is in the shape of name and form. Without our remaining firm, just as we have ascertained by once investigating how this Gnánam itself has become *Drisyá*, and how it has then ceased to be so, pursuing the same investigation again and again as if it were our only work, is of no spiritual benefit at all. If then thou dost ask what is to be done, hear, O my spiritual son, who ever protectest thyself against any contumely attaching itself to thee! without seeing or caring for the springing up, through ignorance, of this world, which is like the incessantly appearing dream-world, and without thinking of its disappearance by the birth of spiritual clearness, stand forth just in the same way as thy spiritual self-effulgence remains."

2. *i. e.*, name and form.

universe¹ having come on and without thinking of its having gone off, remain thou as thy Gnánam and as All-full Swarupa.

106. "As long as thou hast been in unreality (called *Drisyá*), so long thou hast been inattentive.² But if, O my Son! looking with the eye turned inward³ on Truth,⁴ and by such incessant exercise, thy mind stands under thy control and becomes solely of the form of *Chaitanya*, thou, though dwelling in this bitter physical body, wilt really be of the form of the boundless ocean of Ananda."

107. "If it is said that in all *jivas* dwelling in fleshly bodies (the *Atma*), without being anything else than the self, is ever uniformly of the quality of all-full *Sat-chit-ananda* together as one, I do not see how it (namely, the existence of the three qualities equally together) is consistent. That *Jivas* saying *I* are *Sat* is admissible; also consciousness (in them) is evident.⁵ But, O my divine Master! what is the cause of Ananda not manifesting itself so clearly and openly as these (two qualities of *Sat* and *Chit*)?"⁶

108. "Though form,⁷ taste⁸ and touch remain combined in a single flower, we shall perceive each (of the sensations) by means of only one of the respective senses. They will not come indiscriminately.⁹ Similarly, though the rare-ambrosia-like qualities of *Sat Chit* and *Ananda* together are the true nature of *Atma*, yet they seem to be, O my Son! distinct owing to the distinction of physical-natured *Vritti* (we have brought on ourselves).

1. Com: "We have been in intercourse with the physical universe in all incarnations from time without beginning. It is like the phenomenon of dream, it having no independent existence. Just as when awaking from dream, the dream vanishes, so also when a person awakes to see the self, this universe disappears. Just as in the enjoyment of dream there is no everlasting contentment or satisfaction, so in the enjoyment of this world there is no permanent satisfaction at all. For these reasons, the universe has been called *Dirga Swapná Jagat* or long-dream-universe. The purport is: If a person shines forth purely as *Chit*, which is cause, then everything of the world or effect, will also shine forth as *Chit*.

2. Literally: Thou had been of external face or *Bhir-muka*.

3. *i. e.*, with the sight of inner eye or *antarmuka drishti*. Introvision.

4. *i. e.*, *Chaitanya*.

The mind must dwell on *Sat* for the same length of time as it has dwelt on *Asat* in order to become of the form of self.

In the next stanza, the disciple asks: "You have said that the *Atma* is *Sachchidánanda*. If it is really Ananda Swarupa as it is *Sat* and *Chit*, why then does it thirst after non-ego?"

5. The Commentator's rendering is: "The *Jivas* who declare *I* are conscious, and that they are conscious is quite evident. As nothing can be *Chit* without at the same time being *Sat*, their being *Sat* owing to their being *Chit*, is conformable to reason."

6. His point is this. "All *Jivas* exert themselves to secure happiness or Ananda. If it is true that Ananda is to be found in *Atma* itself, or in other words if the self itself is of the nature of Ananda, then there is no reason why the *Jivas* should wander away towards sensual objects in pursuit of happiness. As they really do so, it is clear that Ananda is external to self—is not self."

The answer to this is to be found in the next three stanzas.

7. Shape and beauty.

8. Taste includes also smell.

9. *i. e.*, each sensation will make itself felt only through its proper channel. He who is devoid of any sense will not perceive that property of the

109. "There are three *Vrittis* resulting (respectively) from the three *gunas* of *Tamas*, *Rajas*, and *Satwa*. Their names, O my Son, are *Moodha*, *Ghóra* and *Sánta*.¹ Though the noble (qualities of) *Sat*, *Chit*, and *Ananda* remain for ever combined together, still, owing to the difference of the *Vrittis* we have before mentioned, the forms of *Chit* and so on² will be separate.

110. "Only the (quality of) *Sat* will appear in material things which are of *Moodha Vritti*, such as tree, stone, earth, and so on.³ In *Ghóra Vritti* called the poisonous (passions such as) *Káma* and so on, *Ananda* will not spring up but the other (two qualities *Sat* and *Chit*) will be found.⁴ In the most powerful *Sánta Vritti*, which is the perishing of egotistic consciousness⁵, and so on, all the three (qualities of) *Sat*, *Chit* and *Ananda* will manifest themselves.

flower which must be impressed on our consciousness through that sense. A blind man cannot discern its beauty; a person whose sense of smell is blunt cannot enjoy its pleasant odour, and so on.

Com: "If form, taste and touch be separate from the flower, the *Sat*, *Chit* and *Ananda* can be separate from *Atma*. Again, if these three, namely, form, &c., be separate from one another except in regard to the manner in which we cognize them, then the three qualities of *Sat* &c. can be separate from one another apart from the mode of our perception of each of those qualities. Otherwise, we must unhesitatingly admit that *Atma* is also *Ananda*."

In the next stanza the Master enumerates the three kinds of *Vritti* and their origin.

1. *i. e.*, stupor (*Moodha*); passion, fierceness, or fieriness (*Ghóra*) and tranquillity (*Sánta*).

2. *i. e.*, the natures of *Sat*, *Chit* and *Ananda*, will seem to be separate from one another.

In every being, the three *Gunas*, namely, *Satwa*, *Rajas*, and *Tamas*, exist. Notwithstanding that these three exist together, some one of them will always be preponderating. (Vide stanza 23 of Part I.) Hence the *Vritti* peculiar to the preponderating *Guna* will assert its influence. Of these *Vrittis*, *Sánta* is one, which is of two kinds, namely, *Kárunya-sánta* and *Upasánta*. Forbearance from causing suffering to living beings is *Kárunya-sánta*. Everything shining forth solely as *Chit* without non-ego is *Upasánta*. It is *Upasánta* that is referred to here by the term *Sánta*. Wherever there is this *Upasánta*, this pure *Atmánanda* will manifest itself without the least sensual pleasure or *Vishayánanda*. Those wisecrackers who say that *Ananda* is separate have not perceived *Atma*."

Com: "Though the tree, stone, earth, &c., are an aggregate of atoms, those atoms are not independent of *Paramánu*. That *Paramánu* is not apart from *Tanmatra*. *Tanmatra* is not independent of *Ahankára*. *Ahankára* is not apart from *Mahatatwa*. *Mahatatwa* is not apart from *Múlaprakriti*. *Múlaprakriti* is not independent of *Atma* or self. That *Sat*, namely, the Self, reflects as these objects. Hence the statement 'Sat alone will appear.'

4. Com: "As *Káma*, *Ródha*, &c., which are *Ghóra-Vritti*, are of the nature of nonsense (*anartha*) as they spring up by reason of self's *Vismarana*, by taking them to be real, the motion of 'I,' 'Mine,' will originate. Then, without distinguishing right and wrong, we shall have to do wicked actions without restraint. This, though it may seem to be pleasant for the time being, will end in disaster. Hence 'Ananda will not spring up in *Ghóra Vritti*.'"

5. The word in the text is *Olivu*, which literally means intermission or cessation.

Com: "As the *Sánta-Vritti*, which has (these stages namely) cessation of *ahankára* (*Olivu*), purity (*Suddha*) void (*Súnya*), real nature, (*Subháva*) and transcendence (*Adhíta*), is *Artharúpa* (significance form), owing to its rise in and through one's *Tatsmarana*, we must incessantly exercise it as our form, when egotism, &c., will of itself pass away. Then the notion of proper and improper, good and bad, soon dying away, the *manas* will shine forth as

Hence, if the *Manas*, completely giving up both *Moodha Vritti*, which is of the form of stupor and *Ghóra Vritti*, becomes of *Sánta Vritti*, then *Ananda* will become evident.

T. M. SUNDRAM PILLAI.

Reviews.

THE BHAGAVAD GITA.

MR. TUKARAM TATYA has sent us copies of a new edition of his reprint of Wilkins' Translation of the *Bhagavad Gita*. This edition is thicker than the last, as the type used is larger. Numbers have also been given at the end of each paragraph for reference to the slokams in the original. The double columns, we are glad to see, have been done away with. The price is one rupee as before. There is no change in the contents of the book, which contains two introductions, one by Manilal N. Dvivedi of Bhavnagar, and the other by the late Nobin K. Bannerji of Berhampore. This is, we believe, the cheapest English translation of the *Bhagavad Gita* in the market.

THE MYSTERY OF THE AGES.*

THIS book is an attempt to trace out the workings of the Wisdom-religion in the Theosophy of all religions. Beginning with Egypt, the writer goes on to examine the Theosophy of the Brahmans, Magi, Druids, Buddhists, Jews, Mahommedans, etc. Extracts are given from the sacred books of all these religions, and a large number of works are mentioned for those who wish to make a more detailed study of the subject. The work cannot be and does not claim to be exhaustive, but it will be found to contain a wonderful variety of information on different religious philosophies. The book is written in a very pleasant style and is throughout marked by a spirit of the broadest tolerance.

VOCOPHY.†

THE principle of this system is thus summed up in the chapter on "Detection of Undeveloped Genius." "To discover the gift or genius latent in an individual, favourable conditions and circumstances must be brought to bear upon him; after looking into the physiological, pre-natal and physiognomical indications of his powers and abilities, recount to him thoughtfully and carefully the leading features of every trade, profession or occupation, the results, operation and their requirements; gain from him in passing from the description of one pursuit to another the measure of his dislike or like for each, and note it down, also gain the measure of his mental and physical ability for each and all."

A list of sixty-one trades and professions is given with the chief requirements needed for success in each, and forms of blank charts for

mere *Chit*. Then without a foreign thing; mere self will remain, so union. *Sat* as *Chit* and *Chit* as *Sat*, will ensue, when *Ananda* will itself be Self. Hence the qualities of *sat-chit-ananda* will be found together as one. Hence this statement.

* By the Countess of Caithness, London 1887.

† A system enabling a person to name the calling or vocation one is best suited to follow. By Lysander Salomon Richards, Marlboro' (U. S. A.) Pratt Brothers.

the record of inclination, health, phrenological examination, physiognomical examination, as well as hereditary transmission, colour blindness, pecuniary considerations, home ties, vocation, ingenuity, science and philosophy, genius, language and applicant's desire.

The author thinks that Vocophy ought to become a new profession, and that vocophers—persons skilled in the art of telling other people what calling the latter are best adapted for—should be established in every town. Such persons (for whose instruction an institute should be established) should be proficient in physiology, phrenology, mental philosophy, moral philosophy, speculative philosophy, oratory, journalism and literature. He “must be familiar with the requisite qualifications for success, that his advice may be reliable.” “He must gain a knowledge of all the properties necessary for a successful machinist, a mason, a blacksmith, a carpenter, a builder, an architect, an artist, an actor, a sailor, a farmer, a surgeon, or a clerk in a store or office, a salesman, a book-keeper, a statesman, a lawyer, a clergyman, a physician, and the various other callings mentioned in the volume.” We think a perfect vocopher is not a person to be met with every day.

ROUND A POSADA FIRE.*

A MOTLEY company gathered together in a Spanish inn beguile the time by relating stories in turn, and the result is ten legends told “round a posada fire.” As a glimpse of Spanish life the book is instructive, for it shows the sort of tale the Spanish peasant loves to hear, but the stories themselves seem rather to lose by being read instead of listened to. They are mostly local legends of saints or devils, all very mild, and by no means sensational. The illustrations are good and of a somewhat novel type as they seem to be “processed” from black and white sketches in the “impressionist style.”

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS.†

THE principle underlying the system known as “Mind-cure,” of which Dr. Evans is one of the chief exponents, is that as a man thinks so is he, hence if you can get a sick man to divest his mind entirely of all idea of sickness and substitute for this the idea of health, he will recover from his disease. But inasmuch as this mental effort is beyond the power of sick persons, they must be helped by means of suggestion from some healthy practitioner who will gradually lead their minds to the assimilation of the idea necessary for their cure. We believe that in many cases remarkable success has attended this system, though it is not without danger in the hands of ignorant persons who are unacquainted with the structure and functions of the human body. A case was recently reported in which a patient died from gangrene in a limb, and the mind-curer confessed at the inquest that he did not know what gangrene was, and so when it made its appearance he was of course unable to recognise it, whereas, had a competent surgeon been called in, it is possible that an operation might have saved the patient's life.

Dr. Evans says however, “And we would take occasion to remark, that no *intelligent* practitioner of the mind-cure will ignore wholly all medical science....The phrenopathic system is not necessarily antagonis-

* By Mrs. S. G. C. Middlemore. With twenty-one illustrations, by Miss E. D. Hale. London: W. Satchell and Co.

† By W. F. Evans. Boston, Carter and Karrick.

tic to other methods of cure, as the various hygienic regulations, and even the use of the harmless specific remedies. Through various agencies the mind may act on the body. From ultraisms and hobbies of all kinds phrenopathy should be kept clear.”

In the preface the author says: “The fundamental principle of the phrenopathic method of cure is the law of mental sympathy, not using the word in its popular and superficial sense of pity for the afflicted, but in a wider signification to express the influence of our minds on other minds.”

A few extracts will help to show the point of view from which Dr. Evans regards Christianity.

After saying that Buddha “saw by an intuitive flash of the supreme knowledge, that the secret of all the miseries of mankind was *ignorance*,” Dr. Evans goes on to say: “The teaching of the Buddha is here identical with the principles of esoteric Christianity. In the religious philosophy of Jesus the cause of disease and all misery is sin, an aberration or defection from the truth as the original word is defined in the Greek lexicons. The word is used in the New Testament in the sense given to it by Plato, as an error of the understanding, which may lead to wickedness in the life.....The ignorance, which is the underlying cause of all our misery, is not merely a want of knowledge, nor is it a lack of what is called science, for that is only a sensuous knowledge, the superficial observation of facts, but it is a total subversion of the real truth. Through this sin, or inversion of the truth, we are led to consider that as real which is only a false seeming; and that which is the real and the enduring we deem an illusion and a phantom; and we are influenced to desire and laboriously seek as our highest good, and object of supreme quest, that which is of no worth, and even hurtful. In this dense ignorance the body is viewed as the man. The shadow is taken for the substance. The existence of the higher soul is doubted or denied and the being of the spirit is wholly unknown.”

Again, “Our redemption or liberation from corporeal bondage, is not effected by the passion of the cross, nor by anything external, but always comes from *within*. It is a development of our inmost and real self. The spirit in us, which is the inward Christ, and which is always in accord with the Universal Spirit, who is the Father, being reinstated in his rightful dominion over all below it in man, even the body, is the redeemer. We do not mean by this that man is or ever can be redeemed without God. The divine spirit in man is never separated from the manifested God, who is called the Christ. It acts in and from the Father. And it is the Christ principle alone that can deliver us from the power of darkness (or the life of sense), and translate us into the kingdom of God's dear son (or into the reign of the immortal spirit in us). Through the blood of the Christ (the living truth of the spirit) we have redemption, even the remission of our sins (or the putting away of the illusions of the sensuous animal soul).”

SUBLIMITY OF FIRE.*

THERE are very few publications to spread theosophical knowledge among the Gujerati-speaking communities. Mr. Pestonji Navroji, of Bombay, a medical man and a member of the Theosophical Society, has lately added one in the shape of a little work called “The Sublimity of

* “*Sublimity of Fire: or Relation between the Outer and the Inner Fires.*” By Pestaiya Navroji Pavri, G. G. M. C., F. T. S. Bombay Samachar Press.

Fire or Relation between the Outer and the Inner Fires," a collection of writings which have appeared as correspondence in the *Jame Jamshed*. It contains several chapters on the seen and the unseen world, modern science supporting the ancient; on Persian yogis and other kindred subjects. Although somewhat fragmentary, the book will be found interesting and opens a fresh field of thought to those who read Gujerati. It is "dedicated with devotion to the past, present and the future Yogis, Gnanis, Rishis, and Mahatmas, who have passed, are passing, and will pass their lives for the sake of humanity".

N. B.

MATERIALIZED APPARITIONS.*

MR. BRACKETT adds another unit to the long list of those who have recorded the results of their spiritualistic investigations for the benefit of the public. As the title implies, the book treats solely of what are called "materializations." The writer seems to have conducted his experiments with great thoroughness, and there can be no doubt of his good faith. His accounts of séances show very careful observation of small points, and he has wisely confined himself specially to one class of phenomena. Those interested in this subject will find in Mr. Brackett's book a very candid account of some remarkable manifestations.

COMMUNICATIONS FROM ANOTHER WORLD.†

THIS little book begins by giving an interesting account of the spiritualistic manifestations of the year 1847—those of the Davenport and the Fox family. Other chapters are devoted to details of manifestations with Miss K. Fox and with Mr. Home. The Salem phenomena of the 17th century are also described and a number of historical phenomena from various sources are cited. This work gives in small compass a good general idea of "modern spiritualism" from the point of view of one of its most patient and honourable investigators.

A BENGALI IN EUROPE.‡

THIS is the record of travels by a Bengali through several countries of Europe. We are led by the author through a panorama of great interest. The descriptions given of the places visited and the sights seen are most vivid and entertaining. The book is not only a book of travel but also is a book of reference, giving a brief history of everything visited. On meeting with a gentleman of Bombay and after having a long and interesting conversation with him, the author says, "the people of Bombay are less hampered in their action by their prejudices than the Bengalis. The Bengalis are capital hands at creating and fomenting party-factions, and stirring up their fellows. They never give a thought to the improvement of their country. In England too," he continues, "gentlemen of high social rank do not regard it as a degradation to their position to engage in trade or commerce, whereas in our country, a man would find no room sufficient to contain his vanity, if some ancestor

* By W. E. Brackett. Boston: Colby and Rich.

† An Abridgment of "Planchette, the despair of Science." By Epes Sargent, Melbourne: G. Robertson.

‡ "Bengalir Europe Brahman" in Bengali.

happened, it might be ages ago, to have been a Rajah or some man of rank. Though almost penniless, he would sit quite idle at home, rather than stir about and try by his own exertions to earn enough to make his existence comfortable."

At Pompeii again the author thus gives expression to his feelings: "When contemplating the glory of ancient Rome and her present ruins, I could not help thinking of our own golden India. Bharat has lost her glorious Ayodhya. Her sages no larger purify her with chanting the sacred Sama-Veda—and the grandeur and valour of the ancient kings of Pataliputra and Hastinapur—once the theme and admiration of foreigners—are gone, never to return. What has become of that golden India? Will the Aryan never again listen to the sacred teachings of a Sakhya Singha? As I reflected upon the ancient glory of India and her present deplorable condition, sadness overflowed my heart, and my eyes filled with tears."

Here is what the author says on beholding St. Peter's Church—"We went to see St. Peter's Church. There is not another structure like it in any other part of the globe. We simply felt confounded and dazzled when we came in sight of this magnificent building. It embodies the highest flights of human genius and human art. Were I a Ruskin I would at least attempt to present my readers with something like a description of this wonder of the world, as it is, I simply give up the task in despair. It defies description."

J. N. P.

MAGAZINES.

THE PATH.—In Letters on the True, No. 3, Jasper Niemand warns against self-deception and false attractions. "We clamour for persons and authorities: We should need no guarantee beyond the spirit of the words; the words themselves are often traps. Nothing avails us at last but the touchstone of our own souls; it is deeply concealed in the heart, far beyond the elemental nature. It is not mind, judgment, reason; it is the fire which tests and welds." E. D. Walker is finding quite a number of Western poets who sing of Reincarnation. This month he quotes British poets, headed by a selection from Wordsworth's "Intimations of Immortality." B. N. Acle continues his notes on the Astral Light from the works of Eliphaz Levi. Lydia Bell writes on the symbolism of the Equilateral Triangle and shows how it represents the unit as trinity. A paper by S. B. on Theosophical Fiction is mainly taken up with Mr. Sinnett's "United." "Mr. Sinnett's fiction is of especial value as that of a sincere student of Theosophy, who has endeavoured to embody some of the great facts of occultism in a popular form." Pilgrim continues his Thoughts in Solitude, the subject this month being "The Higher Carelessness." American Mystic, under the title "Am I my Brother's keeper?" discourses on duty: "For him who seeks the upward way there is no duty—for nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the Seeker. It implies the performance of that which savours of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty, there is none such as this. He learns to do good, and that which appears the wisest at the time, for getting self so far that he forgets to think whether he is doing his duty or not—entering Nirvana to this extent that he does not remember that he is doing his duty. That, for him, is duty." Christianity—Theosophy, by W. H. Kimball, is best summed up in the words of the writer,

"I want to emphasize the manifest truth that Christianity, seen by the light of creative law that it surely displays, and not by the fallacious and unstable flashes of its professed votaries throughout Christendom during the many toilsome centuries of development of the rank stock, is not a liminary or exclusive system, but is as broad and catholic as is any possible conception of Human Brotherhood." In Tea Table Talk Julius pleasantly discusses Reincarnation, Thought-transference. Previsions, etc.

LE LOTUS.—Besides translations from the *Theosophist* and the continuation of the reprint of the Comte de Gabalis, Papus writes on Freemasons and Theosophists, remarking on the unusual number of works on the occult sciences that have appeared in Europe during the year 1887. Ch. Barlet continues his excellent series on Initiation and points out some of the limits of modern philosophy." The last paper is a poem by Amaravella called "Grimaces."

BUCHANAN'S JOURNAL OF MAN.—The first paper in the August number of this journal is on Creation's Mysteries, being communications through a trance medium from Doctors A. Hahnemann and Spurzheim. On the above communication Dr. Buchanan remarks:—"That a brooding spiritual power has to do with all development and progress I do not doubt. But this power is not necessarily a monotonous and universal influence like gravitation or caloric, there is no reason to forbid special acts of the creative spiritual energy, for we observe today the production of plants and of beautiful fabrics by spiritual power where the necessary conditions exist. Moreover, the greatest potency of spiritual power is at the beginnings in the most plastic conditions of matter. It is in the animal germ and the vegetable seed that the invisible world is most potential, and I am inclined to think that naturalists have attached too much importance to the exterior environment, and too little to the interior conditions in which the higher potencies of organization are to be found, and in which alone we may find the entrance of life from the true world of life." In "A True Poet—the Poetry of Peace and the Practice of War," the poems of Mackay introduce remarks on the present armed condition of the world. The next article gives some account of the Volapuk language, the invention of the Rev. Father Johann Martin Schleyer. It is said that ten thousand persons are now familiar with this language on the Continent of Europe. The chapters on Anthropology are continued, the subject for this month being "Practical Utility of Anthropology in its Psychic Department." The writer says, "Pre-eminent above all studies in practical value is the science of Anthropology, so long neglected and unknown; a science which places biology on a new basis, rectifies the rapetics, reforms education, develops ethics or religion, and illuminates all spheres of knowledge by psychometry," and we may add that the great exponent of this science is Dr. Buchanan.

L'AUREOLE begins with a paper on the New Day and the cycle that began in 1881, calling attention to some of the signs of the times. Some thinkers in this country place the beginning of a great cosmic year at about four hundred years from the present date, and say that we are now in the December of a great year, and that is why materialism is so strong; but when the turning point is reached there will be a general awakening, as there is on this earth when the spring-time comes. Lady Caithness writes on the identification of the people of England with the ten tribes of the children of Israel. C. Renoz announces the publication

of a new philosophy in eight books on Cosmology, Protogenesis, Evolution, Anthropology, Psychology, Morals, Exoterism, Sociology, together with a new magazine to be called "La Revue Scientifique des Femmes." Viscount Neill de Tyrone contributes a short poem on Love and Time. Victor Bellechasse, besides continuing his romance "Immortal Love," also writes an article on Reincarnation. He says the reason why the Christian Church does not teach this doctrine is, that all who are united with Christ have no rebirths on earth, and therefore the teaching has been considered unnecessary. This idea is of course not the special property of the Christian Church, as all religions that give a philosophical explanation of this doctrine state that, if a man becomes united with his Logos, there is for him no re-birth.

THE CARRIER DOVE of San Francisco, California, a well got-up illustrated spiritualistic journal has just changed from a monthly to a weekly periodical. The last illustration represents a Spirit Home. A child is floating in a flower-laden boat on a lake whose banks are covered with all sorts of trees and flowers, while in the distance there is a sort of lofty temple where the child lives when it is at home, and where instruction is given it. The principal article in the number before us is a lecture by the guides of J. J. Morse on Woman—her place and power, which seems neither better nor worse than a good many other lectures, on the same subject. Dr. Cora Ellison sends a timely protest on the extravagances of some of the faith-healers or metaphysicians as they are also called.

THE PLATONIST is always full of excellent reading. In the present number the translation of Patanjali's aphorisms is continued. T. H. Burgoyne gives a further instalment of his papers on the Tarot. C. H. A. Bjerregaard, in his papers on Sufism, treats this month of the works of Jami, of whose poem "Salaman and Absal" he gives a very beautiful extract. Other articles are: Life of Hai Ben Yokdan, the self-taught Philosopher; Lives of the Philosophers, by Eunapios (Jamblichus); a sketch by Rabbi E. Schreiber of the life of that gentlest of philosophers Baruch Spinoza of whom he says: Few men have ever suffered as he did, and yet preserved always the same equanimity. No man more fully lived his teachings. If he described the pursuit of knowledge as the highest virtue, he was himself a noble example of tireless devotion to that pursuit. Twelve years he dwelt alone. For days he did not leave his student's closet. He was frugal in the extreme, a few pence a day sufficed to sustain him. His sense of honour did not permit him to accept the munificent pensions that his friends pressed upon him. He wanted to be free, independent, self-sustained in all things. He therefore also refused a Professorship in Heidelberg, and preferred to make a scanty living by the grinding and polishing of optical lenses. He was placid, childlike, genial, almost with a temper. He had gained his forty-fourth year. For half a life-time he had been fighting a treacherous disease, that secretly preyed upon his health. But no complaint ever crossed his lips, and his nearest friends hardly knew what he endured." A translation of an interpretation of the Timæus of Plato by Latz and a reprint of "Orpheus: his life, writings and theology," by Thomas Taylor, complete the number.

Correspondence.

A SOMNAMBULE'S PRESCRIPTION.

MR. P. VAN DER LINDEN sends the following prescription, which he thinks may be useful in cases of cholera:

"Althea root (*Radix althæ*) $\frac{1}{2}$ oz., Sage leaves (*Folia herba*) *Salvia* $\frac{1}{2}$ oz., Bitter orange peel (*Aurantii amari cortex*) $\frac{1}{4}$ oz., add the above to a bottle of white wine (bottle holds about $1\frac{1}{2}$ pints); of this, take a table-spoonful with $\frac{1}{2}$ tea-spoonful Gum Arabic dissolved in it, three times a day."

The above was prescribed for inflammation of the bowels by a somnambule in magnetic sleep, and has completely cured the sender and others from this and other affections of the mucous membrane, dysentery among them. Mr. Van der Linden suggests that "for those who object to the wine, any intelligent physician can make the ingredients into powder and divide accordingly, or what may be better still, make a decoction of the green materials where they can be obtained."

BUNJEET SINGH'S SADHU.

P. J. G. writes from Hyderabad, Deccan, to call attention to a work entitled "Thirty-five Years in the East," by Dr. John Martin Honigberger, a native of Transylvania, who was employed for many years as a physician at the Court of Runjeet Singh. He says: "The account, as far as I remember, having read it some years ago, is in the main corroborative of those already furnished, but the Sadhu, of whom a portrait is also given, is called "Haridas." The doctor was, I think, an eye-witness of the proceedings. Irrespective of this account, the work will prove interesting as it contains some curious information, and has appended to it a descriptive list of various drugs, roots, numerals comprised in the pharmacopiæ of the Indian Hakims.

"Permit me to correct two trifling errors in the article in the August number: the British Resident was Sir *Claude* and not Sir *Andrew* Wade, and the Italian Commander of the Maharajah's forces was General *Ventura* not *Ventum*, as he is then styled."

THE SPIRIT OF CHRIST.

MAY we not conclude that the eternal and omnipotent spirit of Christ animated and carried salvation to millions of souls before it was embodied at Bethlehem, and it now influences many beyond the reach and in spite of the missionaries: and where the "letter" of Christianity has not travelled, there the same saving spirit descends directly from on high; for even, if the "letter" does not kill, the "spirit" assuredly gives life?

D. M. S.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

II.

THE JEHOVISTIC KOSMOGONY.

THE Elohistic Kosmogony rightly understood was a record of the bases of a primitive natural science.

The Jehovistic Kosmogony gives a spiritual view of the origin of nature subversive of the natural order.

The Elohistic, that is, the natural man, guided by her methods and delighting in her workings, was taught of nature.

The Jehovistic, that is, the spiritual man, shrinking from the allurements of nature, seeks the guidance of spirit and is taught by revelation.

Thus to these, their respective expositors, nature and spirit were the sources of two opposing sciences, of which the Elohistic and Jehovistic Kosmogonies are the earliest representatives generally accredited.

Of these Kosmogonies, the Elohistic is confessedly the elder. Its ascendancy must have been very great, since the Jehovists could not avoid embodying it in their scriptures, while transforming and supplanting its original doctrine.

They even found it necessary to combine the Elohistic with, and make it the starting point of, their own Kosmogony, the more easily to amalgamate and blend the transformed teachings of the one with the actual lessons of the other.

Nor was this combination and blending difficult—all that was necessary was to insert the dietary verses (Gen. i. 29, 30) immediately before the last sentence—"and it was so"—of verse 28, which was thus made to close verse 30; and add the first three verses of Gen. ii, affirming that Elohim, having finished his work, rested on the seventh day, before verse 4, which had originally

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