

Reviews.

LECTURES ON THE BHAGAVAD GITA.*

The admirable series of addresses on the study of the Bhagavad Gita delivered by Mr. T. Subba Row at the Convention of 1886, and afterwards published in this magazine, will no doubt be fresh in the memory of all our readers; and we are sure that all will welcome them in a new garb—published in book form by our ever zealous Brother Tukaram Tatya of Bombay. No part of the Sacred Scripture of India is more beloved by her sons than the “Song Celestial”; and none who wish to study that marvellous book can afford to be without this most valuable of explanations. We would urge all our brothers not only to buy it, but to recommend it to all their friends, and so assist in promoting the intelligent appreciation, as opposed to the mere study by rote, of the beauties of our sacred literature.

THE OTHER LIFE.†

Two or three years ago a rich Spiritualist, named Henry Seybert, died at Philadelphia, leaving a considerable sum of money by will to the University, on condition that a committee of respectable and impartial scientists should be formed to investigate the mediumistic phenomena and report upon the same. The trust was accepted, the committee appointed, and their report in due time appeared. It was most unsatisfactory. Thousands of intelligent men and women could have done the work better, and done what this committee did not do,—given the facts of mediumship as they are. Of course the report exasperated the whole body of spiritualists, and drew out a host of indignant protests, some—like the pamphlet of General Lippitt, under notice—able, conclusive, and scathing. Our men of science do not seem to have learnt, even after forty years’ experience, the simple fact that falsification and dishonest suppression of evidence will not kill out spiritualism. Such biased reports as that of the Seybert Commission only stimulate the curiosity of outsiders to witness for themselves the wonderful phenomena, and the zeal of spiritualists to bring the truth before the world. Indirectly, therefore, they promote the cause of truth, and only leave the schemers to be laughed at by posterity. General Lippitt is a gentleman held in high esteem throughout America for his blameless character and excellent scholarship, as well as for his courageous support of his convictions. The present pamphlet, which embraces a series of letters to the Seybert Commission, embodying narratives of highly interesting personal tests and experiences with phenomena, is worthy of his literary reputation, and shows how different might have been the report if the members of the Commission had cared as much to get at the truth of spiritualism as to boycott it.

H. S. O.

* *Lectures on the Bhagavad Gita*, by T. Subba Row. Theosophical Publication Fund, Bombay, 1888.

† *Physical Proofs of Another Life*, by Francis J. Lippitt, Washington, D. C., 1888.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

DEMON EST DEUS INVERSUS.

GOD, or Devil?—one’s reason prompts one to ask, after dispassionately watching the injustice and evil that lay such heavy burdens upon mankind. Can this be ordained or permitted by a “God”—supposing that there be such a supreme Governor over us, who ordains or permits, the same thing for us who suffer? It is a terrible dilemma for the thinker, one out of which only the Buddhistic and Vedantic philosophies can help us. The dogma of Dualism in the sense of the opposition of two Principles (good and evil), and especially the Christian scheme, demands a faith as robust as blind. Without this, no reflective theist would remain so for any length of time. A “God” who permits his antagonist, the Devil (created by himself with foreknowledge of the consequences) to do as he pleases on our great ball of clay, and play ducks and drakes with the souls (supposed to be) created by Himself, is illogical and unthinkable; one of those draughts to be swallowed with the eyes shut.

The “causeless cause” can only escape classification with the Hindu deities as a cosmic differentiated entity confined to a Manvantara, and an embodiment of good and evil equally, by being regarded as a dispassionate and neutral abstraction, unconcerned with the details of the manifested universe. The key to the origin and secret of Polytheism is that the plurality of gods was a philosophical necessity, as a reverential buffer to prevent any possible collision of the lower gods with the concept of the INCONCEIVABLE, or Parabrahmam. The Gods were originally convenient masks to which formal worship might be paid for the sake of appearance; but later, coincident with the gradual religious degradation of mankind and the ignorant thirst for anthropomor-

phism, these masks were converted into real Gods, by worshippers so blind as to mistake the intelligent cosmic Forces, which are but the secondary and tertiary aspects of the Universal Law, for *the Law* itself. Dualism, or the supposed strife between good and evil, God and the Devil, is philosophically conceivable only in the light of two different aspects of things. As the same subtle stream flowing through the magnet is at one extremity positive and at the other negative, so what men call Satan, or the Devil, is but the antithetic conception of that other, which makes good and "God" synonymous. Who the great Deceiver really is one can discover in every cosmogony if searching *with open eyes*. It is the Anthropomorphic Demiurg, the Creator of Heaven and Earth, when separated from the collective Hosts of his Fellow-Creators, whom he synthesizes. It is that God of THEOLOGIES—a philosophical symbol, when regarded in its allegorical and emblematic character; a fiendish, deceiving, cunning, and jealous God, when left to be fashioned by perverse human fancy—for the wish is father to the thought.

Dragons and other fallen angels being fully described in the *Secret Doctrine*, this essay may be devoted to show that the Devil was the opposite aspect of the Anthropomorphic God and no more, with every nation except our modern *civilized* nations. If it is claimed for that God, that he is the synthesis of the whole Universe, and that everything proceeds from him—there being far more evil than good in the Universe—then that God must either include evil, or stand as the direct cause of it. The ancients understood this so well that their philosophers—the Kabalists among others—defined Evil as the reverse aspect of God: *Demon est Deus inversus*, they said.

Antiquity knew of no Devil; but, like philosophy, recognised only an antagonistic, blind force in Nature—darkness, as opposed to light—reaction and opposition and contrast,—the dark side of being, in short, which is not necessarily *evil*. There is no *malum in se*; only the shadow of light, without which light could not exist even in our perception. If *evil* disappeared, *good* would die out also on earth. Before the Fall on Earth, the Serpent was Ophis-Christos; after the Fall it became *Ophiomorphos-Chrestos*. The "old Dragon" was pure Spirit before becoming matter; passive, before it could become active. In the Syro-Chaldean magic, both Ophis and Ophiomorphos are joined in the Zodiac, at the sign of the Androgyne Virgo-Scorpio.

Siva-Rudra is an aspect of Brahmâ. Brahmâ is himself the triune aspect of the "Incomprehensible" Principle, as Jehovah is that of Ên-Soph, the ever-concealed. Thence both Brahmâ, the male, and Jehovah, the male, are the dark sides of the Universe—SATAN, the Adversary, or Evil. Everywhere the speculations of the Kabalists treat of Evil as a *Force*, which is antagonistic, but at the same time essential to Good, as giving it vitality and existence, which otherwise it could never have. There would be no *life* possible (in the mayavic sense) without death, nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man; he would become an automaton, without the exercise of his free-will and aspirations after

that sunlight, which would lose its being and value for him, had he nothing but light. Neither Good nor Evil are in the Infinite and the Eternal *per se*, because, although the ABSOLUTE Eternal, as the cause of all, must necessarily include good and evil also, they become the contrasts they are, only after the differentiation of its primal aspect. On the manifested planes one equilibrates the other. Few are those theists and believers in a personal God who do not make of Satan the shadow of God; or else, confounding both, believe they have a right to pray to the latter idol, asking its help and protection for the exercise and impunity of their evil and cruel deeds. "Our Father which art in heaven...lead us not into temptation" is a sentence which proves as clearly as words can that God and Satan were one in the ancient idea.

"The Devil is a liar and the father of it," says Jesus. And who is the father of the Devil—the *incarnate lie*? Surely that God who is credited even in the exoteric dogma with having created this disobedient and rebellious son. Thus verily is the Devil a gigantic, personified, and eternal LIE.

The symbolical and scientific Kabala unveils the secret, when once the key to *Genests* is given. The great Serpent of the Garden of Eden is the "Lord God" Himself in his dark aspect; and he is again re-born in Cain, "the murderer" and the *liar*, as he is called in theology. Jehovah tempts the King of Israel to number the people, and Satan tempts him to do the same in another place. Jehovah turns into the fiery serpents to bite those with whom he is displeased, and Jehovah informs the Brazen Serpent that heals them.

These short and seemingly contradictory statements in the old Testament—contradictory because the two Powers are separated instead of being regarded as the two faces of one and the same thing—are the reflection, distorted out of recognition by exotericism and theology, of the universal and philosophical dogma in Nature so well understood by the primitive Sages. We find the same ground work in several personifications in the Purânas, only far more amply and suggestively.

Thus Pulastya (a "Son of God"—one of the first progeny) is made the progenitor of demons—the Râkshasas, the tempters and devourers of men. Pisâchâ (a female demon) is a daughter of Daksha, a "Son of God" too, and a God, and the mother of all the Pisâchas (*Padma Purâna*). The Demons, so called in the Purânas, are very extraordinary devils when judged from the standpoint of European and orthodox views of these creatures, since all of them—Dânavas, Daityas, Pisâchas and the Râkshasas—are represented as extremely pious, following the precepts of the Vedas, and some of them Yogins. But they oppose the clergy, ritualism, sacrifices, and forms—just what the full-blown Yogins do to this day in India, while they are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Purânic giants and Titans are called Devils. The missionaries, ever on the watch to show, if they can, the Hindu traditions to be no better than a reflection from the Jewish bible, have evolved a whole romance out of the alleged identity of Pulastya with Cain, and of the Râkshasas with the Cainites, "the accursed".

—the cause of the Noachian Deluge. (See the work of Abbé Gorresio, who “etymologises” Pulastya’s name as meaning the “rejected,” hence Cain, if you please.) Pulastya dwells in Kedara he says, which means a “dug up place”, a mine; and Cain is shown in tradition and the bible as the first worker in metals and a miner thereof.

While it is true and evident that the Gibborim (the giants) of the bible are the Rākshasas of the Hindus, it is still more certain that both are Atlanteans, and belong to the submerged race. But for all that they are *not* devils. When Parāsara, whose father was devoured by a Rākshasa, wanted to destroy the whole race, his grandfather Vasishta has a few words to say to him which are extremely suggestive—which show that there is evil and *Karma*, but no “evil spirits.” “Let thy wrath be appeased,” says the sage, “the Rākshasas are not culpable; thy father’s death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains...and prevents the attainment of emancipation. The sages shun wrath. Be not thou, my child, subject to its influence. Let not those unoffending spirits of darkness be consumed; let thy sacrifice cease. Mercy is the might of the righteous”. (Vishnu Purāna, Book I, ch. 1).

In human nature, evil denotes only the polarity of matter and spirit, a struggle for life between the two principles manifested in space and time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. In Kosmos the equilibrium must be preserved. The operations of the two contraries which produce harmony, like the centripetal and centrifugal forces, are necessary to each other and mutually interdependent, “in order that both should live.” If one is arrested, the action of the other will immediately become self-destructive.

But since the personification called *Satan* has already been amply analyzed by the author in its three aspects—in the Old Testament, Christian theology, and the ancient Gentile concept—we refer those who would hear more of it to *Isis Unveiled*, Vol. II, chap. x.

We have to understand cyclic evolution thoroughly well before we can approach the development of man, that of the four races that preceded ours, and their Titans and Giants. The whole of antiquity was imbued with the philosophy of the evolution of spirit into matter—the progressive, downward cyclic descent of spirit into matter—active, *self-conscious* evolution. The Alexandrian Gnostics have sufficiently divulged the secret of initiations, and their records are full of the sliding down of the Æons, in their double qualification of angelic beings and periods—the one the natural evolution of the other. On the other hand, Oriental traditions on both sides of the “black water”—the oceans that separate the two “East”—are as full of allegories about the downfall of Pleroma—that of the gods and Devas. One and all, they allegorized and explained it as the desire to learn and know, which is the natural sequence of mental evolution, the spiritual

evolving into the material or physical. The same law of descent into materiality and re-ascent into spirituality asserted itself during the Christian era, the reaction stepping in only just now in our own special sub-race.

That which, perhaps ten millenniums since, was allegorized in PYMANDER, in a triune character of interpretation, intended as a record of an astronomical, anthropological, and even alchemical fact—namely, the allegory about the seven Rectors breaking through the seven circles of fire—was dwarfed into one material and anthropomorphic interpretation—the rebellion and fall of the angels. The multivocal, profoundly philosophical narrative, under its poetical form of the “marriage of heaven with earth,” the love of nature for divine form and the “Heavenly man” enraptured with his own beauty mirrored in nature—*i. e.*, the spirit attracted into matter—has now become under theological handling “the seven Rectors disobeying Jehovah; self-admiration generating Satanic pride, followed by their Fall; Jehovah permitting no worship to be lost save upon himself.” In short, the beautiful planet-angels, the glorious Cyclic Æons of the ancients, became henceforward synthesized, in their most orthodox shape, in Samael, the chief of the Demons in the Talmud: “that great serpent with twelve wings that draws down after himself in his fall the solar system, or the Titans.” But Schemal, the *alter-ego* and the Sabeian type of Samael, is, according to Chwolsohn and others (see *Nabathean Agriculture*'), a particular divinity—“the spirit that governed the earth—the spirit of the earth,” with the Kabalists. And the Talmudists themselves admit that Samael is a God-name, one of the Elohim. The Kabalists show the two—Schemal and Samael—as a symbolical form of Saturn Chronos, the twelve wings standing for the twelve months of the year, and the whole being a racial cycle. Moreover Jehovah and Saturn are glyphically identical.

Again, even the Roman Catholic writers admit that a difference should be made between the Uranian Titans, the antediluvian Giants (also Titans), and those post-diluvian giants in whom they *will* see the descendants of the mythical Ham. In more philosophical phraseology, there is a difference to be made between the cosmic, primordial opposing forces, guided by cyclic law, the Atlantean human giants, and the “post-diluvian” great adepts, whether of the right or the left hand. And if so, then those “Uranides” or the divine Titans, who have rebelled against Chronos (Saturn), and are shown to be the enemies of *Samael* (a Jehovite Elohim), must be *Mikael* and his host. And thus the parts of the combatants are reversed, making symbolical confusion “worse confounded” by this absurd determination to see a *devil* in every pagan deity. Esoteric explanation may however bring order into confusion, as it reveals a far more philosophical idea involved in the symbols and traditions about the first fall. Chronos, standing for endless (hence, immovable) duration, and being *beyond* time and space, those angels who had to act in space and in time—and thus to break through

the seven circles into the phenomenal or circumscribed world—are shown allegorically as fighting against Chronos. In his turn, when Chronos is represented as mutilating Uranus, the former being transformed from eternal duration into conditioned and limited time, the idea becomes clear: Chronos with his scythe cuts down even the longest and (to us) seemingly interminable cycles, thus putting down the mightiest rebels.

The Titans of Hesiod's *Theogony* were copied in Greece from the oldest Suras and Asuras of India. These Hesiodic Titans, the *Uranides*, formerly reckoned only six, have recently been discovered to be seven—the seventh being called Phoreg or Phoregos in an old fragment relating to the Greek myth. Thus the identity with the seven Rectors is fully demonstrated. The origin of the "War in Heaven" and the Fall has most undeniably to be traced to India and the Purânas.

Presented in one of its forms that "war" may also be contrasted with the Hindu Tarakamaya. But that "war" was in a later age, for the triple account of such wars is again to be found in all the other cosmogonies and theogonies the world over. Briefly stated these are the originals.

The first war happened in the night of time between the gods and the (A)Sura, which war lasted for the period of one divine year.¹ On this occasion the deities were defeated by the Daityas under the leadership of Hrada. Later on, owing to a device of Vishnu, to whom they applied for help, the gods defeated the Asuras. In the Vishnu Purâna there is no interval between the two wars. In the esoteric doctrine, one war takes place before the building of the solar system, at another time on earth at the creation of man; and the third, during the war of the fourth and the fifth Race adepts—the great contest between the initiates of the temples and the sorcerers of Atlantis. We have to notice so far the first contest as recounted by Pârasara, while trying to separate the two accounts purposely blended together. It is stated there that as the Daityas and Asuras were engaged in the duties of their respective orders (*Varna*), and followed the paths prescribed by holy writ, practising also religious penance (a queer employment for *demons* if they are identical with

1. Here the Asuras are the *Sura*, the gods higher in hierarchy than the secondary deities. The duration of the war—a series of fifteen figures—shows its significance, and that it is only for sectarian purposes that the illusive form assumed by Vishnu, *Mâyâ-moha*, was attributed in modern compilations of Vishnu Purâna to Buddha, and the Daityas referred to therein as Jains and Buddhists. The version exists nowhere in other Purânas—if the inference does, as Professor Wilson claims, in the "Vishnu Purâna;" the translation of which, especially of Book III, ch. xviii, where the reverend Orientalist arbitrarily introduces Buddha, and shows him teaching Buddhism to Daityas, led to another "great war"—between himself and Colonel Vans Kennedy. The latter charged him publicly with wilfully distorting Purânic texts. "I affirm," wrote the Colonel at Bombay in 1840, "that the Purânas do not contain what Professor Wilson has stated is contained in them...until such passages are produced I may be allowed to repeat my former conclusions that Professor Wilson's opinion—that the Purânas, as now extant, are compilations made between the eighth and seventeenth centuries A. D.—rests solely on gratuitous assumption and unfounded assertions, and that his reasoning in support of it is either futile, fallacious, contradictory, or improbable."

(See *Vishnu Purâna*, trans. by Wilson, edited by Fitzedward Hall, Vol. V. Appendix.)

our devils as it is claimed) it was impossible for the gods to destroy them. The prayers addressed by the gods to Vishnu are curious as showing the ideas involved in an anthropomorphic deity. Having after their defeat "fled to the northern shore of the milky ocean (Atlantic Ocean¹) the discomfited gods address many supplications to the first of beings, the divine Vishnu," and among others this one: "Glory to thee, who art one with the saints, whose perfect nature is ever blessed. Glory to thee, who art one with the serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth...Glory to thee...O Lord, who hast neither colour nor extension nor size, *jnâna* nor any predicable qualities, and whose essence (*rûpa*), purest of the pure, is appreciable only by holy *Paramarshi* (greatest of sages or Rishis). We bow to thee, in the nature of Brahma uncreated, undecaying (*avyaya*), who art in our bodies and in all other bodies, and in all living creatures, and besides whom nothing exists. We glorify that Vasudeva, the Lord of all, who is without soil the seed of all things, exempt from dissolution, unborn, eternal; being in essence *Paramapadâtmarat* (beyond the condition of spirit) and in essence and substance (*rûpa*) the whole of this (Universe.²) (Book iii, ch. xvii, *Vishnu Purâna*.)

The above is quoted as an illustration of the vast field offered by the Purânas to adverse and erroneous criticism by every European bigot who forms an estimate of an alien religion on mere external evidence. Any man accustomed to subject what he reads to thoughtful analysis will see at a glance the incongruity of addressing the accepted Unknowable, the formless and attributeless ABSOLUTE, such as the Vedantins define Brahmâ, as "one with the serpent-race, double-tongued, cruel and insatiate," thus associating the abstract with the concrete, and bestowing adjectives on that which is freed from any limitations and conditions. Even Dr. Wilson, who after living surrounded by Brahmans and Pundits in India for so many years ought to have known better—even that scholar lost no opportunity to criticize the Hindu Scriptures on this account. Thus he exclaims:—

"The Purânas constantly teach incompatible doctrines! According to this passage the Supreme Being is not the inert cause of creation only, but exercises the functions of an active providence. The commentator quotes a text of the Veda in support of this view: 'Universal soul entering into men, governs their conduct.'³ Incongruities, however, are as frequent in the Vedas as in the Purânas."

Less frequent, in sober truth, than in the Mosaic Bible. But prejudice is great in the hearts of our Orientalists—especially in those of "reverend" scholars. Universal Soul is not the

1. This statement belongs to the *third* war, since the terrestrial continents, seas, and rivers are mentioned in connection with it.

2. In Book I, chap. xvii, narrating the story of Prahlada—the son of Hiranyakasipu, the Puranic *Satan*, the great enemy of Vishnu, and the king of the three worlds—into whose heart Vishnu entered.

3. This is proved to us by *Mahat* being also called *Mahâbuddhi* in the Puranas.

inert cause of creation, nor is it (Para) Brahma, but simply the sixth principle of intellectual Kosmos on the manifested plane of being, the *soul*, the vehicle of spirit, the first primeval reflection of the formless cause, and that which is even beyond spirit. So much for Professor Wilson's uncalled-for fling. As for the apparently incongruous appeal to Vishnu by the defeated gods, the explanation is there in the text of Vishnu Purâna if Orientalists would only notice it.¹

There is—as philosophy teaches—Vishnu, as Brahma, and Vishnu in *his two aspects*. There is but one Brahma “essentially Prakriti and spirit, for the two aspects of Vishnu which are other than his supreme essential aspect are Prakriti and spirit,” we are told. And “when these two aspects of his no longer exist (*i. e.*, during the periods of rest after *pralaya*), but are dissolved, then that aspect whence everything proceeds anew is denominated Time, O twice born”—explains Parâsara.

Therefore it is not Vishnu “the inert cause of creation,” which exercised the functions of an *active* providence, but the universal soul, or rather its lower aspect, that which Eliphas Lévi calls *Astral Light* in its material differentiation. And this “Soul” is, in its dual aspect of spirit and matter, the true anthropomorphic god of the Theists, as this god is a personification of that universal creative agent, pure and impure both, owing to its manifested condition and differentiation in this mayavic world—*god* and *devil* truly. But Dr. Wilson failed to see how Vishnu, in this character, closely resembles the “Lord God of Israel,” in their respective policies of deception, temptation, and cunning.

In the Vishnu Purâna this is made as plain as words can make it. For it is said there that “at the conclusion of their prayers (*srotra*) the gods beheld the sovereign deity Hari (Vishnu) armed with the conch, the discus, and the mace, riding on Garuda.” Now Garuda is the manvantaric cycle, as will be shown in its place. Vishnu therefore is the deity in space and time; the peculiar God of the Vaishnavas. He is a *tribal* or *racial* God, as they are called in esoteric philosophy: that is to say one of the many Dhyanis or gods, or Elohim, one of whom was generally chosen for some special reasons by a nation or a tribe, and thus became gradually a “God above all gods,” (vide II Chronicles, ii. 5) the highest god, as for example Jehovah, Osiris, Bel, or any other of the Seven Regents.

“The tree is known by its fruit”—the nature of a god by his actions. The latter we have either to judge by their dead-letter narratives, or accept them allegorically. If we compare the two—Vishnu, as the defender and champion of the defeated gods; and Jehovah, the defender and champion of the “chosen”

1. This ignorance is truly and beautifully expressed in the praise of the Yogins to Brahmâ “upholder of the earth” in Book I, chap. iv. of Vishnu Purâna) when they say...“Those who have not practical devotion conceive erroneously of the nature of the world. The ignorant who do not perceive that this universe is of the nature of wisdom, and judge of it is an object of perception, know true wisdom, and whose minds are pure, behold this whole world as *one with divine knowledge*, one with thee, O God. Be favourable, O Universal Spirit.....”

people (so called by antiphrasis no doubt—as it is the Jews who had *chosen* that “jealous” God)—we shall find that both use deceit and cunning. They do so on the principle of “the end justifying the means”—to have the best of their respective opponents and foes, the demons. Thus, (according to the Kabalists) Jehovah assumes the shape of the tempting serpent in the Garden of Eden; despatches Satan with a special mission to tempt Job, and harasses and wearies Pharaoh, tempting him with Sarai, Abraham's wife; and, as the “Lord God,” hardens his heart against Moses, lest there should be no opportunity for plaguing his victims “with great plagues” (Genesis xii, Exodus). So is Vishnu made, in *his Purâna*, to resort to a trick no less unworthy of any respectable God.

“Have compassion upon us, O Lord, and protect us, who have come to thee for succour from the Daityas (demons)” pray the defeated gods. “They have seized upon the three worlds and appropriated the offerings which are our portion, taking care not to transgress the precepts of Veda. Although we, as well as they, are parts of thee...engaged as they are in the paths prescribed by the holy writ...it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable (*Amejâtman*) instruct us in some device by which we may be able to exterminate the enemies of the gods!”

When the mighty Vishnu heard their request, he emitted from his body an illusory form, (*Mâyâmoha* “the deluder by illusion”) which he gave to the gods, and thus spake:—“This *Mâyâmoha* shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death: go then and fear not. Let this delusive vision precede you; it shall this day be a great service unto you, O Gods.”

After this, the great delusion *Mâyâmoha* descending to earth beheld the Daityas engaged in ascetic penances...and approaching them in the semblance of a *Digambara* (naked mendicant) with his head shaven...he thus addressed them in gentle accents:—“Lords of the Daitya race, wherefore is it that you practice these acts of penance?...etc. etc. (Book ii. 18.)

Finally the Daityas were seduced by the wily talk of *Mâyâmoha*, as Eve was seduced by the advice of the serpent. They became apostates from the Vedas. As Dr. Muir translates the passage:

“The great deceiver, practising illusion, next beguiled other Daityas by means of many other sorts of heresy. In a very short time these Asuras (Daityas) deluded by the deceiver (who was Vishnu) abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas; others the Gods; others the ceremonial of sacrifice; and others the Brahmans. This (they exclaimed) is a doctrine which will not bear discussion: the slaughter of animals in sacrifice is not conducive to religious merit. To say that oblations of butter consumed in the fire produce any future reward is the assertion of a child...If it be a fact that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father?... Infallible utterances do not, great Asuras, fall from the skies: it is only assertions founded on reasoning that are accepted by me and by other intelligent persons like yourselves! Thus, by numerous methods the Daityas were unsettled by the great deceiver (Reason), and when they had entered on the path of error, the gods mustered all their energies, and approached to battle. Then followed a combat between the gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times they had been defended by the armour of righteousness which they bore; but when that had been destroyed, they also perished.” (*Journal of the Royal Asiatic Society*, Vol. xix. p. 302.)

1. There was a day when the *Sons of God* came before the Lord, and *Satan* came with his brothers, also, before the Lord (Job ii, Abyssinian Ethiopic text.)

Whatever may be thought of the Hindus, no enemy of theirs can regard them as fools. A people whose holy men and sages have left to the world the greatest and most sublime philosophies that ever emanated from the minds of men must have known the difference between right and wrong. Even a savage can discern white from black, good from bad, and deceit from sincerity and truthfulness. Those who have narrated this event of their God's theo-biography must have seen that in this case it was their deity who was the arch-deceiver, and that it was the Daityas who "never transgressed the precepts of the Vedas," who had, in short, the sunny side in the transaction, and who were the true "gods." Thence there must have been and *there is* a secret meaning hidden under this allegory. In no class of society, nor in any nation, are deceit and craft considered as *divine* virtues—except perhaps, in the clerical classes of theologians and modern Jesuitism, which are now found in every country. The Vishnu Purâna,¹ like all other works of this kind, has passed later into the hands of the temple Brahmans and has become sectarian. But there was a time when these works were esoteric, and comprehensible in their meaning only to the initiates. And so they are still.

Whether the said Initiates will ever give the full and complete meaning of these allegories is something with which the writer is not at present concerned. The object of this article is to show the reason why, while honouring the Creative Power in its many aspects and multiple forms, no philosopher will accept for his one living Infinite God any anthropomorphic personage as such Jehovah in the Old Testament, or as Vishnu is represented in this and other instances. For the Kabalist and Occultist, whether personally he accepts or not the Dhyana Chohans and Angels as living and conscious entities, or as the souls and spirits of Creative Forces, yet in every case accepts, as their direct Emanation and collective *Fiat*, the Light—that Universal Agent whose soul is divine and body infernal. It is symbolized by the "magic head" in the *Zohar*, the double face on the double pyramid. The black pyramid raising itself against a pure white ground, with a white head and face within its black triangle; the white pyramid inverted—the reflection of the first in the dark water showing the *black* reflection of the white face: this is the Astral Light or *Demon est Deus inversus*.

H. P. BLAVATSKY.

[Parts of this article have been embodied in the SECRET DOCTRINE.—*Ed.*]

THE THEOSOPHICAL SOCIETY'S PUBLICATION FUND.

COLONEL OLCOTT has the permission of Professor F. Max Müller to give publicity to the following letter from himself to his Bombay correspondent:—

MY DEAR SIR,

Though I wrote to you yesterday only, I write once more to tell you and your friend Tookaram Tatyâ that I am pleased to see from the *Indian Spectator* of July 1st that the Krishna Yajur Yeda Sanhita has been undertaken by the Theosophical Publication Fund, instead of the Rig Veda. This text will be useful, and I shall be glad to subscribe to it. You might go on with publishing the Taittiriya Brahmana; likewise the White Yajurveda, Samaveda, and Atharvaveda, both Sanhita and Brahmana, text and commentary. It would have been mere waste to print a new edition of the Rig Veda with Sayana's commentary. The second edition of this work which, with the generous assistance of His Highness the Maharajah of Vizianagram, I am now printing at the University Press, and which will contain many corrections of the old edition, will answer all wants in Europe and India for some time to come. Then there is still so much to be done in publishing really correct editions of important Sanskrit texts. To print the same text twice would have been woeful extravagance.

But it seems to me, considering the higher object of the Theosophical Society, that you ought to publish a complete and correct edition of the Upanishads. There is a collection of the Upanishads, published at Madras in Telugu letters, which might serve as a model. The Upanishads are after all the most important portion of the Vedas for philosophical purposes, and if the Theosophical Society means to do any real good, it must take its stand on the Upanishads, and on nothing else. I am thinking of publishing a cheap edition of my English translation of the Upanishads, but I must wait till the first edition published in the *Sacred Books of the East* is quite sold out. If you have sufficient funds you should also print the commentaries on the Upanishads, but you should take care that the edition is entrusted to competent hands, so that we should get a critical edition, based on a careful collation of the best manuscript like our best editions in Europe. At present the issue of a beautiful and correct edition of the text seems to me almost a duty to be performed by the Theosophical Society. Please to urge this very strongly on your friend, and tell him from me that I always find the Grantha manuscripts the most correct and most useful.

Yours very truly,

F. MAX MÜLLER.

1. Wilson's opinion that the "Vishnu Purâna" is a production of our era—that in its present form it is not earlier than between the eighth and the seventeenth century A. D.—is entirely absurd.

DESIRE.

“CEASE from desire! Kill desire!” is the inscription over the portal of more than one religion and ethical system. And it is often felt to be a hard saying, too hard for ordinary mortals dowered with the weaknesses of humanity. It seems so good and fair and righteous a thing, this same desire! Even those pleasure-giving possessions which sages teach their disciples to contemn, even such comparatively trivial objects as dainty fare and goodly raiment, pleasant houses and domestic comforts, seem not unworthy of desire; for are they not good in their place, worth seeking after as ministering to bodily welfare, and so indirectly to spiritual peace? And the higher things; the knowledge that crowns life with a more than regal coronet, the fame and reputation that gives weight to one’s lightest word and so multiplies (whispers the arch-deceiver pride, in one of his own peculiar half-truths) opportunities of helpfulness, the position which commands respect, the skill that heals or charms or instructs; are not these things good, and is it not good to desire them? Or, if the sterner philosophy writes “vanity of vanities” on these also, at any rate there remain untouched the fruits of friendship, the noble and ennobling flowers of love, the joy of the intercommunion of soul with soul. Is it not good to desire *these*? “Tell me not,” says the hot human heart, “tell me not to cease from desire. Teach me to desire wisely, make me to distinguish, and to know what is and what is not a worthy object of desire, but tell me not to kill desire itself. I cannot! And if I could, the glory would be gone from my life, the very mainspring of my existence would be broken.”

And yet—this way and no other lies the Path, and none have ever trodden it without entering upon it through this gate. And if this be so, and if the Path be the True Path that leads to life, then there must be some explanation of the apparent unnaturalness and destructiveness of that initial requisite, some reconciliation between the holy intuitions of the unenlightened heart and the holy aspirations of the enlightened.

What *is* this desire? The dictionary says, “*verb transitive*, to long for the possession of; to wish for:—*noun*, an earnest longing for; eagerness to obtain.” Ah! but this definition is not complete. There is something deeper, of which dictionaries do not take cognizance. What is the *motive* of this earnest longing, this wish, this eagerness; *why* do we “desire”? In the sense in which the word is all but universally used, in the sense in which it is used in this Precept of the Portal, the motive, the why, is—*self*. We “desire” this or that because we think it will be good for *us*, for the sake of *our* gain or safety or pleasure. Behold the key to the mystery! So regarded (and it must be admitted that it is so regarded by practically every one), the meaning of the command is not difficult to be gathered.

For from what do nine-tenths of our sorrows spring but from self-relating desire? Unsatisfied, it is the parent of suspense and disappointment; satisfied, of anxiety and dread of loss. And the

desires of others, relating to themselves and not to us, even as our own do to ourselves and not to them, cross and thwart ours, even as our own cross and thwart theirs, in a thousand ways; and the confusion that results is like to that which would happen if each separate thread of warp and woof sought only “the line of least resistance,” instead of falling into its proper place in the one web—confusion inextricable, entanglements without beginning or end, chaos. Read that wonderful passage in *Sartor Resartus* in which Carlyle speaks of the imagined attempt to satisfy one shoeblack who “desires.” Because we are what we are, the capacity for desire is infinite; and if we employ it in self-referring longings, nothing but the universe could satisfy it. And the objects possible of attainment being limited, see the fruits of desire! The fever, the heart-consuming, the jealousy, the envying, the lying and stealing and (open or covert) murder, the callousness, the horribleness of it all. Let Carlyle speak again:—“Hast thou in any way a contention with thy brother? I advise thee, think well what the meaning thereof is. If thou gauge it to the bottom, it is simply this: ‘Fellow, see! thou art taking more than thy share of happiness in the world, something from *my* share; which, by the heavens, thou shalt not: nay, I will fight thee rather.’ Alas! and the whole lot to be divided is such a beggarly matter, truly a ‘feast of shells,’ for the substance has been spilled out: not enough to quench one appetite; and the collective human species clutching at them! Can we not, in all such cases, rather say: ‘Take it, thou too-ravenous individual; take that pitiful additional fraction of a share, which I reckoned mine, but which thou so wantest; take it with a blessing; would to heaven I had enough for thee!’”

As selfishness is the root of all evil, so the absolute pre-requisite for any form of higher living must be unselfishness—or better (for that word is merely negative), *other-selfness*, “altruism.” No true peace, no pure philosophic calm can be known, until in some measure at any rate one learns to cease from the search after personal happiness, and to blend the one with the all.

The precept does not mean that desire in the abstract—the capacity for desire—is to be killed. It might be worded with more rigorous exactitude (though with less striking emphasis), “Purify desire.” The lesson to be learned is not to ossify the heart till it cannot feel, but to transfer desire to a higher plane of our being; to uproot it from the lower (and so, relatively to that part of the Ego, to *kill* it), but only to replant it in the loftier; to seek that which is good because it *is* good, or because it will be good for others, utterly without reference to its effects upon ourselves.

Without reference, but not with indifference. To cease from desire, as that command is given to those who, it is known, must continue to lead the ordinary human life, does not mean to cease from enjoyment. The world is beautiful to the believer also; he too enjoys what good falls to his lot, and drinks with pure lips the waters of human happiness. Indeed, it is only as one learns to cease from desire that one becomes capable of genuine enjoyment. The clash of selfish longings once hushed, the melodies of life,

low but passing sweet, can be heard. Careless of what comes or goes to or from one's own self, one enters into the Joy of the Lord, in the inner meaning of those scarce-understood words. The "heart at leisure from itself" is open to all the tender airs of heaven. Its brother's joy is its own. Losing its life, it finds it.

It is no new doctrine. Buddha and Christ, Confucius and Socrates, Zoroaster and Spinoza, all enforce it as a stepping-stone to life. "Love not the world" has ever been the burden of the true prophet's message. They have known that it is the Unseen which is the Eternal, and with one voice they bid us to free ourselves from the tyranny of the seen, and to use the world as something to be employed as a means to an end, not as something desirable in, and of, itself.

"It is the gate through which one enters upon the Path." This is a figure, and like all material emblems of the spiritual, imperfect. Strictly interpreted, it would imply that one must master this lesson of lessons before one can take the next step. But this is not so. One must *begin* the course of spiritual culture which will eventuate in mastery, before one can proceed any further on the upward way. But the killing of desire is a stern work, and one that takes time. Not one "life" nor two will suffice for it. Only let it be *begun*, and persevered in with a resoluteness of will which no defeat can abate, and the victory shall be won, the goal attained; "and when we awake up after His likeness—" the glorious likeness of the true Lord—the Logos—then indeed "we shall be satisfied with it."

ERNEST HAWTHORN, F. T. S.

THE CULTUS OF THE FAR EAST.

OF the ancient superstitions and religions that have survived to the present day, or even those of which we have any historical record, none will be found more interesting or instructive than the Shin-to, or Divine Way, of old Japan.

Eliminating the sectarian phases of Buddhism that have been engrafted on the natural stem, the truly appreciative investigator will discover a vast fund of pure sublime ideal beyond the mere exoteric statements and personifications of the various stages of cosmogenesis and anthropogenesis.

The Spirit Path, or the way of the gods, are both variations of the literal rendering of the two Chinese written characters, the phonetic value of which is, according to the Chinese as used in Japan, Shin-to, and in the vernacular Kami-no michi.

The basis is the recognition of the divine origin of humanity; the divine beings being considered the ancestors of the race, the head of which is of course the Mikado,¹ (also styled Kin-ri,² Ten-shi,³ Kwo-tei,⁴ Hei-ka, &c.)

1. Honoured gateway.

2. Palace—hence *kinri-sama*, lord of the (celestial) palace.

3. Celestial offspring.

4. Emperor.

The decease of the Mikado is not mentioned as death in the physical sense, the passing away being alluded to as a return to the celestial spirit world, the posthumous title being *de facto* an apotheosis. Heroes and heroines, of course of the Imperial race, appear in every epoch of history, and, like the hundred and thirty-two emperors and celestial ancestors, have these posthumous titles that have an esoteric meaning, and are allegorical in their exoteric sense.

The Buddhist propaganda, the Dharma, did not obtain a footing till the sixth century A. D. Motonori Moriya in 585 A. D. was not the first or last influential personage who strongly resisted the introduction and spread of alien doctrine; and from time to time noble-minded statesmen strove with more or less success to revive the indigenous faith, and restore its cultus to its primal simplicity of ritual and purity, and its transcendent sublimity of teaching and ethics.

Priestcraft, as at all times, was active: the Theocracy gained power, yet never succeeded in (parasite-like) strangling the main stem that it clung to and endeavoured to envelope. With the sentimental philosophy and metaphysics introduced through the medium of the classical writings of China and India came many new ideas, and some variations of already well-known theories. Metempsychosis in its several aspects, the questions bearing on the theory of re-incarnation, cosmogenesis and anthropogenesis were presented in many new and conflicting ways, and much discussion and dissension arose.

The great enlightened spirits (Dai-mio-jin), the deified ancestors and heroes, have numerous shrines erected and maintained to their honoured memory throughout the land; and each has its special annual festival. There is a considerable percentage of the people, especially the educated classes, who neglect sectarian Buddhism entirely, but observe the rites of the ancient national cultus; and there are comparatively few who neglect or ignore them, whilst all—irrespective of their adherence to any one special sect (and there are many among the Buddhists)—to some extent conform to the Shin-to ceremonies in certain very important matters of domestic interest. Interesting though these festivals and other observances are, any description of them should be preceded by some account of the basis of the faith and its rites.

Anthropogenesis precedes cosmogenesis, and the purely evolutionary names of the divine personages (or impersonations) that are mentioned in this account of a creation, or evolution, are chiefly of a purely phonetic value; it is not always possible therefore to give a reliable equivalent for them. A translation of the ideographic value of the character used would be not seldom somewhat misleading.

Three spiritual divinities appear: the first mentioned is Ame-no-mi-naka-nushi-no-kami, Divine Monarch of the central heaven, when all was as yet chaos (Kon-ton): the second is Taka-mi-musubi-no-kami, Exalted Imperial Divine offspring of heaven and earth, also called Taka-ki-no-kami, and other titles (this is the Kamu-roi of the On-harai, or prayers, that will be mentioned further on):

and the third is *Kamu-mi-musubi no-kami*, offspring of the gods, also known by several other titles,—the *Kamu-romi* of the aforementioned *Shin-to* prayers.

These three were without form and invisible, and as yet neither the celestial nor terrestrial matter had collected together, nor had the essence of things been formed.

From out of the chaotic mass an egg-like nucleus appeared, this germ developing life *Medusa-like*, and buoyancy. The male æthereal principle (*Yo*) ascended, and the female grosser principle (*In*) precipitated, and a separation occurred between the celestial and terrestrial. From the terrestrial sediment there germinated these two Divines, like the sprouting of the *Eryanthus* (*Ashi*)—*Uma-shi-a-shi-kahi-hi-ko-chi-no-kami*, and *Ame-no-soko-tachi-no-kami*, offspring of the heaven; this latter having other names. The foregoing were invisible, and without sex.

Then between the celestial sphere and the terrestrial plain creation began, and the undermentioned seven divine spirits appeared.

1st.—*Kuni-no-soko-tachi-no-mikoto* (or *kami*.)

2nd.—*Kuni-no-tako-tachi*, to whom is attached the invisible celibate, *Kuni-sa-tsuchi-no-mikoto*, god of the rayless depths.

3rd.—*To-yo-ku* (or *mu*) *no-kami*, the spirit of abundant vegetation.

4th.—*Uhi-chi-ni-no-kami*, spirit of the ground, which like the foregoing were embodiments of the male principle; also included *Sa-hi-chi-ni-no-kami*, spirit of the sands, that contained the (*In*) female principle.

The sexes were now to be divided, but as yet unconscious, *Tsunogai-no-kami* being the male, dark complexioned and muscular, and *Iku-gai-no-kami* the female, fair and effeminate. The 5th and 6th were dual of sex. The 7th then appeared in the first divinely human form of a male and a female.¹

Isanagi, the male, and *Isanami*, the female, then appeared together upon the celestial bridge (the milky way). *Isanagi* perceiving far beneath a chaotic mass of cloud and water, thrust into the depths the jewel-spear he held poised. Dry land appearing, the two divine beings descended thereon, separating to explore the newly created island world, called *Ono-koro*. Again meeting, the gift of speech is for the first time exercised, and the woman addresses the man thus,—

“*Ana, ni-ya-shi*² *otoko ni ainu—Oh joyful meeting with man!*”

The man upbraids her with immodesty, and being “too forward” in her advances, so as a punishment orders her to retrace her steps, and addresses her thus: “*Ware wa kore masura wo nari kotowari masa ni saki ni tonu oheshi, &c.—I as a man have the right of speech first,*” &c. When they met again, he expressed joy at the meeting, and he became conscious of her charms. The water-wagtail (*seki-re*) acted the part of the serpent, and taught them to pluck the fruits of love. *Isanami* conceived, and the first born was a deformed male (though some accounts say that *Ten-*

1. Notice the curious coincidence of this early appearance of seven stages of creation, so suggestively similar to the seven days of the Christians.

2. *Ni-ya-shi* and *ureshi* are both given as synonymous terms by native annalists and annotators.

sho-ko, a female, was the first-born). This cripple is known as *Hiruko* (*Hiru-leech-ko* child). The placenta became an island, *Awa-ji-no-hono-sawake-no-shimo* (probably the island of *Awaji* near *Hiogo*.) *Awa-jima*, the Island of *Awa*; *Oyamato Toyo-akitsu Shima Iyo-futa-na-no-shima* (*Shi-koku*), the Island of four provinces, including *Ai-hime* (*Iyo*), *Ji-hiko* (*Sannki*), *Ogie-tsu hime* (*Awa*) and *Tukegetzu* (*To-sa*), *Ishu-shi-no-shima*, *Iki-shima*, *Tsu-shima*, *Oki-no-mitzu-go-no-shima*, and the twin Island of *Sado*.

The foregoing eight groups (*Oya shima*) were the foundation of the Island Empire created by the divine power of the first mentioned celestial beings. Then there appeared *Kibi-no-ko-jima*¹ or *Takehigata-wake*, *Adzuke-jima* or *Osuae-hime*, *Oshima* or *Ota-maru-wake*, *Hime-jima* or *Nme-no-hitotzu-ne*, *Chika-no-shima* or *Ame-no-oshiwo*, and *Futago-no-shima* or *Ame-no-futaya*. Other numerous small islets were created from the sea foam.

From beyond our sphere, the eight myriads of divine spirits appeared, the protecting spirits of the country and people. *Shiwotsuchi-no-kami*, the spirits of the waves, the tides and the grounds, *Ao-hito-kusa*, the spirit of green herbs, and others, took the form of nature, and its productions. The spirits of the winds, *Shina-tsu-hiko-no-kami*, *Nma-nomi-hashira-no-mikoto* or *Tatsuta-hiko*, *Shimaku-hime-no-kami*, *Kuni-mi-hashira* or *Tatsu-ta-hime* were created from the breath that issued from the mouth of *Isanagi*. Then *Isanami* produced the spirits of fire, *Ho-musubino-kami*, *Honoikatsuchi* and *Hinoka-tsuchi*; the spirits of metal, *Kana-yama-hiko* and *Kano-yama-hime*, (metal-hill-man and metal-hill-woman); of nature, *Midyu-ha-no-ne-no-kami*; of the earth, *Nma-no-yo-sadyura*, *Kuwana* and *Hani-yama-hime*. *Hani-yama* (the earth) brought forth food, *Waku-muserbi*, *Onuketzu*, *Toyo-uke-hime* and *Uga-mitama*; this latter is the spirit of the Fox Temple *Mari*—of which more anon. *Homusubi*, the fire spirit, brought forth *Yusune-gawara* (the Japanese *Styx*), *Oikatsuchi* (thunder), *Oyama-dzumi* (the mountain spirit and controller of the torrents); and *Taka-agami* (the Jupiter *Pluvius* of old Japan). *Oyama-dzume* begot eight others—spirits of the heavens, and the earth, and beneath the earth, of mountains and plains. *Ashi-na-isuchi*, and *Te-na-isuchi* begat *Rushinadahime*, or *Inada*, the rice field.

The sword of *Isanagi*, his saliva and his shield, the tears of *Isanami*, her girdle and other articles of clothing, the right and left glove, &c., were transformed; and guardian spirits of temples, of the roof-tree, and of the roads and paths were created; some of these were pure and clean, and some the reverse. *Sa-hi-no-kami*, the spirit of useful timber; *Ka-hi-no-kami*, that of unfelled timber; *Oto-no-chi-no-kami*, the guardian of the harvest; *Oto-no-he-no-kami*, that of husbandry; *Omotaru-no-kami*, and *Ayakashi-no-ne-no-kami*, the guardian spirit of dwelling places and habitations, may be mentioned as the most prominent amongst the myriads named—existences of fabulously long periods being assigned to them.

Besides *Huruki* and *Sosano*, of whom we shall again hear, *Isanami* bore *Ten-o-ho-ko*, the sun goddess, who became the

1. *Shima* or *jima* means Island.

first of the celestial monarchs, and then Tsuki-yomi (the lunar goddess), and at the birth of another, Hi-no-kami Kaka-isuchi (the spirit of wild fire) the mother was consumed by her new born offspring; this is the first time of the practice of cremation: but in the agony of death Isuchi-no-kami-hani-yuma-himi (the goddess of the ground and mountains) and Midzu-no-ha-no-me-no-kami (goddess of water) were produced.

Kaku Isuchi wedded Haniyama, and bore Wakam-usubi—this was the first fruits of the earth produced therefrom jointly by human aid. From the head of Waka-musubi arose the purer principle, the ætherial, powerful, or male, whence sprang the mulberry, upon which appeared the silk worm; from his bowels, the grosser principle sinking, grew the five cereals (rice, wheat, beans, millet, and sorghum.)

Isanagi wished to dispel the constant and thick fogs in which the land was frequently enveloped, so by the power of his lungs he created Shina-tobe-no-kami (the spirit of the sea shore). Isanagi cut Kaku-isuchi into three portions for consuming Isanami by fire, the upper portion becoming Ika-isuchi-no-kami (the thunder drummer); the centre portion became Oyama-tsumi-no-kami, the god of abundance of spring water; and the lower portion became Taka-wo-kami, the spirit of the Tempests.

Isanagi then allotted to his offspring their various duties—Ten-sho aided by Tsuki-yami to rule over Taka-ma-no-hara, the exalted celestial plains; and Sosano to govern Awo-u-na-hara, the green plains and the wide-spread seas.

Ten-sho-ko sent Tsuki-yami to summon the food-producer, who appeared, and when ordered to provide wherewith to satisfy the cravings of hunger, first faced towards the land, and breathed forth rice—then facing the sea he breathed, and fish was created in abundance and of many kinds; then he breathed unto the hills and thereon appeared coarse-haired beasts, boar, deer and such, and fine-haired animals, rabbits, &c. Some of these were placed before Ten-sho, the supreme ruler, but Tski-yami was so enraged at being offered what had come from his mouth that she slew the god. For this rash act she was condemned to rule only by night, while Ten-sho slept, and the earth was left in darkness.

Ama-no-kuma-hito was despatched to see what had become of the corpse of the slain god; his head had become horses and oxen, from his forehead grew millet, silk worms crawled upon his eyebrows, sorghum grew from his eyes, rice sprouted from his bosom, and wheat and beans from his loins.

Ten-sho apportioned all creation to their respective proper uses, selecting that which was proper to become human food.

OMOIE TETSUNOTSUKE.

THE MYSTERY LANGUAGE.

MADAME BLAVATSKY has come to the conclusion that in prehistoric times a medium was required through which the learned, of all races and nations, could enter into intelligible relations with each other irrespective of ordinary speech; and, by whose instrumentality, mysteries, withheld from the vulgar, could be recorded and handed down by the initiated; and has accordingly expressed her belief in the existence of such a medium of intercommunication and transmission, which she has very happily named "The Mystery Language."

As the result of independent researches I long since arrived at a similar conclusion. I was led to this by a careful and minute study of the earlier portions of the book of Genesis in the unpointed Hebrew text, and published some of the results of these investigations many years since in a work entitled *The Genealogy of Creation*; but as an earnest Roman Catholic, and therefore still in the leading-strings of formal religion, I did not then see to what this view pointed; and it was only on recovering full liberty of conscience, some fifteen years later, that I realized how much my mind had been hitherto biased, and my judgment warped by the fetters in which they had been so long almost unconsciously held.

My attention was first directed to the fact—that the letters of the Hebrew alphabet were originally intended to bear more than the mere alphabetic value habitually attributed to them—through the consideration of the derivatives of the defective roots. I found that while the radical structure of the language was trilateral in character, as is the case with all the members of the Semitic family of speech, there was this difference between the roots—itself, of course, a matter of common observation—that whereas of some the whole of the three constituent letters were present in their derivatives, of others only two, and of yet others but one of the original radical letters was persistent in this way.

Then on further examination I realized that the derivatives of the defective roots could be referred to, and so held to have been derived from, more than one of the thus associated roots; and that the roots so associated through their derivatives were permeated and, so to say, bound together by a simple leading idea—or by two such ideas variously combined and interblended—which formed the basis of the derived meanings. Reflecting on these circumstances, it appeared to me that what became later the letters of the Hebrew alphabet represented in the first instance each a simple root idea—that they were in fact symbols of ideas, and had been devised to that intent. Under this view I ventured to call this method of writing ideographic; and the letters I designated ideograms.

These ideograms had distinctive characteristics and capabilities amongst themselves, whether taken individually or in combination; and recognizing this fact, even under their transformed value, grammarians have divided them into classes—not always those of the ideographic usage.

Of the ideograms, the less persistent and more flexible were the inflectors of the remainder, in which character their idealizing power became latent in their inflecting office, and was merged in that of the ideograph or word-sign whose derived idea they then modified; while the least persistent and most flexible assumed the force of creative factors. Under this aspect, what afterwards came to be regarded as the representatives of words, or word-signs, were in reality ideographic formulas in which primitive ideograms were variously combined, that the ideas they signified might be interblended and inflected, or modified and applied. Thus each primitive idea had its own proper representative, which held the same relation to the elemental idea that chemical symbols have to the elementary constituents of natural objects, that algebraic signs bear to quantitative relations, and modern numerals to the enumerating methods they replace.

Either of these can be expressed in words—but they are so expressed at the cost of conciseness and a clear and facile comprehensibility. Either of these is equally intelligible to all versed in their several significances, irrespective of language as a vehicle.

Even in the present day the value of such a system, in association with language—when the word takes the place of the idea and forms the basis of the signs—has been recognized and utilized in the several devices of stenographic (or short-hand) and cypher writing; for in these the principles of concealment, conciseness and rapidity of expression are adapted to the requirements of modern civilization. Thus the ideographic system, as used to record and transmit the solution of mental problems, was as scientific as natural; as simple, and at the same time of as universal application, as is the chemical, the algebraic and the numerical system of annotation in the present day. Under it, just as the same chemical elements variously combined yield divers natural products, of which the group of symbols denoting the elementary composition for the most part suggest the designation; or, just as the same numerals differently grouped signify different quantities; so did the same ideograms, variously combined and inflected, recall different mental impressions, whose re-idealization they suggested. In point of fact the ideograms in ideographic combination were to intellectual perceptions what the notes of music in musical compositions are to sensuous impressions; so that, regarding music as a mystery, its written signs or notes, variously arranged, constitute the Mystery Language of its proficient—as being to them a medium through which all can reproduce the same melody at sight, irrespective of the vulgar tongue of each; and arouse the same emotions in their audience without the aid of speech.

The living Mystery Language here suggests what its long-lost sister must have been. But there was this difference between the two—that whereas the one appealed through the sensuous to the emotional, the other sought through the imagination to reach the intellect. Thus each approached a different side of man's nature and gained access to it by a different method—music, through rhythmic compositions, by rhythmical intonations stimulat-

ing the emotions; science, through ideographic formulas, by silent suggestions, recalling preconceived ideas. This distinction between the aims of the two was inevitable, for whereas the mysterious language of music drew forth melodious utterances through modulations of sound, the Mystery Language of science was, from the nature of its constitution and the requirements that called it into being, necessarily void of vocalization. Hence, properly speaking, it was not a language in the strict sense of the term, but simply a means of intercommunication independent of speech, so that it might place the truths it formulated, and was intended to transmit, at the disposition of all. And it was so constituted that each proficient in reproducing its teachings in vocal form, or interpreting them linguistically, might read them in his own language.

It will be evident from this that the ideograms (or Hebrew alphabetic letters) had no proper sound or vocalization of their own; and this is why in the Semitic tongues—whose written systems were derived from, and modelled on, that of the Mystery Language—vowels were wanting and had to be supplied by the reader, and to be ultimately perpetuated by the severally adapted schemes of vowel points. But so to treat such fragments of the Mystery writings as survived, and have been embedded and preserved in an artfully constructed context, was, however unintentionally, to overlook and conceal their true character and occult their original teachings—so to occult those teachings as to render them almost irrecoverable.

The ideograms of the Mystery Language—perhaps I should say of that form of the Mystery Language which has been entombed in the Hebrew Scriptures, for I do not assume that this is the only survival of that language, though it is the only one with which I am familiar—have, as I have already noticed, distinctive characteristics and capabilities which cause them to be divisible into classes. This is evident even in its present subverted form in the Masoretic or conventionally received text. And yet even so the divisions accruing to them in their original character were not those followed by grammarians, who base their distinctions on linguistic differences attributable to the several letters into which, under their system, the ideograms have been transformed. The limits of space, however, and consideration for the general reader, call on me to forbear from grammatical or quasi-grammatical disquisitions which could not but be wearisome to those not versed in the Semitic dialects. Hence I will only observe on the present occasion that, as far as the Hebrew Language is concerned, the original ideograms are no longer in use; and, though the Samaritan alphabet may represent them, it is much more probable that they have irrevocably disappeared—as far as the power of recovering them with certainty could reach. It is therefore possible that, in the process of transference from one set of signs to another—as when the Hebrew text was rewritten in the square Chaldee character, in which it has ever since been handed down and preserved—the original ideographs, or word-signs, were subjected to changes which have more or less modified their primary significance; and in any case every attempting re-inter-

preter must be only too painfully aware of the difficulties involved in his undertaking, and the possible errors into which he is liable to be betrayed.

I well remember how it first dawned upon me that a teaching other than was attributed to it by the received translations could be drawn from the Kosmogony prefixed to the book of Genesis. I found on analyzing the word-sign *Aur* (light) that it primarily signified "combustion," and this in its more vehement form—"volcanic action." On making this discovery I reconsidered the preceding statement of the antecedent condition of the earth through a similar analysis of the word-signs by which that condition was expressed. From this I learnt that *T(o)hu* (thou—causing to be) signified "action," and *B(o)hu* (against causing to be) "reaction." That *Kh(o)sh(e)c* (hath deprived thee) represented "inertia"—not the inertia of persistence of modern scientists, but the inertia of inaction or resistance to activity. That *T^ho-m* (Thou—"causing them to be") pointed to an internal generative action preparatory to a coming activity. That *A-leim* (Elohim) designated the operating forces; and at the same time—when referred to and read through the root *l'e'm*, of which it is the first person imperfect of the derived conjugation Hiphil—combined and unified them in the formula "I act mysteriously"—cause an oracular, a veiled activity; and that *Ru(a)kh*, Energy, was the inducing cause of the veiled activity. Then I discovered that *A-rts* (*Erets*—earth) signified "I run—run round—revolve;" and this was properly speaking my starting point: for I saw that those who had so called the earth were not ignorant of its motion, and that a scientific teaching was comprised in the statement I was examining.

Thereupon I ventured to interpret this statement in this sense: the earth, a revolving and therefore spheroidal body or watery globe, was subject to internal action and reaction while inertia prevailed over the surface of the energizing mass, and the energy of the forces acting on and through it was (*m-r(ua)kh-pt*—commencing its energizing action) functioning on the surface of the waters.

Then turning to the opening of the narrative I read, to create a vesture (*Bra-sit*) for self, the self developing forces—represented as a veiled unity acting in an unperceivable way through its own energy—created *Ha-Shamaim*, "the internal essences" (or transparencies) and the earth: the transparent essences or concealed energies representing the active principles of the Elohim. The creation of the heavens was certainly not spoken of here, for these—as commonly understood, with the bodies circulating in them—already existed. Indeed the word *Shamaim* only acquired the meaning "heavens" later, as did the word *Ruakh* the significance "spirit."

An old Jewish tradition so far recognizes the Mystery Language as to claim that certain scattered portions of the law are susceptible of three several readings, which it terms the body, soul and spirit of the text—in this likening that text to man, whose conduct it prescribes; and regards these readings respectively as narrative, doctrinal and spiritual in their teachings: and it was to do away with the characterizing mark that the Masoretes, or scientific

literalizers, through the instrumentality of the vowel-points grafted a single arbitrary reading on to a letter otherwise capable of a multiple interpretation—for their purpose in vocalizing the text was to exclude every significance other than they had approved of and adopted; and to the present day all learned Jews admit that were the vowel-points abolished, no agreement as to the intended meaning of their scriptures would be possible. And yet even so it is not lawful publicly to read the pointed text in the synagogues, so tenacious is the tradition concerning the mystery of which it is still considered to be the veil.

The most noticeable feature in the Mystery Language, under whatever view it may be regarded, is that it clothes its narratives in the form of fables or parables; and that of these, each ideograph or word-sign is a subjective parable, so to say, speaking in the name of or concerning that which it significantly designates, while formulating in a multiple silent utterance its leading attributes and characteristics. Thus *A-d'm* while naming Adam designates man, and at the same time says of him, "I am like unto, I am ruddy, I am blood," and so on; and in its association with *Adamah* (ground,) expresses his affinity to his planetary mother.

Another peculiarity in the construction of the Mystery Language is seen in the narrative form in which the Elohist Kosmogony is drawn up: for—the individual ideographs being, as just observed, designations describing as well as defining what they represent—the active forces, manifesting the results of their operations in and through the individualized forms they designate, are, as Elohim, affirmed to command the action they produce; and then to declare the order and approve the outcome of their own functioning activity. Thus the operating forces individualized in Elohim are supposed to say "Let there be combustion!" and then to approve of the induced igneous action.

After this it is stated that "Elohim (*Iabdil*) caused an antagonism between the Volcanic Action and the Inertia; and called the Volcanic Action (*Jom*) active condition, and the Inertia (*Khoshac*) Exhausted State"—to which the formula closing each of the successive phases of evolution is added—"and it was (*Gherel*) mingling, and it was (*Boker*) cleaving, the active condition (*Akhad*) I burn."

I have already discussed the consecutive phases of the Elohist Kosmogony, so need not recur to them here. But I then purposely passed over an important feature in the narrative to which I have now to direct special attention. The first described phase of terrestrial evolution is termed *a-kh'd*, "I burn." There had been earlier phases in the evolution of the planet—those through which it had gained form, mass and elementary constitution. Hence it would not have been correct to call the phase of combustion the "first" phase. It will therefore hardly surprise the reader to find that the peculiarity of the enumerating words, as used in the Mystery Language of the Elohist Kosmogony, is that they designate and define in succession the phases and conditions they have been hitherto held simply to enumerate: so that their power as numerals is in reality secondary and derived, and due to their consecutive use here.

However this may have been, the "first" active phase of the series of evolutions through which the earth passes—that of volcanic action—is termed "I burn." The "second"—that of division, when the fluidic constituents of the atmosphere, including watery vapours and other products of internal igneous action, were separated from the watery globe and enveloped it like a mantle—receives the designation *Sh'n-i*, (hath divided me). The "third"—that of gathering together, in which the waters subside and the dry land appears, and the process of germination commences—is called *Sh-lish-i*, (hath consolidated me). The "fourth"—that of incubation, when the action of the luminaries, and more especially solar influence, makes itself fruitfully felt on the now duly prepared earth—is defined as *R'big-i*, (hath fecundated me). The "fifth"—introducing the lower orders of life—is described as *Kh'mish-i*, (hath enriched me). The "sixth"—that of producing the higher orders of life, with their complement, man—is distinguished as *E-sh'sh-i*, (that hath ennobled me). The "seventh"—that inducing a continuing completeness, in which evolution of form ceases and freedom of action takes its place, that the moral evolution of the self may proceed—is designated *E-sh'big-i*, (that has submitted me to a test—caused me to overflow—fully satisfied me): in which the purpose and possible ends of the life of man are expressed.

This kosmological view of the signification of the enumerating words can be speculatively carried a step further, when the "eighth" phase of evolution—that of selection, now in progress—appears as *Sh-m'ne*, (which chooses). The "ninth"—that of deliverance, to follow, *Tsh'gh*, (thou freest). The "tenth" and final state—that of union and happiness—*Gh'sh're*, (blissful union). It is possible therefore that the comparatively modern Kabbalistic doctrine of the ten Sephiroths is the offspring of a dim tradition of the significative character of the enumerating words of the Mystery Language.

In order fully to realize the way in which the Mystery Language underlies the ordinary or Masoretic system of reading the text of the earlier chapters of the book of Genesis, it is necessary to have a familiar knowledge of the structure of the Hebrew, a thorough mastery of the inflections of the roots, and a ready comprehension of the processes by which derivatives are formed therefrom. To those possessing this knowledge, and minds free from prejudice—*this is indispensable*—the great simplicity of the principles upon which the Mystery Language has been constructed will seem to give it the characteristics of an evolutionary product of natural selection, and even suggest that—if speech was ejaculatory in origin, each exclamation the reflex of an emotional impression produced by the perception of some external object ideally transferred to the mind—then each ideogram or ideograph (as the case might be) would recall the idea of the object to the mind (actually or qualitatively) by silently reflecting the impression that object had originally produced and renewing the emotional suggestion: in which case the ideogram indicates the simple idea, and the ideograph the more complex.

The principles which underly the mechanism of the Mystery Language are not far to seek. They are in a great measure arbitrary—comprising constructive grafts on the primary power of suggesting ideas inherent in the ideograms. It is in conformity with these principles, for instance, that Aleph (A), as the first letter of the ideograph, stands for the ego supposed to be speaking of itself to another in the sign, as *A-ish* (man), "I take"—in which the conventional man of substance is contrasted with *A-d'm* (I reflect), the primary or natural man, figured as the husbandman: that Tau (T), whether as the first or last letter, stands for "thou," the self addressed through the sign, as *T-sh'gh*, "thou deliverest": that Aleph and Tau—the first and last letters of the alphabet—combined as AT, signify the emphatic "The—" the beginning and end of the communication or object described and designated by the sign thereof, as *At-E-Smim* (*Eth-Ha-Shamaim*) "the internal (or veiled) essences."

It is in conformity with these principles that the two persistent letters of a defective root, by transposition—by reversing their positions—constitute another defective root in which the meaning of the original root is reversed: so that *kh'sh*, the root of *nakhash*, "deprived"—which is also the designation of the serpent or spirit-tempter of man—when reversed, as *sh'kh* in *Mashiakh*—which also designates the Messiah or anointed, who is supposed to be the official reverser of the evil wrought by the betrayer—signifies "invested"; and that the two persistent letters of the root *gh'sh'e* of the inflection *n'gh'sh'e* (*nahaseh*) "let us make," in regard to the fashioning of man, (*Gen. i. 26*)—a sentence which also bears the meanings, "let man be made," "let man make himself"—when reversed in *i'sh'gh* (*ishuah*) signify "to deliver" or "save," and constitute the name attributed to him who was expected to unmake the makings of the Fall.

Another peculiarity of the ideograms, which confirms the view that they are intended to reflect and recall the original impressions produced on the primitive and truthfully responsive mind of man by the perception of natural objects is this: that, just as those objects are for the most part endowed with opposing qualities and characteristics (like the sun, the great promoter of life but frequent causer of death), so do the ideograms convey contrasting and contrary ideas; and it is owing to this that *barec* has, in *Job ii. 9*, been translated by the Vulgate "bless" and by the Anglican Authorized Version "curse."

Although the view that the ideograms (or letters) of the Hebrew alphabet have proper meanings of their own, irrespective of their alphabetic value, has been long lost, a remarkable testimony to the correctness of the claim is found in the apocryphal *Gospels of the Infancy*. In these the child Jesus is said to have perplexed and even exasperated his teachers, when learning his letters, by persistently asking the meaning of Aleph (A) before passing on to Beth (B). The writers of these narratives must, therefore, have been dimly aware of a tradition to the effect that the letters had at one time borne an individual significance, while placing it on record

that the teachers of their day had no knowledge of that to which the tradition referred.

The study of the Mystery Language gives prominence to a very grave and yet perhaps not wholly unexpected consequence, which has followed the extinction of that language in its modern representatives—for some of the ideas intended to have been transmitted have completely changed their form and character; or, when in part preserving their original form, have been referred to a wholly different origin and have gained a wholly different sense. The word "mystery" is a very good example of the way in which an actual can disappear in a factitious origin. It is customary to treat this word as a derivative from the Greek *muo*, "to keep silence." A better derivation than this, however, is traceable. In the Hebrew the root *s't'r* means "to veil," "to conceal." From this root is formed *m's't'r*, "a lurking place," and *m's't'r'e*, "a thing done in secret:" when examined from this point of view, it seems difficult to believe that the Hebrew was not the original source of the word.

The origin of the word being thus reasonably accounted for, the way in which the idea intended to be conveyed under the term "mystery" has been changed and completely subverted in its passage through time deserves careful attention. When kosmologically used it applies to the working of the internal or veiled essences, which act in secret or mysteriously. In consequence of this and with reference to the veiled essences which underly its operations, manifested nature—which is the veil behind which the internal essences work—was said not to exist *per se*, or of itself and on its own account. Hence it came to be regarded, by those who sought to look behind the veil, or through the workings to the worker, as illusory in and of itself. From this it was but a step to hold that nature is an illusion. This step was unfortunately traversed; and then its traversers, viewing nature under this illusory aspect and regarding the objective as non-existent, affirmed that the subjective was the only actual.

And yet when we turn back to the Mystery Language we find that under its teachings nature was held to be an actual if mysterious veil—a real and substantial creation of its mysterious creators, whose temporal vesture it is—and therefore, though a mystery, not an illusion in itself or in any sense of the word, but only a source of illusion to those who believe it to be self-existent: for these, trusting to mere physical demonstrations, are self-deceived.

HENRY PRATT, M. D.

THE JAINA RAMAYANA.

CHAPTER V.

Abduction of Sitâ.

FROM Chitracuta Rama, Sita and Lakshmana journeyed onwards until they reached a deserted town. Seeing one of the jungle-dwellers moving about in the neighbourhood of the town, Rama asked him why it had been depopulated. The man answered,—“This town was called Dasanga, and was in the most flourishing condition, under the rule of a minor King named Vajrakarni. This king was so much devoted to Lord Jina, that he engraved the picture of the Lord on his signet ring, worshipped him constantly, and swore that he would bow to none else, neither God nor man. The Emperor Sinhadasa was greatly incensed to hear this resolve of the minor ruler; he banished him and all his subjects from the town, and ruined it completely.” To this narrative Rama listened with much grief; and, inducing Lakshmana to punish the Emperor Sinhadasa for his insolence, effected a reconciliation between him and King Vajrakarni; so that the latter was allowed to devote himself to Lord Jina as before.

Rama's little party travelled on, and presently they met Princess Kalyanamalika, who was wandering in the forest in masculine garb, owing to the grief caused by the imprisonment of her father Raja Valakhilya by another Raja of the Kirta race, named Kâkâ. Rama pitied the condition of the poor Raja, and induced Lakshmana to effect his release by destroying his enemy. One day when much fatigued by the journey in the mid-day sun, the party came in sight of a huge banyan tree which stood in all its solitary majesty in a great desert, and they approached it with the intention of resting their wearied limbs for a while under its friendly shade. At this moment, a certain individual of the Yaksha race, who was dwelling upon one of the widespread branches of the banyan, descended to make obeisance to Rama and his party; and by the mystic power which he possessed, he formed a beautiful city near the tree, erected a palace, with all the usual luxurious accompaniments, and lodged Rama, Sita and Lakshmana there for some days, showing them great hospitality.

Soon after this they reached a garden outside the city of Vizayapura; and while walking along an avenue there Rama beheld a female making a desperate effort to commit suicide under a tree. To rescue her from this unfortunate condition was the act of a second; but to relieve her from the grief which was the sole cause of her desire to put an end to her existence, seemed to Rama to be a difficult business; for he heard that her sorrow was due to her being unable to marry Lakshmana, whom she loved with all her heart, while Lakshmana was not inclined to favour her wishes. However, Rama's entreaties at last prevailed, and the virgin became Lakshmana's wife.

Leaving her with her parents, with the promise of a speedy return, the party travelled on. They met Ativiraya, King of Nandavarta; and having been informed that he was revolting against his superior sovereign Bharata, Rama brought him to a sense of subjection.

Then the party proceeded to Kshewanjali, where Lakshmana married a Princess Jitapadma; gave Moksha (beatitude) to two Brahmans, the residents of a hilly region: and then penetrated the great desert called Dandak-aranya, an important place in the history of Rama.

This desert was called after the name of its King, Danda, who, having died after a series of bad Karma, was born as a bird of the Gandha species in the same desert. Rama saw the bird, and converted it into the sacred bird called Jatayus. In the meanwhile, Lakshmana beheld Sambuka,—son of Khara by his wife Surpanakha,—engaged in austere *tapass* in a bamboo thicket, on the bank of the river Kraunchapa, with the view of obtaining for hostile purposes the famous sword called Chandrahasta; but fearing that the consequences of his obtaining the boon would be evil to many innocent men, Lakshmana killed him with the same sword that he was desirous of possessing. This event greatly grieved Sambuka's mother Surpanakha, and she complained to Rama of the conduct of his brother Lakshmana; and during the interviews which she had with Rama on this business, she became enamoured of him, and desired him to satisfy her passion. Rama rejected both her complaint and her love in such a contemptuous manner that she complained to her husband Khara, and prevailed upon him to satisfy her revenge by attacking Rama and his party and besetting them with all sorts of afflictions.

Khara obeyed his mother Surpanakha, set forth with an army of fourteen thousand soldiers and gave battle to Lakshmana; while Surpanakha's brother Ravana, desirous of still further consoling his offended sister, repaired stealthily to Rama's place of abode, and, standing behind the shed, cried aloud in a feigned voice resembling that of Lakshmana. Sita heard this cry, and fancying that her brother-in-law Lakshmana was in distress, sent her Rama to go and offer immediate help. This gave Ravana an opportunity to satisfy his revenge, and he lost no time in entering the shed and bearing away Sita in his aerial car during the absence of Rama and Lakshmana, and placed her under the tree called Rakta-soka, in one of the suburbs of Lanka (Ceylon).

CHAPTER VI.

Exchange of messages between Rama and Sita.

Subsequently Ravana endeavoured to induce Sita to yield to his passion; but she treated his solicitations with entire contempt. All his promises and entreaties, and all the attempts made by his wife Mandodari at his request, proved utterly useless. Nevertheless Ravana continued in his intrigues, in spite of some wholesome advice given to him by his brother Vibhishana.

In the meantime Rama, who had gone to rescue Lakshmana from some fancied distress, had found him in perfect safety;

the two brothers laughed over the delusion which induced Sita to apprehend danger to Lakshmana, and both of them returned to their temporary home. But alas! they missed Sita; and since they could not find her anywhere in that locality they were absorbed in grief.

At this time King Viradha complained to Rama and Lakshmana of the insult given to him gratuitously by the giants Khara and Dushana; so Lakshmana destroyed them and placed Viradha on the throne of the lower Lanka. King Viradha, out of gratitude, detained Rama and Lakshmana in his house as his guests, and sent people to different parts of the world in search of Sita: but all returned unsuccessful.

Then there was another event of some importance. One Sahasajati, who had long cherished a love for Sugriva's wife Tara, assumed Sugriva's appearance by *Maya*, and entered his house during his absence. Soon after this the real Sugriva came home; a scuffle ensued between them, and the fictitious Sugriva defeated the real one, who in consequence appealed to Rama for help. Rama at once discovered the truth, killed the mischievous person, and re-established the real Sugriva on the throne in the Vanara country. Thereupon Sugriva became a great friend of Rama's, and promised to help him in finding Sita.

Meanwhile Rama's friends Viradha and Bhamandala received information that Sita was a prisoner in Ceylon and was being persecuted by Ravana in various ways; so Sugriva sent his Vanara soldiers (monkeys) to different parts of Ceylon; and deputed Hanumanta specially to proceed to the very seat of Ravana's kingdom. Hanumanta accordingly started off on this important business, taking with him a signet ring, which Rama entrusted to his custody with a request that he might give it to Sita as a means of consolation for her during her great distress.

With much difficulty Hanumanta crossed the sea and reached Ceylon, had an interview with Vibhishana, and found Sita seated in the most melancholy condition under an Asoka tree, in the garden called Deva-ramana-udyana. He humbly bowed to her, communicated Rama's message, and handed her Rama's signet ring. Sita received the message and the ring with much gratitude, kissed the ring, while tears of joy flowed from her lotus-like eyes, and gave her *Chudamani* (head ornament) to Hanumanta, desiring him to convey it to Rama, with a request that he should lose no time in taking her away from Ceylon.

Then Hanumanta, desirous of making Ravana aware of his presence in Ceylon as a messenger from Rama, attacked a number of Ravana's soldiers and killed their leader Akshawomara. He was consequently bound with *nagapasa* ropes, and taken before the giant Ravana. There the brave Hanumanta tore off the cords, condemned Ravana in strong terms for his act of cowardice and iniquity, shattered his crown to pieces, put the whole of Ceylon into grief and confusion, and returned to the temporary abode of Rama; to whom he delivered Sita's message and the head ornament with much respect.

CHAPTER VII.

Great war and death of Ravana.

Rama and Lakshmana, accompanied by Sugriva and Hanumanta and a large number of monkey soldiers, together with their friend Bhamandala and others, set out for Lanka in aerial cars. They encountered many obstacles, which were thrown in their way by two hostile kings, Samudra and Setu; but after defeating them with the help of Nala and Nila, and also defeating other hostile kings, such as Suvela and Hansadhara, the party at length reached the outskirts of Ravana's country.

Vibhishana advised his brother Ravana to give up Sita to Rama in peace; but as his advice was not taken, he came to Rama with a large retinue and swore to help him in the war with Ravana which he said was inevitable.

Accordingly the armies mustered strongly on both sides, and a fierce battle ensued. Ravana bound all the monkey forces with Indrajinnaga (snake-arrows) and thus paralysed the efforts of Rama to prosecute the war with any chance of success. But soon Lakshmana thought of his vehicle Garuda (a bird of the eagle species) who came and destroyed the snake-arrows of the enemy and set free the monkey hosts, so that the battle was renewed with redoubled energy, and the immediate defeat of Ravana seemed to be almost certain. At this critical moment, Ravana himself came to the front, and directed the mightiest of his arrows, (the Saktyayudha) towards Lakshmana, as it had been ordained that Lakshmana should yield to this arrow without opposition. So the arrow effected the purpose intended, and Lakshmana dropped down as if he were dead. His friend Bhamandala, who knew the whole secret, repaired to Dronagha and brought the ambrosial water, which Rama applied to Lakshmana and revived him without delay. Lakshmana saw that the time had arrived for the conclusion of the great war, so he mounted on Garuda, and cut off Ravana's head by means of his *Chakra*, the sacred discus.

CHAPTER VIII (Part 1.)

Return of Rama with Sita, and Rama's installation as the King of Oudh.

The great war having thus terminated in favour of Rama, Ravana's brother Vibhishana bowed to him most respectfully, and begged him to assume the sovereignty of Ceylon. But Rama declined the offer, and installed Vibhishana himself as the king of Ceylon. He bestowed two minor kingdoms upon Kumbhakarna and Indrajit, the other brother and son of Ravana respectively; and, having remained in Ceylon as a guest of Vibhishana for sixteen days, started off to Oudh in the *Pushpokavimana*, an aerial car of great capacity, together with Sita, Lakshmana, Vibhishana, Sugriva, Hanumanta, Bhamandala, and other friends.

Rama's two other brothers, Bharata and Satrugna, came to meet him when the aerial car was within a short distance of Oudh; greetings were exchanged between the brothers and friends;

Sita was congratulated upon her rescue; and all arrived at the city of Oudh in an auspicious hour, to the great joy of the citizens, who showed their respect to Rama and his camp in a very befitting manner, and most heartily welcomed their return to their country.

Soon after that Bharata laid the seals of the kingdom at the feet of Rama and became an ascetic; as did also his mother Kaikeyi, out of shame for having been the means of Rama's exile and all his consequent troubles.

Rama was then installed as the king of Oudh. He rewarded his friends in a becoming manner by giving Madhurapury to his brother Satrugna, Rakshasa-dwipa to Vibhishana, Capidwipa to Sugriva, Sripura to Hanumanta, Lower Lanka to Viradha, Hanupura to Nila and Vaitadya, and Rathanupura to Bhamanda; and then dismissed them all, with an expression of his sense of deep gratitude for the sympathy shown by them during his exile.

All departed to their respective countries, and Rama remained in Oudh as the sovereign, together with Sita and his three other wives, Prabhavati, Ratinibha, and Sridama; while Lakshmana, not concerning himself with the government of the country, remained in blissful enjoyment of life with his eight principal wives, Visalya, Rupavati, Vanamala, Calyanamalika, Ratnamalika, Jitapadma, Bhayavati, and Manorama, and their two hundred and fifty children; besides also his sixteen thousand additional wives whom he had married.

P. S.

(To be continued.)

A STEP TOWARDS THE ATTAINMENT OF PERFECT HAPPINESS.

“HOLY father, what is the object that a yogi sets before himself?” asked R— of S—. “To retire from the world and spurn all its pleasures, is what no sane man will do. It seems to be all loss and no gain. What, then, I beg to know, is the end and aim of yoga?”

“It is *not to be*, my son,” was the laconic answer. “The yogi's life is not so insipid as you suppose. There are pleasures which lead him on to the goal he fixes for himself; but these pleasures you do not know.”

Now it was not the first time I had heard this saying; but I had never considered it worth while to think over it; and the idea seemed to be as absurd on this occasion as ever. But on the other hand, how could the yogi be wrong? Years of self-discipline had purged his vision and given him a clear insight into things and their relations. It was something in his line, and surely he knew what he was about. So I thought for some time, and as the idea assumed a definite shape in my mind, I found that there was much truth in what the yogi had said. Existence (or at least that kind of existence to which the yogi alluded) is a curse.

Every existing thing has, by the necessities of its nature, to oppose and be opposed by all other existing things. Existence is thus essentially a kind of struggle, and must be incompatible with absolute harmony and perfect happiness. Every object is resisted by other objects, and exists as long as it can successfully resist them all. Existence and conflict are inseparable.

To illustrate the above remarks, it will be necessary to examine a few particular cases. Let us take a block of stone as the representative of the mineral world, and look into its nature as a being. It collects all its atoms together, and offers some passive resistance to all attempts at separating them. But the forces inimical to its existence are at work, the process of decay and dissolution goes on, and in course of time the stone wastes away.

Going a little higher up, let us see what constitutes the existence of a tree. There is a force latent in the seed, which makes it draw particles from the earth. By a process of assimilation, some of the particles which compose the earth become particles of a new body—the tree. These particles are acted upon by at least two forces. They are drawn towards the tree, and they have at the same time a tendency to go back to the earth, which attracts them with about the same force as before. The tree thus places itself in a sort of antagonism to the soil in which it grows. Everything seems to go on smoothly for a time, until at length the force hidden in the tree is all spent. The tree falls down, and the levelling hand of Time removes every trace of its existence from the face of the earth. This is a striking phase in the existence of the tree, and forces itself upon our notice; but the tree was dying a gradual death all the time it existed.

Let us now take the case of man. Setting aside what man has in common with other existing beings, we may consider what is peculiar to him. By the use of his powers man acquires what is called his property. Now this property, though belonging to him, has some attraction for others also, and in acquiring as well as possessing it every man has to struggle and keep off rival claimants. That the acquisition of property involves a contest is evident. Its possession may not at first sight appear to be of the same nature, but that it is really so will be quite obvious on a little consideration. In a well-constituted society there may be security of life and property, but what happens among savages and the lower animals is enough to show that possession means a constant endeavour to prevent a thing from falling into the hands of others. Even under a well-established government the conflict is manifested in various forms. Men have under certain circumstances (such as during a famine) thrown off the restraints imposed by the government of their country, and committed acts of lawlessness. To these add all other crimes which are of frequent occurrence and in most cases related to property, and that will illustrate the nature of the conflict involved in possession. The establishment of law-courts and the keeping of a police force have no meaning beyond this. There is a general tendency to live at the expense

of others, which is only suppressed to a certain extent, but not stamped out, by society. All that men in society aim or can aim at, is to minimise the conflict by giving a particular direction to this tendency, which it is beyond their power to crush or destroy. Society may be supposed to say to the majority of its members:—"My dear friends, you are all sinners, and sinners you must and will remain. But what is the good of committing sins where you have no chance of success? Your own good sense will tell you that it is not proper to meddle with men. If you try to take the life of a fellow-man or to steal his property, he will kill you on the spot. And even though you succeed at the time, his friends will never lose sight of you, or rest satisfied until justice is done. So leave all human beings alone, or you will come to grief. But you will say you are an existing being, and must maintain your existence by sacrificing that of others. True enough! but are there not other and more inoffensive creatures in this world? Vent on them your life-destroying propensities if you please, and it will not be a sin—at least in my eyes. So kill goats and such other animals as you like best, and eat them. Take fruits and cut down trees, if they serve your purpose. Dig the earth, make bricks, and raise a lofty edifice. You can do all that with impunity, because these things will keep quiet; though it cannot be denied that you are punished for these sins also. Look at the hardships that men have to undergo before they can grow corn or build a house! And then what you wish so much to keep in your possession after all eludes your grasp. The food passes out of the body in some way or other, and the proud palace you rear crumbles to the ground after the lapse of a hundred years or so. But still you may be excused for these venial sins. You cannot help them. Beware, however, of interfering with men."

Taking it more seriously, it may be said that whenever two forces are opposed to each other, one of them may overcome and swallow up the other, but the latter will always work, consciously or unconsciously, to the detriment of the former. Thus if existence has to be maintained, it is better for a man, if possible, to oppose and be opposed by the lowest kind of force, so as not to disturb more than necessary the inner harmony of his own being. If vegetables can support life, it is better for the sake of one's happiness (even in a narrower sense) not to destroy the lives of animals; much less to come into conflict with the highest kind of force—man himself.

Summing up the preceding remarks, it may be said that existence is a kind of struggle. Go where you will, every existing thing has to oppose and be opposed by other existing things. And so long as things are individuals, so long as they are what they are, so long as they exist, they cannot get rid of this conflict. Considering what existence is, existing things cannot be permanent. They die, because the principle of decay is intertwined with their very nature. This conflict, when accompanied by consciousness, gives rise to the different kinds of pleasures and pains. The conflict, by itself, must be a source of pain. Those who ignore the conflict and look to the result, experience pleasure

in success and pain in failure. But it is impossible for men and other sentient beings, so long as they continue in their present state, to have pure unmixed pleasure. The possibility of perfect happiness must, therefore, lie beyond conditioned existence¹, or in the 'not to be' of the yogi.

The desire to free oneself from the bonds of material life must originate in the unrest and disquietude attending all earthly pleasures. It is only possible where there are yearnings after something unattainable in this life, cravings that it cannot satisfy, or, what is about the same, where the common pleasures of life fail to please. Whether it is possible to emancipate oneself from the shackles of conditioned existence, or whether after escape has been effected the new state will bring perfect happiness and harmony or create new forms of pain and conflict, remains to be seen. It is, however, certain that conflict and conditioned existence are inseparable, and the only hope of success for one who seeks after a better and more perfect state lies beyond such existence. But all that one is justified in saying at this stage is that unconditioned existence (however inconceivable the state may be) being *essentially* unlike conditioned existence, must be free from conflict and from the pleasures and pains arising from it.

As to the possibility of stepping beyond conditioned existence, it must be confessed that the passage out of it is involved in obscurity so far as ordinary men are concerned. But we have enough light on our path to see what lies just before us, and as we proceed further what at first seemed to be shrouded in darkness brightens up and unfolds itself to our view. A thorough investigation of the present subject is no doubt extremely difficult, but we understand enough of it for all practical purposes. As a partial solution of the difficulty, it may be said that corresponding to all forms of conditioned existence there is inherent in them a force which preserves their individuality. The neutralization of this force may well be considered a step in the right direction. In the mineral world this force manifests itself as the coherence of atoms. In plants it appears as the principle of growth. In man the same force viewed subjectively assumes the form of self-love. Now a stone cannot be thought to relax its hold on its particles and a tree cannot help growing; but a man may learn to be unselfish. It is this noble desire to forget oneself in doing good to all creatures that constitutes the first step towards that glorious end. It is here that the individual, without being attracted towards any particular object, loves all and loses himself in the midst of all. But this is not ordinary love. It is loving all and yet loving none. It may border upon indifference, but

1. The reader will perhaps be surprised at the sudden introduction of the phrase 'conditioned existence,' where from what has gone before he expected to find the word 'existence' only. But it may be said here that the word existence has all along been used, for the sake of simplicity, as synonymous with conditioned existence. It is the sense in which it is commonly used; and so far as human knowledge is concerned 'existence' and 'conditioned existence' are the same. Make a square by drawing four black lines on a white wall. The square is the space enclosed by the four lines, and exists so long as it is *limited* by them. If you remove the lines, you take away the conditions under which it exists, and the square disappears.

it is by no means the same as apathy, which is a kind of distemper, and individualizes the individual all the more. The universal love and active beneficence of a man in pursuit of this noble object indicate health of the soul and the pleasing consciousness of treading the right path. He loves all human beings, not because they are friends and relations, but because they are fellow-beings. It is thus that individuality may gradually merge in universality, and discord and conflict cease.

Whether the unknown region lying beyond conditioned existence will be a change for the better must remain a matter of uncertainty so long as the state has not been realized. But from what we have experienced we may safely infer something regarding what is yet to come. Most men have at times done good to others, and are not strangers to the pleasure arising from it. This pleasure is indescribable, and when felt for the first time comes upon us like a revelation. It appears to be a new phase in one's being, and opens one's eyes to capabilities of human nature that were not noticed before. To the mind of a virtuous man the pleasure is higher, beyond all comparison, than all other pleasures. It is purer, deeper, and more lasting. Our whole being appears to be etherialized, and we seem to be drinking in through every pore of the body a purer atmosphere. The heart expands and becomes capable of the widest sympathy; all fears and apprehensions are hushed; and the mind luxuriates in the idea of being in harmony with man and at peace with God. This blissful state may well afford a glimpse of the far-off land, and we may legitimately conclude that as we proceed farther in that direction our happiness will increase in proportion. If the performance of benevolent deeds, by which the individual just begins to get nearer the universal, is fraught with so much happiness, how blessed must be the lot of those who have accomplished the long and weary journey, and emancipated themselves from the ties of conditioned existence. But it must be confessed that, however desirable the object, it is by no means an easy matter to gain it. It is rather an ordeal that has to be passed through. There are no doubt moments of exquisite delight in the life of a benevolent man, and the very contemplation of the high ideal is a source of great pleasure. But when he comes to practice, and has to deal with the stern realities of life, he meets with difficulties and disappointments. There are in this ungodly world men upon whom all kindness is thrown away—men who will bite the hand that feeds them. But facts cannot be wished away. The wheat and the tares must grow together, and it is not for man to trouble himself about it. All he has to do is to grow unselfish, to love all men and to do good to them, not in the hope of receiving a better treatment at their hands, but by way of preparing himself for a better state of existence.

IKBAL KISHEN SHARMA.

MENTAL CURE AND THEOSOPHY.

OUR century is specially marked by a change in thought upon those questions heretofore considered as fixed and fundamental, and the overturning necessarily extends to the re-adjustment of ideas upon many subjects, but markedly so upon questions involving the relation of soul, mind and body. The tendency to materialistic ideas as the result of scientific investigation is apparent and not real, viewed in the light of theosophical teaching, which sees in the old church dogmas relating to "present and future"—"heaven and hell"—"soul and body"—an objective spiritualism at core more materialistic than the attitude presented by the claims of science. The basic idea of this so-called spiritualism or religion, first, last, and all the time, holds to phenomena as the reality of life. Its idea of condition and quality is an idea of place and form!

A wave of Theosophy striking the western mind, whose notions of spirituality are rooted in thoughts of material pains and pleasures, must of necessity come in at the door which is open—must of necessity come in on the side that can entertain it. A direct appeal to the mystic or esoteric side finds no response in this idea of materialistic spiritualism; the soil is not ready for such an appeal; popular education has reared an adamant wall against it; but time ripens for truth by no arbitrary methods. The West is ready to see the light in the East, but it must look through its own eyes, and so the esoteric idea presents itself in the healing of disease. Here it strikes a vulnerable point. "Disease" in one form or another is almost universally prevalent. Every one is eagerly looking for a remedy; increased attention to hygiene, increased attention to medicine—the graduating quarterly of hundreds of new physicians on the one hand, and on the other the increase in maladies of malignant forms, with the utter powerlessness of medical science to cure, makes any movement which holds out the promise of health a movement of universal interest. This condition of need felt exoterically, coupled with the condition of need existent but not felt esoterically, furnishes the field for a movement known under various names as Mind-cure, Christian science, etc., and recognised extensively from one end of the country to the other. Whatever may be the claims for or against its philosophy—whatever fault may be urged against its crudities and lack of erudition, it presents a claim in facts that cannot be questioned. *It heals disease.* It heals from a basis of understanding that rests in spirituality. This healing holds the education of the inner life, or the awakening of latent power, as not merely possible to the individual, but as his paramount duty to himself and others. It shall be the province of this paper—so far as its limitations will permit, and so far as I am able—to show how parallel the lines of the movement are with the ethics of spiritual philosophy found in the teaching of the Theosophy of the East. I look upon it as a matter of moment that western Theosophists, in looking to the Orient for wisdom, should not deny

the expression of the same wisdom when it appears in a different form and at their own door: in short, that they should not follow the dogmatist's example in mistaking place and time for condition and quality. The eye of truth does not look for its own colour, it looks for truth—and we must be ready to see its universal emanation. When we can see that it is possible for the West to awaken to radiance distinctively its own, we are ready to begin to look into the meaning of this movement: we do not quarrel about the merits of the evening and morning star—both are one.

The principle of cure rests in the belief in the power and potency of that spirit which man estimates, but does not compass by his intelligence; an idea of deity existent as a quality of Being—existent in an identity of spirit, a unity of spirit and quality of spirit expressing a universal whole of which man as an inseparable factor is a manifestation. In the identity of Spirit is the consciousness of being—eternally. In the unity of Spirit is the oneness of all manifested parts; in the quality of Spirit is all goodness or completeness. Reasoning from this basis, man is eternal, changeless and whole; and anything that appears to contradict that condition has no being—is illusion—and is to be overcome by the consciousness or recognition of that *which is*—or truth.

Facts that are more than coincidences—cures of all forms and kinds of disease—are adduced as following the application of the principle in thought. For example; the consciousness "I am spirit," prevents the pain of a burn, *i. e.*, when the consciousness is so awake that the thought "I am spirit," takes the precedence of any other mental action which might accompany the accidental contact of any part of the body with fire. The facts in phenomena follow the application of the principle as understood, till, tested over and over again, these associated conditions become as much a fact of consciousness as anything in experience.

When a thought vanquishes the otherwise painful effects of a burn, we see what we have called a palpable effect resulting from an impalpable cause—and find that we are dealing with a hitherto unrecognized force in vitality that compels a new understanding of the supposed relations of visible and invisible as cause and effect.

Speaking from my own knowledge and experience with the facts before me, the whole category of bodily ills, including spinal curvature, tumour, diphtheria, and fever, have yielded to the application through thought of the principle applied to the burn. So far Theosophy denies neither one of the basic assumptions—the identity of spirit and the illusion of matter. Theosophists seem to discourage and deny the practical outcome of these premises, while they hold the premises themselves; an anomalous position which the adherents of mental cure vainly try to comprehend. The recognition of the principle, supported by the facts of cure following its understood application, finds in the overcoming of disease but the beginning of the outcome of its recognition. The individual finds that the readjustment of ideas must be so complete as to measure a revolution in himself. The ideas underlying the conditions known as "health" and "disease," extend into every experience and every department of life. They are the basic ideas

of science, education and religion; the human body is but one of the manifestations of that wisdom which blossoms into an infinity of worlds, and writes its law upon every atom in a complete revelation of itself.

The necessity for lines of adjustment results in the attempt to carry into formula the principle recognized, and here the subject is in the healthy condition of differentiation. Each one adjusts the idea according to his preconceived ideas, and the universality of its application gives it a literature abounding in all sorts of notions—not germane to the principle itself—which a larger experience in application must eliminate, and bring the subject to the basis of mathematics, *i. e.*, a spiritualism recognized as exact.

So far the movement has come with all the graciousness of itself, and one feels the pulse of it in the pulpit, in literature, and even in the changing base of the medical view; through it one catches the necessity of seeing the esoteric meaning in everything. All phenomena have a significance to be interpreted on the basis of essential invisible quality. The idea of Deity as the All-Good is expressed in the unchanging Law of All-Life. The atom yields the Spirit of being, but its consciousness determines its form and condition. Here is the key-note of all expression. *The body takes form through the evolution of consciousness.* Function, quality, action, are the orderly word of consciousness momentarily foreshowing the voice of that consciousness expressed as thought. That eastern Theosophists may see how this phase of Theosophy establishes itself without access to the "store-house of Ancient-Wisdom," let us follow our understanding of the act by which sensation is diverted from the expression of the "burn."

As all expression is a unit, we turn to the law of light as scientifically understood, and interpret the "burn" in that likeness—the likeness of all phenomenal expression.

Our spiritual centre of identity has its type in the sun. This part of us that recognizes that identity is a ray of that divine centre which, manifested in its spectrum, vibrates (acts) in the colour (quality) and form (law) of the Infinite Sun of Reality. But to us these are shadows—sensations. The Celestial Image of a Divine Sun will do for dreams—but where are we in the midst of death and suffering? Let us see. The visible spectrum becomes visible by being bent out of its course,—refracted or broken; otherwise there is no sunlight to see; neither could we see ourselves in the light of the Divine Sun were we not "broken to pieces"—individualized to reflect, or think as much of ourselves as we know to think. As a community of personalities we are free in proportion as our ideas are spontaneously our own—as we differentiate or break off from the settled calm of authoritative belief. Our personal existence in the community, and our individual existence in the universe, is measured by this refraction, which esoterically we know as "consciousness." Refraction implies reflection, as the exoteric manifestation of light. Holding the analogy to the individual we see that consciousness implies thought as the manifestation of the individual. Here we find ourselves in the image of the ray, or individual, expressed in

consciousness (refraction) and thought (reflection). Reduced to a formula—refraction is to reflection as consciousness is to thought. Again analyzing the burn that was not a burn, we see how consciousness of spirit embodied in thought expressed the image of the thing thought—*quality of self*, and not sensation. Here we reach the primary concept employed in the mental cure—*the denial of error by the affirmation of truth produces the embodiment of the thing affirmed.* Theosophical students for the most part have been quite willing to admit the power of thought embodied as elementals; but the marvel is that they hold so persistently to the dark picture—to the black elementals—and fail practically to recognize that the "thought of truth overcomes error, as light overcomes darkness," and that by holding to "darkness" as an entity, we help to embody darkness. What is it to embody darkness? Let us pursue the sunbeam and see.

The spectrum is the image of light made visible through refraction and reflection. I am the Image of that Sun of Power towards which I ever turn in recognition of my inseparableness. But my physical embodiment is not that Image, though inevitably connected in some way with it. I must solve the apparent through the law of the Real to find myself in the true likeness of changeless being. In the terms of light, I must find the place of this "counterfeit presentment" which "to-day is and to-morrow is not," that I may understand the meaning of its every phase. What is "refraction" as applied to consciousness? It is the assertion of freedom. It is the declaration of independence affirming the right to "life, liberty and the pursuit of happiness." It is not freedom clad in knowledge—not freedom attained or known. It is self-assertion reaching for the untasted fruit, and reflecting not the spectrum, but the thing for which it reaches—the thing thought—the fruit. In the action of thought is the true image, but in the thing thought is the lack of knowledge—the density of perception—the separation of the part from the whole. Density of knowledge is density of expression. A lack of perception is a lack of complete action. I look to the "bow of promise"—the rainbow—and I find my refracted and reflected ray that has gone out into the forbidding fruit of shadow! Foot to foot with the blue, yellow and red is the red, yellow and blue. There is my image—here is the thing thought, having the form and outline of the spectrum (the image), minus its substance, Man, in the "image and likeness of God," lacking the wisdom of God. Now I may see why my refusal to think the burn into the body destroyed the image of pain, destroyed it by refusing to think or reflect it, destroyed it by recognizing (knowing again) the Real—by stepping from shadow to substance. Henceforth I may refuse dictatorship to sensation. One glimpse of consciousness of spirit with the result of that glimpse has given me the key to the situation. Knowledge is Power. Consciousness of spirit is freedom, knowledge; consciousness of body is slavery, ignorance, idolatry. In proportion as I can step from shadow to substance I am free—I am no longer a helpless struggler in the ocean of circumstance and condition. My ray of consciousness asserts itself. I cling to this ray of life

and light for the material of thought-creations. My embodiment must assume the harmony to which I cling—the harmony of which I think. The “bending back”—the re-cognition is in ever widening circles of light. The rock becomes organism in cell and leaf and tree and blood and muscle and bone—blossoming into a unit of mind to refract in myriads of reflections, till the widened circle of the atom has become “at one” with its image or self; and here we are again with the burn and the thought that controlled sensation—analyzed in the terms of light,—ready to see its universal application in the conditions known as HEALTH AND DISEASE. I can no longer class myself and my sensations as an isolated unit; my mind belongs to the universe of power, and the use I am making of that power is measured by the reflected forms of my consciousness. This deduction formulates for me a great truth, and one, it seems to me, in perfect line with Theosophical teaching; but we are seeing it in a plainly practical bearing. As related to me, these forms of consciousness are organism, function, etc., possessing the reflected power of myself—that self which is one with the spirit—one with the ray in all its multifarious refractions and reflections—its image and its shadow. The power used in refusing pain to the hand, belongs to the universal power—the universal cause. A failure to use it to the measure of my consciousness certainly possesses neither merit nor virtue. By using it and thus refusing a “form of consciousness” as pain I have conformed to action in the quality of the law, and am bearing record of the fulfilling of the law. The action proves itself in its result. The rationale of disease from this standpoint may be thus studied. Thought measures conscious power in the body; thought and expression, like refraction and reflection, are one and inseparable. For every mental act there is a corresponding act in organism and function, conscious and unconscious. How quickly the pulse responds to an unexpected thought or emotion! We see the whole organism vibrating, moving with, at one with, its motive power. Harmony (that is unity) between thought and expression is always maintained. There can be no unbalancing here. The quality of the thing thought is the quality of the thing embodied. “Disease” is as much a testimony for the inviolability of the law as is “health.” Then where is the point of violability, where the unbalancing—that is pain? Let us look at the burnt hand again. Suppose I had not acted (thought) up to my highest consciousness. My hand is seriously inflamed—painful. An embodiment has taken place that is not my embodiment—an image contradictory to my attained consciousness—an inharmony between what I know and that which the habit of thought constrains me to think. The pain does not indicate a lack of power in consciousness; it indicates a misuse of power and a consequent embodiment of that for which there is no likeness of substance in Reality. It may be asked whether this view of disease will cover all the ills to which flesh is heir. We believe that we are dealing with a principle in Truth; we believe that we have demonstrated it as a principle beyond all question; and having proved it by the testimony of healing all manner of disease, we answer unhesitatingly—Yes! That it has no affinity

with the generally accepted ideas of medical science we know, and it seems to us to be related to it as Theosophy is related to accepted theology. High-potency homœopathy, in dealing with spiritualized elements, is beginning to deal with the principle of cure; but it will have to re-interpret its rationale of disease to find its true place and efficiency. Perhaps I cannot more clearly show you the basic ideas of the subject than in a quotation from Paracelsus:—“The functions of the body and the body itself are the result of previously existing mental states,” which embodies a statement of the subject as understood in the present phase of mental cure.

A traveller lost on the prairie hails with joy the sight of a stream, as he knows that by following in the direction in which it is flowing, *i. e.*, towards its mouth, he will come to a larger stream and a settlement. In our effort to find our way out from the sensation of the burn, we have followed the course indicated by facts, and have reached an overwhelming finding of testimony; and the question naturally arises, how do we make the principle available in healing? The answer involves more than the scope of this article warrants, except in a casual glance at the subject. Since beginning this paper I have had an opportunity to experiment on the faith that is in me while having some dentistry work done. The operation without this thought—judging from past experience and conditions—must have been a painful one. With it this was the experience; my first thought was to look on the operation as an interested spectator, and while conscious of every touch made upon the tooth, I refused to be a party to any painful sensations. Having satisfied myself on this point—that the denial of sensation to the tooth brought no sensation to me, I let my thought wander into ideas something like these: “Why not be an adept to the extent of contradicting pain? Why pine for far-away mountain-tops on which to practice growth in spiritual things, when a dentist’s chair and an exposed nerve furnish all the conditions necessary? Is not this the lesson of the loaves and fishes’—the using of what one has, to meet the need of the hour and the hungry multitude, to find that what one has is sufficient for that need—that the Christ-side of life is the triumphing side always, and that legions of personified ignorance have no power against it”? and so on, till the dentist called me back to assist in adjusting the tooth, after which I took up some points of inquiry in a letter that morning received, and was very busy about them when the dentist informed me that the work was done, and I had been two hours in the chair. Judging from my idea of the time I should have said twenty minutes. I chose a dentist who could co-operate with me, one of my pupils, so I had no antagonisms or jeers in that quarter to meet, and was able to demonstrate to my satisfaction the power of the consciousness of spirit to act as the best anæsthetic in the world, with this advantage—that the use of power had strengthened me in power, and I stepped out of the chair enriched in consciousness of truth. This may be called Mind-cure Yoga practice. Does any one say, “Why not treat the tooth entirely and have no dentist?” I

answer that I am showing the embodiment of my attained consciousness. I can step no farther till my stature—in spiritual things—is longer; this step proves to me that the overcoming of all things is possible, and will be manifest when I have overcome all error in myself. And what about poisons? Poisons are relative evil, not real. My attitude towards the universe determines the attitude of its component parts towards me. Let love reign universally in the human heart, and no beast or plant or stone will be found inimical to human life. The advance line is raising the vibration of all its following lines. This is plainly seen in the application of the principle in healing another. My thought may do for another what it does for myself. I prove it in experience—by facts. I demonstrate it as do all who are in the practice of mental cure, and for this reason the name “demonstrator” is used for those thus working. The work is done not only in the office and sick-room, but wherever the need presents itself. Whether in cars, in the streets, in stores, the demonstrator is separating the true from the false, and awakening a force for helpfulness, as naturally as he breathes. I have frequently known of experiences similar to this. A weary-looking woman with a heavy bundle steps into the street car, her whole air speaking of dejection and fatigue. To my sight her bundle is no “weary load.” That image of weariness and sadness is the shadow of the untrue. She is part and parcel of the harmony of the universe—one in the household of the Infinite Father. As I generate that thought of her, it is a refracted image demanding its reflection in her thought. A transformation takes place before me. A bright look takes the place of dejection in the woman’s face. She straightens up, looks about her with interest, and gazing into my face, actually smiles, while there surges through me the gladness born of that touch that has again manifested to me the certainty of our common heritage in the Love that is eternal! Would it be more theosophical to think—“Poor thing, your karma is sending you a weary round, but it is all right. I cannot interfere; you will work it out in the course of time”? If such is the claim, I have mistaken the whole tendency of theosophical teaching, and I find myself in that position where I must either disclaim it for Theosophy, or repudiate it with so-called theosophists whose interpretation of karmic law puts another link in the chain that binds the soul to condition. The disciple of Mental Cure sees the law of condition dominated by the law of the True—the law of Identity—and from experiences many times repeated finds the proof of that principle which holds everywhere in its promise of good for humanity.

The law of expression—of all expression—is seen as a unit. Form, speech, art, etc., are but variations of the one ray of life in manifestation. Having reached the idea of identity in form, we must see the identity in function. The law of expression is as clearly and certainly defined as is the law of gravitation. We do not need speculation here. The study of the body in its law of expression out is a revelation of the law of its expression in. The terms health and disease take on a new meaning; our nomenclature drops them as the names of ideas that have become extinct.

The law of action is eternally the same, eternally a unit of perfection. When my consciousness perceives it, my consciousness is one with it and moves by the power of its Truth to the overcoming of all “appearance of evil.” This is the basis in thought upon which the demonstrator proceeds to the healing of disease. The mental exercise is that of concentration with an impersonal motive. The concentration involves, first, a recognition of divinity, as law expressing itself as harmony; second, a desire for the recognition of that manifestation on the part of the patient.

Is it will-power? is asked. It could not be done without will. Is it imagination? It could not be done without imagination. Is it reason? It could not be done without reason. *It is consciousness born of mental action and grown to such stature that it reaches into the law of identity for the material of its images.*

The mental curist uses diagnosis, but rather in the sense of the derivation of the term than in the accepted use. Diagnosis, “to know apart,” practically consists in seeing the phenomenal experience which the patient is expressing, as body or disease, and separating it from the patient’s self. Every expression of disease points to a distinctive experience in act (thought). For example: I have before me a patient suffering from a bloated or watery condition known as dropsy. With it is partial paralysis—a “personified unthinkable.” Now, I see neither dropsy nor paralysis. I see an experience of fear—an accident connected either with fire or water. I talk with the patient and find I am correct. The patient believes that she lost her husband, and believes that she had a narrow escape from drowning. Treatment begins on that line, and recovery follows. In like manner every case is an open book pointing to a belief in condition that is trying to take form in the body. The exactness of correspondence in itself proves the cause of disease, and affords a study of intense interest, overwhelming in proof of the line of identity and the line of shadow. To illustrate farther, here is another case. “Paralysis of the vocal chords—speechless for life,” was the verdict of eminent physicians. Under the mental cure in three days the patient was talking, and in one week was singing. The demonstrator searched for neither “vocal chords” nor “paralysis.” She knew there was an injured condition in thought—something that compelled silence from a sense of injustice. Such were the facts and such the outcome. Let any sceptic follow the work of an active demonstrator through one day, and he will be abundantly supplied with testimony as evidence that existence is on the side of the unseen.

It kindles the coldly interpreted philosophy of the Orient into that glow which induced a Buddha to forsake all for the relief of humanity. The dead formalism of orthodox Christianity becomes alive in the active spirit of the Christ-impulse manifest in the works of healing. I have seen such happiness come from its understanding; have seen lives so transformed from the dark future to the light; have seen its wonderful sustaining power in the time of dissolution and the time of mourning; have found it so sure a basis for meeting the needs of humanity’s hunger, that I cannot speak of it with lukewarmness, nor in that attitude that holds a

doubt in the hand while proclaiming assurance with the lips. Its gospel and its ministry are one. It tells us "the kingdom of heaven is at hand"—here—now. Life is in its fulness and completeness and wholeness. The law of cure is the law of health, or prevention of those conditions by which the expression of disease is overcome. It points to a state for humanity where all forms of the personification of ignorance give place to knowledge, where each fulfils the law, as the law is fulfilled in him, and so presents the likeness of God. I say it points to that state, but it points with the assurance of the traveller who has found the stream that leads to the settlement and joyously pursues it to the end that he may lose his isolated character of lost and lonely traveller—lose it in the ocean of Infinite Being!

The hunger and thirst of our time must be met by the food that the time demands. I see the Mental Cure as Theosophy reduced to practice. The spirit of the West cannot wear the garments of the East. Its embodiment like its spirit must have a distinctive character; but none the less does not the Orient find a likeness in this child of the West who is turning reverently to her for light? Does not the Mental Cure in its practical basis present a claim without which Oriental Theosophy is incomplete? Speculative philosophy, balanced by practical metaphysics, presents a pure active Theosophy—a wisdom-religion and a love-religion. In this balance we may find the East true to the teaching of Buddha, the West true to the ideal Christ, and in this truth, both East and West, both the follower of Buddha and the follower of Christ, beholding the One Immaculate Son of God! Exalted though the idea may seem, I believe it to be the place and mission of this movement as related to Theosophy.

LYDIA BELL, F. T. S.

The kindly spirit and sincerity shown by our contributor induce us to print her article without comment, as one through courtesy refrains from interrupting a speaker who holds the platform. But since a vein of misconception runs throughout it, as also throughout the whole of what is known as Christian Science and Faith-healing, the subject will be treated separately next month. Without any desire to be discourteous we must, in justice to the archaic Wisdom of the East, affirm that the rationale of faith-healing is but the partial and elementary apprehension of psychical science.—Ed.

VEDANTHAVARTHAKAM.

A CERTAIN great Guru or teacher was once sitting silently with his eyes half-closed in the posture called Mounamudra,¹ enjoying the sight of the eternal, omniscient, blissful, and non-dual-Brahm, when a Brahman who happened to pass that way, seeing him, piously offered him his humble services as a Sishya or earnest disciple. The teacher was pleased with the Brahman's behaviour, and bade him approach and say what he desired. The Sishya, remembering that after all *tapas*² the objects of desire only are gained, and not Moksha, and that therefore even the sages are still making *tapas*, said:—"Lord, before you blessed me I was full of

desires, but now all have left me. I want nothing but your permission to serve you."

The Guru graciously approved, and gave him his blessing in these words:—"Mayest thou become pure-minded!"

In course of time the Sishya became the Guru's most intimate and beloved disciple; and then again the teacher asked him if he desired anything. The Sishya replied:—"In the world there are some who know much, but have not the art of teaching; there are others who know how to teach; and yet others who know much and have the art of teaching, and still have no personal experience. I have seen them all, listened to them, and discussed with them, and yet have not been half so much improved by them as I was in one moment by your magic touch; therefore I cannot sufficiently admire your wonderful power."

The Guru said to himself, "This Sishya seems to be a fortunate man; he must have led a very good life in his former births, otherwise he could not have been so quickly purified. According to Krishna's criterion, being both pious and devoted, he seems to be fit for initiation." And again a third time he asked the Sishya what he desired. Then the Sishya, renouncing all lower thoughts, desired the happiness of Moksha. The Guru thought it advisable to instruct him gradually in Gnyanam (divine wisdom) before indoctrinating him in Paramarthatattvam (the nature of the most sacred truth); so he told the Sishya to listen patiently to what he was about to say, and question him on any point about which he felt a doubt, that he might receive the necessary explanations and be eased in his mind. Then, saluting himself (for there is nothing higher than Atma, which is oneself) the Guru spoke thus:—

"On earth there are four kinds of motives for action, or Karma, as it is usually and vaguely called. They are Dharma (sense of duty), Artha (love of money), Kama (desire for something), and Moksha (salvation or liberation). Actions caused by the first three motives aim at the acquisition of worldly pleasures. These are called Purushartham (that which is desired by a being); and the last is called Paramapurushartham (the best to which a being can aspire). This Moksha is of six kinds:—

1. Salokya (reaching the region of the Unknown, and ever seeing It.)
2. Samipya (approaching the Unknown).
3. Sarupya (assuming the form of the Unknown).
4. Sayujya (assimilating oneself with the Unknown).
5. Sarstithwa (attaining and enjoying the wealth and power of the Unknown). [There is only a shade of difference between 4 and 5.]
6. Videhakivalya (attaining NIRVANA without any more re-births).

For the first four of these Bhakti (devotion) is essential; for the fifth Yoga (concentration and contemplation); and for the sixth Gnyana (self-knowledge). There are no other means of attaining these six kinds of Moksha than Bhakti, Yoga, and Gnyana. In former births Narada was famous for Bhakti, Kapila for Yoga, and Sanaka for Gnyanam. All other means than these are only

1. "The posture in which silence prevails"—without thought or desire of any kind.
2. Austere prayer or contemplation performed in order to gain some desired object.

accessory. According to their respective qualifications men acquire one or other of these three; but Bhakti must be acquired before Yoga and Gnyana, and Bhakti and Yoga are the only roads to Gnyana."

Here the Sishya interrupted—"I wish to know fully how by Bhakti alone one may gain Salokya, Samipya, Sarupya, and Sayujya—the first four kinds of Moksha."

The Guru replied: "Bhakti (devotion) is of three kinds:—(1) *Bahya Bhakti*, (2) *Ananya Bhakti*, and (3) *Yekantha Bhakti*.

The first of these, *Bahya Bhakti*, is subdivided into nine classes.

Śraavanam, Kirthanam, Vishno, Smaranam, Padasevanam
Archanam, Vandanam, Dasyam, Sakhyam Athmanivedanam.

Śraavana:—listening to the Puranas, &c. *Kirthanam*:—singing hymns to God. *Smarana*:—remembering God. *Padasevana*:—mentally serving at the feet of God. *Archana*:—mental worship of God. *Vandana*:—mental prostration before God after this mental worship. *Dasya*:—incessant mental service, or incessant meditation. *Sakhya*:—foregoing all sensual pleasures and ever thinking of God only. *Athmanivedanam*:—forgetting oneself in deep contemplation of God and enjoying celestial bliss; fixing one's mind on God, and God alone.

The second, *Ananya Bhakti*, lies in the thought that there is no other thing than God. All things, movable and immovable, are God. The Universe is the body of God. Therefore the perceiving ego, the perceived all, and the *perception* are all God. Nothing appears separate from God; even if anything so suggests itself, yet one sees it as God. This line of thought is *Ananya Bhakti*.

And the third, *Yekanta Bhakti*, is as follows:—Krishna says in the Bhagavad Gita "whoever sees me in everything, sees everything in me." (*Bhagavad Gita*, VI. 30). On this authority, to believe that God, as Paramatma, pervades all things both within and without, is the cause of everything, and that from him, as waves in an ocean, sprang the world—to know that everything is God and God is in everything, and that God, the witness of the Buddhi and the senses, is like light;—and to contemplate the nature of God in this manner in one's own mind and to forget everything else—to grow strong and to immerse oneself in such meditation, is *Yekanta Bhakti*.

The first of these is essential to the second, and the second to the third. A man of *Bahya Bhakti* will discharge the duties belonging to his position and prescribed by the Shastras, and then will offer them to God. One of *Ananya Bhakti* performs the duties of his status in life without regard for the consequences and with a sense of executing and obeying the ordinance of God. And he of *Yekanta Bhakti* does the necessary duties of life, which he regards as strictly enjoined by God, lest he should disobey him; and neither desires nor is conscious of the results."

The Sishya said, "You just now described the three kinds of Bhakti. But I wish to know to what state each of these leads."

The Guru answered—"Bahya Bhakti leads to *Salokya* and also to *Samipya*; *Ananya Bhakti* to *Sarupya*; and *Yekanta Bhakti* to *Sayujya*. *Salokya* means wandering in the region of God; *Samipya*,

waiting upon God or being His door-keeper; *Sarupya*, assuming the form of God; and *Sayujya* merging in God. On the principle of:

Yadrusi bhavana yatra Siddhirbhavati tadrusi,

consequences always resemble conceptions. This is what is called *Bhakti margam* or the path of Devotion.

The Sishya asked, "Though at present nothing seems superior to Bhakti, and Bhakti seems to be the same as Mukti, yet I beg you to let me know what Yoga is."

"Yoga," answered the Guru, "is divided into four kinds: Mantra Yoga, Laya Yoga, Hata Yoga, and Raja Yoga. Of these, Laya Yoga is said, by Adinatha Siddha, to consist of a hundred and twenty-five thousand kinds (*vide* Hata Pradipika). Before considering the numberless details of this Laya Yoga, try to understand first Mantra, Hata, and Raja Yogas. *Mantra Yoga*—One-lettered, two-lettered, and six-lettered mantrams are submerged in *Ajapa-mantram*. The one lettered Pranava is the chief of all. The Vedas say—"Om Brahma." Krishna says—"Omityekaksharam Brahma" (*Bhagavad Gita*, VIII. 13). Hence the Pranava is the embodiment of Brahma. Now the Mumukshu (he who desires salvation or liberation from the wheel of *sansara*—births and deaths) has to repeat this Prana alone, and the Shastras enjoin that Yathis or ascetics must repeat it twelve thousand times every day."

But the Sishya asked "What is Pranava? How am I to repeat it? and how am I to conceive it?"

The Guru rejoined:—"Pranava is composed of the three letters—अ (A) उ (U) म (M) and one *Bindu* or Zero. This Pranava is the central idea of that identification or unification of *Jiva* and *Iswara* implied in *Ajapa-Mantram*, and explains Brahma. Sa (स) with *Visarga* (:) (as *Saha*) and ha (ह) with *Bindu* (as *ham*) which when combined are pronounced as *Soham* are called *Ajapa*. The terminal sounds of *Sa* in *So*, and the terminal sound of *ha* in *ham* together form *Pranava* (ॐ) Om. This is the most sacred *Tharakam*, and its seat is composed of the three lights of the Sun, the Moon and the Fire.

Hence there is no light without that of Pranava. Therefore Pranava itself is that one Spiritual Light known as Brahma. (*vide Bhagavad Gita*, VIII. 13)

Therefore Pranava itself is *Tharakam*. The learned understand this Pranava, first, to be composed of (a) three letters, A. U. M; and of (b) *Nada*, *Bindu* and *Kala*¹;

Second, to be the cause of Creation, Existence, and Destruction;

Third, to be possessed of three qualities—*Satwa*, *Raja* and *Tamas*²;

1. *Nada* is the one united sound of all the five *Vayus* (i. e., five kinds of air which constitute life); *Bindu* is the *Vignyanamaya Kosa* (i. e., the knowledge-sheath of human constitution); and *Kala* is the reflection of the Logos in the said *Vignyanamaya Kosa*. (*Vide Sitaramanjaneyam*, Ch. I. St. 163).

2. As to the three qualities, *Satwa*, *Raja*, and *Tamas*, see *Bhagavad Gita*, Ch. xiv. For a fuller explanation of the Pranava, *vide* February 1882 *Theosophist*, pp. 131—134.]

Fourth, to be the Trinity representing the three Mantrams respectively of the Trinity;

Fifth, to be the origin of Creation, Existence, and Destruction;

Sixth, to be the *Sthula* (gross), *Sukshma* (astral) and *Karana* (causal) bodies;

Seventh, to be *Virata* (the Universe), *Sutratma* (the force or spirit of the Universe), and *Antaryami* (the perceiving essence);

Eighth, to be the three kinds of Sakti (Force)—Lakshmi, Parvati, and Saraswati—the wives of the Hindu male Trinity.

These are the nine characteristics of Pranava. Understanding this nature of Pranava, uttering the same with *Anahataswaram* (the self-audible voice) with the intention of making *Japam* (repeating the sacred letter or word some times, or contemplating), and then lessening the quantity and number of exhalations and inhalations, always remembering the Pranava in the mind, and realizing one combined mass of light as resulting from the mixture of the three different lights, (*i. e.*, Sun, Moon and Fire) implied in Pranava—to practise naturally this sort of Yoga every day is *Mantra Yoga*. This is very prevalent in the world.

To conquer breath is *Hata Yog*. The breath may be subdued either by *Ashtangams* or by pure *Kumbhakam*. The latter mode passively achieved is helpful to *Raj Yog*, which will be explained further on. In the beginning let us deal with the first mode of practising *Hata Yog* by means of *Ashtangams*. These are:—

(a) *Yama*, (b) *Niyama*, (c) *Asana*, (d) *Pranayama*, (e) *Pratyahara*, (f) *Dhyana*, (g) *Dharana* and (h) *Samadhi*.

These are explained as follows:—

Yama=Being harmless; ceasing to gratify the external passions; and giving up all low and grovelling desires.

Niyama=Putting aside all family delight; seeking a lonely and unmolested place either in a monastery or a cave; not entertaining any other topic of conversation; giving up shaving and oil-baths, and loving to practise *Yoga*.

Asana=Taking one's seat on a piece of cloth, or deer-skin or a mat woven with *Kusa* (the sacred grass); practising the sixty-four kinds of postures¹; and then sitting in the special posture of *Siddhasana*.

Pranayama=Inhaling breath through the left nostril (called *Chanpra Nadi*, *i. e.*, *Ida Nadi*) and preserving or storing it up for twice the length of time occupied in inhaling, and then exhaling it through the right nostril (called *Surya Nadi*², *i. e.*, *Pingala Nadi*); and again beginning the process with the right nostril and ending it with the left, carefully observing the time of holding the breath; and all the while thinking of *Prana*. Alternately repeating this process is called *Pranayama*.

1. For a full and detailed explanation of these several postures, vide *Sitaramanjaneyam*, Ch. I, St. 84, and the commentaries thereon by Sri Palparthi Nageswarastry. And as to what postures really mean and how they are managed and what are the fruits thereof refer to *Patanjali's Yoga Philosophy*, Book II, Aphs. 46—48.

2. "*Ida*" and "*Pingala*" *Nadis* are the left and right sympathetic cords respectively. But Pandit Rama Prasad Kasyapa identifies them with the left and the right bronchi respectively (vide *Theosophist* of March 1888: "The Anatomy of the Tantras," pp. 370—71).

Pratyahara=Rejecting things possessing any of the six kinds of tastes—sour, bitter, saline, &c., and taking only rice, milk, sugar and ghee in the following proportions:—for every two parts of rice, one part of milk, sugar, and ghee, and one part of water.

By practising *Pranayama* under this restriction, the *vayu* or breath will be controlled and purified, and then the ghee, milk, and water may be given up.

Dhyana=Always contemplating severally the six *Tatvas*:—Pritvi (earth), Apah (water), Tejas (fire), Vayu (wind), Akas (air or sublime ether), and Atma (Spirit)—representing respectively Ganesa, Brahma, Vishnu, Rudra, Maheswara, and Sadasiva; each of these again severally having their seats in the following six centres of energy or *chakrams*:—

Muladhara (the sacral plexus), *Swadhishtana* (prostatic plexus of the modern anatomists), *Manipuraka* (epigastric plexus), *Anahata* (cardiac plexus), *Visuddha* (either the laryngeal or pharyngeal plexus) and *Agneya* (cavernous plexus), (*vide* March 1888 *Theosophist*, p. 372); and also contemplating the region of Fire or *Agnimandala* situated in *Manipuraka*, the region of Sun or *Suryamandala* in *Anahatam*; and the region of the Moon or *Chandramandala* in *Agneya*.

Dharana=Living in the sphere called *Agneya (chakram)*, after conquering breath or *Vayu* by the abovementioned six kinds of *angams* or methods, (a) to (f); leading *Apana Vayu* which occupies *Muladharam*, straight upwards through the middle road called *Sushumna* (the "spinal cord" or, according to Professor Cowell, the "coronal artery," *vide* March 1888 *Theosophist*, pp. 370—371) without touching on either side the *Ida* and *Pingala* roads (the left and right sympathetic cords respectively), and thus crossing the boundary of *Muladharam* and reaching *Swadhishtanam*. Again carrying it on, after a moment from there to *Manipuraka*, whence, taking it on, accompanied by *Samanavayu* which is there, to *Anahata*; and guiding them on, with *Pranavayu* in *Anahata*, to *Visuddha*; and again ushering them on with *Udana* that is there, and sending for and meeting *Vyana* on the way, and reaching *Agneya* with all the five *Vayus*¹ *en masse*; and permanently, staying there, as in the broad sunlight of mid-day as steadily as the lamp unexposed to the wind.

Samadhi=When one is practising *Dharana*, he is said to be in *Samadhi*².

The *Samadhi* itself may be said to be *Raja Yog*.

B. P. NARASIMMAH, F. T. S.

(To be continued.)

1. For the five *Vayus* see the translator's *Atma Bodh* on *Panchikaranam*.
2. For a further explanation of these *Ashtangams* or eight stages of *Yoga*, see the Introduction to *Patanjali's Yoga Philosophy*, p. xxxiv. Mr. Tookaram Talya's second edition, 1885.]

KARMA AND REINCARNATION.

TO one who has accepted the above doctrine and has satisfied himself by strict investigation of the condition of humanity on this planet that it is the only solution of the situation, the attitude of the Western mind in regard to these doctrines is curious. The number of writers who, utterly ignorant of the subject, have rushed into print in the pages of the spiritualistic organ *Light*, and have aired their ignorance with that sublime dogmatism which invariably characterizes the ignoramus, strikes the reader acquainted with the Eastern philosophy with astonishment. From the perusal of the letters of the various correspondents one gathers that even the most enlightened of the contributors does not feel quite sure of his position. The readers of *Light* are not readers of *The Theosophist*, or they would hardly be left in such ignorance on such an important subject. Here is an extract from the letter of one of the correspondents of *Light*, Mr. G. D. Haughton. After objecting to explanations on re-birth offered by other writers in consequence of certain questions that he had propounded, he asks a further question, "By what means is the re-birth to be effected, and how can the stranger ensure that he shall be re-born from the exact woman whom he desires to be his parent?" Now had this writer studied the subject as laid down by various authorities, he need not have asked for this information, for he would have learned that each re-incarnated individual enters a body suited to his individuality, in fact is irresistibly attracted to it. Instead of this the writer answers his own question as follows: "My own solution is, that it is a wild conception altogether, and that the theory more irreticvably collapses, the more you consider it." It would appear from the results at which he has arrived that he has bestowed but little consideration on the matter. It is lamentable to see men anxious for knowledge deliberately throwing aside all aids to their enlightenment. The non-reincarnationists set down everything to heredity, but their arguments seem very weak, and are well met by one who signs himself "1st M. B. (Lond.)," but unfortunately there is the usual confusion of terms, such as soul for individuality; and then again soul and spirit are confounded—the distinction of the soul being of grosser matter, and not everlasting like spirit is overlooked; the Master has spoken of "The ocean of matter which includes the soul."

Some of the writers in *Light* express themselves on the subject of reincarnation fairly well indeed, so well that the editor has put a stop to the discussion, for a spiritualistic organ could not well admit articles subversive of the preconceived opinions of many of the supporters; and thus is the light excluded, because some bigots object to have their pet theories depicted, and the ground cut from under their feet by the disturbance of their beliefs. Rather would they remain in that fool's paradise which they have created for themselves, than allow any disturbing element to be introduced. All this is very sad, for we find on perusing the papers, that the reincarnationists were just getting into full swing and were certainly having the best of the argument when the columns of a

paper (which professes to shed light on these important matters) were closed to them. That spiritualists should vigorously resist the doctrines of Karma and Re-incarnation is not to be wondered at if we consider in what their belief consists; that a life of some seventy years of more or less virtue passed on this planet entitles them, after some purgation in their first heaven, to an eternity of bliss in higher heavens, without the drawback of a return to earth. Now nothing can be pleasanter to the average mind than a fate of this kind, and before giving up such a comforting doctrine the spiritualist makes a fight for his belief or wilfully shuts his eyes to the facts that surround him on every side controverting this mistaken idea. If we assume for a moment that it is heredity that causes one man to suffer great misfortunes in this life through no fault of his own, and another to pass through life the spoilt child of fortune, how when they pass to "Summer Land" are they to be recompensed? One has had a rough time of it for his seventy years, whereas the other has been brought up in the lap of luxury and has never experienced a care. Surely they are not both equally entitled to all the enjoyments and blessings of the Summer Land. The unlucky one may have some title to this happiness, but what about the man who has never learned by hardship the right to enjoyment? Surely there is something wrong in the explanation of a state of inequality by heredity; this latter itself requires explanation, and this the law of Karma alone can give. So the common-sense view of the question of the whole matter is summed up in the line "as you sow so you reap." But to the spiritualistic mind this is far too common-place a solution of the difficulty, and he infers that his emotional piety is a sure passport to heaven; and as for the unlucky man who suffered so much on this planet, it is all his own fault, for he chose his parents, argues the spiritualist. This may be a light and easy way of disposing of the question, but stern facts stare us in the face, and no man who really faces the difficulty will be satisfied with this airy explanation; no, he must sternly brace his mental faculties to meet it and by persistent inquiry seek its solution. The man who lets everything slide because he is indifferent as to what may become of him in a future state, may readily accept the spiritualistic dogma, but he who is determined to probe everything connected with man's future to its very foundation, can never rest contented until he has searched for every hidden source of information and brought to light its secrets. Such being the position, it is not surprising that we have on the one side spiritualistic organs perfectly happy in a state of ignorance and willing to remain so, refusing to be disturbed by those who pretend to be better informed, whilst these latter care not to accept flowery statements which are difficult of proof, and opposed to their better judgment and their common sense of justice. It is the province of ignorance to laugh at ideas that it cannot grasp; hence one feels no surprise when it is found that the opponents of reincarnation resort to the weapons of ridicule, but the philosophic mind is not disturbed by such a procedure: and calmly holds the even tenor of its way, content if by any possibility it can succeed in grasping a truth. There is yet another class of men which is daily adding converts to its ranks—the Agnostic.

The attitude assumed by these is not to be commended, for if all are to assume that ignorance is preferable to knowledge, then indeed would the world stand still and evolution be a thing of the past. The Agnostic seems to declare that because he does not know a thing he of necessity must remain in ignorance of it, which is surely a confession of sloth or of cowardice, or else imports that he is so bound in material chains that his mind is unable to distinguish where it can acquire knowledge and where there are bounds to its acquisition. Because he cannot grasp the idea of a first cause, he denies everything connected with the facts that lead up to the perception of a first cause. Without striving, how can he expect to attain to knowledge, since without exercising his intuition the power must remain dormant? And yet he is content to rest idly on his oars, and float along on the current of ignorance. If the Agnostic would only realise the situation and make use of the gifts nature has bestowed upon him, he might find that he possessed powers that would by their exercise dissipate many of his preconceived ideas. To be open to conviction is an attitude that he might well assume, and there is greater hope for him than for the bigoted Spiritualist, who is so happy in the possession of his "Summer Land." The former has no such happy hunting ground; indeed to most minds his belief seems a sad one, leading to nothingness, and nowhere; yet should he give his spiritual nature fair play, he might be induced to believe in the Law of Karma and Reincarnation. These are the sheet-anchors of the Theosophist; without them his belief would be but a barren one, for all his endeavours are calculated to give him a better position in his next birth—not necessarily a better worldly position, but better spiritually. Let the Agnostic ponder how much he loses by closing his interior senses to spiritual truths, and consider that it is only by giving them fair play that his spiritual perceptions can be awakened. Not to strive, not to fight against his lower nature, is to deliver himself bound hand and foot into the prison of materiality—a grievous place, to escape from which will cost him many a pang.

Surely it were worth an effort to a man to deliver himself from such a state of bondage. The position is hard to realise until he has made the effort and obtained certain results; then will he acknowledge to himself the dangerous abyss from which he has escaped. Then no longer will he be enchained by sloth, but with awakened faculties will pursue his inquiries into the unknown, and rejoice as discovery of hidden things brings to light that which he in his former state of agnosticism declared to be unknowable. No man can tell the possibilities in store for his awakened soul until he bursts the barriers of materialism. What was obscure in his former state, now becomes clear as daylight to his awakened senses. The engineer, provided he has sufficient funds, does not recognise the meaning of the word impossible in engineering undertakings; how much more should the man of awakened soul set no bounds to what he may accomplish by his will and aspiration!

JOSEPHUS, F. T. S.

STANZAS FROM THE LOWEDA SANGRAHALAYA.¹

AFTER a long course of evolution, and after terrible struggles, a being acquires the human form, and then only can the miseries of transmigration² be surmounted; why then should we waste our time, neglecting to strive for the attainment of NIRVANA?

As a man whose hair is on fire hastens to extinguish the flame, so should we hasten to do good actions; for there is no other way to escape from the miseries of transmigration.

Think not that this miserable body is permanent; its duration is but as that of the lightning-flash: forget it therefore, and strive unhesitatingly and courageously to perform none but good actions.

Wherever we may be, there is no safety from death; let us then do meritorious actions, assuming that to-day, even to-day, it will come upon us.

Look with the same eye upon your own work and that of another, and extend your love to all living beings; for unless you can do this, how can you ever escape from the miseries of transmigration and attain the happiness of NIRVANA?

When a sin is committed it may be sweet as honey; but the misery which follows in its train is cruel as fire. It is better to die in righteousness than to live in unrighteousness.

The tears shed by one man for the death of his mother, in all his various births taken together, would be as the waters of the sea; why then will ye crave for rebirth into earthly life?

Life is like a drop of dew upon a blade of grass, and sensual pleasures do but increase attachment; therefore retire to the ascetic life as early as possible.

Those who, through ignorance of merit and demerit, eagerly feed upon flesh, desiring its taste, shall not escape the sufferings of hell; therefore forsake that desire from to-day.

As a result of your good deeds in a former birth you now find yourself surrounded by company, united in love without a thought of separation; yet soon at the end of your life you must leave your friends behind you: only your good actions will be your company then.

When your neighbour's house is robbed, you watch your own all the more carefully; why then, when you see death daily carrying away others, do you live as though he could never come to you?

Behold how these men, themselves ever trembling in the jaws of death, yet fear not to destroy the life of other creatures!

Just as when a house is on fire only the goods that are thrown out are afterwards of use to the owner, so only the goods that you give away in charity will be of permanent use to you.

1. A Buddhist religious book written in Elu (the ancient language of Ceylon), and just being translated into English by the brother whose name appears at the foot of the stanzas.

2. Should not this be rendered "re-incarnation"?—Ed.

Love meditation, and give good wishes to all, for their good health, their success and prosperity, their deliverance from the miseries of transmigration and their attainment of NIRVANA; our LORD BUDDHA hath declared that such good will is truly meritorious.

O. A. A. JAYASEKARA, F. T. S.

CONVERSATION BETWEEN A THEOSOPHIST AND AN ENQUIRER.

ENQUIRER.—What is the Wisdom-religion?

THEOSOPHIST.—It is the source or parent of all the religions of the world, the most important of which are Hinduism, Christianity, Mohammedanism and Zoroastrianism. Hinduism embraces the sects of Dwaita, Adwaita, Vishistadwaita, Buddhism and Jainism. Each of these again has its branches and sub-branches. The Wisdom-religion inculcates the following principal doctrines:

- I. The primary causeless Cause, the eternal existence of universal or supreme Spirit or soul: Parabrahma, or Paramapurusha: God.
- II. Prakriti or the rootless material root, or the principle which under the incubation of spirit or Purusha manifests the phenomenal universe under infinite variations and manifestations.
- III. The individual soul or scintilla of the universal spirit.
- IV. The eternal law of Karma.
- V. The eternal law of individual incarnations of various grades, or the eternal wheel of births and rebirths of man, &c.
- VI. The law of Evolution, or what is popularly known as creation.
- VII. Involution or Pralaya or physical disturbances, such as periodical upheavals, deluges, &c.
- VIII. Time or eternity.
- IX. Nature.

ENQUIRER.—Who are the representatives of the Wisdom-religion, as well as of the others you have just now mentioned?

THEOSOPHIST.—The Theosophical Society as such is the representative of the Wisdom-religion. Its founders are Buddhists or Boudhas, and believe that Buddhism contains almost all the important doctrines of the Wisdom-religion. Buddhism was founded by Lord Gautama Buddha, the ninth incarnation of Vishnu, about two thousand five hundred years ago. The chief point of difference betwixt the Wisdom-religion and other Hindu religions is that the former inculcates that the scintilla of the human monad in its progress towards final emancipation from matter reunites with the universal spirit, but always preserves its own distinct individuality, and is able to assume, whenever necessary, fresh incarnations for the good of humanity, at the impulse of the supreme will. I must here take care to mention that two Hindu sects, the Dwaita and Vishistadwaita, do not believe in the possibility of the conjunction

of the scintilla with the supreme spirit: it is Adwaitism alone which teaches a complete reunion with the primal source where the individuality cannot be preserved.

The great representative of Dwaita was Sri Madhavacharya, said to have been born in the Kreta Yuga. His line of teaching has been preserved in several monasteries of the Madras Presidency, the chief of which is that of Oodepey on the Malabar Coast.

The founder of Adwaitism was Sri Sankaracharya, whose birth-place was Malabar, where he incarnated fifty years after the exit of Lord Buddha from the stage of this world. It is much contested whether he was a Sivite or Vishnavite. Its chief stronghold is the monastery of Sringeri. Besides this there are some few in other parts of India, notably in Bangalore and Kombaconum.

The Vishistadwaita doctrine owed its origin to Sri Ramanujacharya, who was an incarnation of Ananta or Sesha. Its principal seat is Sreperambudor, the birth-place of its founder, at a little distance from Madras. Seventy-four priests were appointed by Sri Ramanujacharya to propagate his faith. His *mathams* (sanctuaries) are scattered all over India.

Buddhism, as I have stated above, was the offspring of Lord Gautama Buddha, who was born at Kapilavastu at the foot of the Himalayas.

Jainism was founded by Jena Muni, who was a great Mahatma, or one of the Vedic Rishis held in great reverence by all the Hindus.

Of Jesus Christ, the reputed founder of Christianity, there is nothing definitely known yet. It is a disputed question among learned Europeans at present whether he was a historical or a mythical personage.

Mahommedanism and Zoroastrianism bear the names of the respective founders who were doubtless real persons. They were brought to light in Arabia and Bactria. Both these prophets were far in advance of the times they lived in, and did much for the advancement of humanity.

Now I think I have mentioned the representatives of the principal faiths which I started with.

ENQUIRER.—Pray explain to me what is meant by Dwaita.

THEOSOPHIST.—The word itself means duality. Cosmos is one, *one* under infinite variations and manifestations, the chief of which is Trinity arising from Unity. Unity is Parabrahma, conscious and unconscious, which is called *Sagoona* and *Nirgoona* Brahman. From the various standpoints from which philosophers have viewed the matter, there have been different ideas about Unity, Duality, and Trinity. Hence the large number of sects and religions. The Dwaita system insists upon a total separation of the human monad and the universal spirit. Parabrahman is a homogeneous spirit at first; it then becomes heterogeneous as a precursor of evolution. The former had two distinct states—the conscious and the unconscious. The same is also equally true of the heterogeneous stage, but with the exception that it is first conscious and then unconscious—a state of things which is reversed in

the case of the other spirit. From this it must not be understood that there is a distinct individuality for the two kinds of spirit. In fact they run into one another. They are merely two stages of that power which we call Parabrahma, Eternal Law, or God. When evolution sets in Prakriti is separated from Purusha, and becomes an individualized power under the incubation of the universal spirit. Prakriti itself is composed partly of atoms of matter, and partly of an infinity of human monads, beginning to assume distinct individualities at the time of evolution. Dwaitism teaches about the following five fundamental distinctions called *Pancha Bhedas* (पंचभेदा) as existing in the cosmos:—

1. That *Jeewa* and *Eshwara* are ever distinct.
2. That one *Jeewa* is ever distinct from another *Jeewa*.
3. That *Jeewa* and *Jada* are ever distinct.
4. That each individuality of *Jada* is ever distinct.
5. That *Jada* and *Eshwara* are ever distinct.

These are constant differences, which are to be minimized by the exertions of the indwelling *Jeewa* at the instigation of the indwelling spirit or *Eshwara*. Human monads are classified under three heads:—

(a). *Nitya Sumsari*, or monads eternally veiled by changeable matter.

(b). *Nitya Naraki*, or monads eternally living in external regions.

(c). *Mukti Yuga*, or monads finally emancipated from matter. The forms of *Jeewa* are always progressive. They commence with birds, and arrive at the state of animals, irrational and rational, with a prospect of future higher developments.

P. IYALOO NAIDU, F. T. S.

(To be continued.)

NATURE'S FINER FORCES.

The Soul; Yoga.

THE object in view in this article is to mark the stages along the road of mental matter to its final absorption in the soul. In my last article I brought the mind to the state of *samprajnata samadhi*. It is in this state that the mind acquires the power of discovering new truths and seeing new combinations of things existent. As this state has been attained in the long cycles of bygone ages, man has acquired a knowledge of science to its present stage of development, and the attainment of this quantum of knowledge has been the means (in the manner traced in my last essay on the subject) of the raising of our minds to their present pitch of perfection, when we have learned to say that these great powers are *native* to the human mind. As I have shown, these powers have become native to the mind only after long submission of the mind to the influence of the soul.

By the constant exercise of this *samadhi*, the mind learns to incline towards those cosmic influences that are in their very nature antagonistic to those bad powers of our constitution which check our progress. These powers tend naturally to die out. The ultimate goal of this march is that state of the mind when its manifestations become entirely potential. The soul, if she pleases, might propel them by her inherent power into the domain of the actual, but they lose all power to draw the soul after them.

When this state is reached, or when it is about to be reached, certain powers begin to show themselves in the mind, which in the present cycle are by no means common. This state is technically called *para vairagya*, or the Higher apathy.

The word *vairagya* is usually rendered into English as *apathy*, and is looked upon by modern thinkers with disfavour. This I believe is partly owing to a misconception of the meaning of the word. It is generally understood, I believe, that misanthropy is the only indication or, perhaps, the highest perfection of this mental state. Nothing can be further from the intention of those sages, who put *vairagya* down as the highest means of the attainment of bliss. *Vairagya* or *apathy* is defined by Vyasa in his commentary of the Aphorisms of Yoga as 'the final state of perfected knowledge.' It is that state in which the mind, coming to know the real nature of things, would no longer be deluded into false pleasure by the manifestation of *avidya*. When this upward inclination becomes confirmed, when this habit of soaring towards the divine becomes second nature, the name of *paravairagya* is given to the complementary mental state.

This state is reached in many ways, and the road is marked by many clearly defined stages. One way is the practice of *samprajnata samadhi*. By the constant practice of this *samadhi*, to which the mind runs of itself when once it tastes the bliss of the fourth stage of that state, the mind is habituated to a state of faith in the efficacy of the pursuit. This faith is nothing more than a state of mental lucidity, in which the yet unknown truths of nature begin to throw their shadow before. The mind begins, as it were, to *feel* truth in any and every place, and, drawn by the taste of bliss (Ananda), sets to work out with greater and greater zeal the process of its evolution. This faith, I may remark, is called by Patanjali *Sraddha*; and the consequent zeal, of which I have spoken, he names *Virya*.

Confirmed in this zeal and working on, the manifestation of memory comes in naturally.¹ This is a state of high evolution. Every truth comes to be present before the mind's eye, at the slightest thought, and the four stages of *samadhi* make their appearance again and again, till the mind becomes very nearly a mirror of *nature*.

This corresponds to the state of *paravairagya*, which might, in the second place, be also attained by the contemplation of the High Prototype of the soul. This is the *Iswara* of Patanjali, the macro-cosmic soul, which remains for ever in that entity's state of pristine

(1.) I may refer the reader to my analysis of 'Memory' (see *Theosophist*.)

purity. It is this Iswara, of which, in my last article, I have spoken as the self-conscious universe.

This Iswara, as I conceive Him, is only a macrocosmic centre, similar in nature to, though higher in function than, the sun.

As the sun with his ocean of Pràna is the prototype of our life-principle—the prànamaya kosha—so Iswara is the great prototype of our souls. What is the sixth principle if not only a phase of the existence of this great being prolonged as a separate phase into the lower principles, yet destined again to merge into its own true self? Just as I have shown that the principle of life lives in the sun after our terrestrial death, to recur again and again into actual life, so in a similar way does the soul live in the Iswara. We may, if we please, look upon this entity as being the *group* of all the liberated souls, but we must at the same time remember that the unliberated souls, too, are his undeveloped reflections, destined in the long run to attain their original state. It is therefore necessary to assume the independent existence of Iswara, and in Iswara of other souls.

This macrocosmic psychic centre, this Iswara, this ideal of the sixth principle in man, is the great reservoir of every *actual* force in the universe. He is the true type of the perfection of human soul. The incidents of mental and physical existence, which, however perfect in themselves, are to His more comprehensive nature mere imperfections, find no place in Him. There is for Him no *misery*—the five comprehensive miseries of Patanjali are enumerated above—for misery can arise only in the retrograde process of the first awakenings of the mind, being only caused by sensation, and the human sixth principle not yet gaining in process of time sufficient strength to draw the mind towards itself, and out of the domain of the senses; to make it, that is to say, what its prototype originally is, the rod of dominion, and not, as sensation has made it, the instrument of slavery.

By this contemplation of the sixth principle of the Universe, a sympathy is naturally established between it and the human soul. That sympathy is only necessary for the Universal Tatwic Law to work with greater effect. The human soul begins to be cleansed of the dust of the world, and in its turn affects the mind in a similar way, and therein the Yogi becomes conscious of this influence by the slackening of the fetters forged by Prakriti, and a daily, hourly strengthening of heavenward aspirations.

The human soul then begins to become a centre of power for its own little universe, just as Iswara is the centre of power in His universe. The microcosm then becomes a *perfect* little picture of the macrocosm. When perfection is attained, all the mental and physiological *tatwas* of the microcosm and, to a certain extent, of the surrounding world, becomes the slaves of the soul. Whithersoever it may incline, the *tatwas* are at its nod. He may will, and the atmospheric *vayu-tatwa*, with any amount of strength he pleases or is capable of centring, will set in motion any piece of furniture, within the reach of his will. He may will, and at the instant, the *apas-tatwa* will slake your thirst, cure your fever, or, in fact, wash off the germs of any disease that he likes. He may

will, and, in fine, any and every *tatwa* on either of the lower planes will do its work for him. These high powers do not wait to come in all of a sudden, but show themselves gradually and, of course, according to special aptitudes in special forms.

But a description of these powers is not my present business. My only purpose so far is to show in what way, according to the universal law of nature, the human soul, by contemplation of the macrocosmic sixth principle, becomes the means for the mind of attaining the state called *paravairagya*. The laws of the working of these high powers may make the subject of some future attempt.

Besides these two, the author of the Aphorisms of Yoga enumerates five more ways in which the minds of those who are already, by the power of previous karma, inclined towards the divine, are seen to work out their way to the state under discussion.

The first way is the habituating of the mind to the manifestations of pleasure, sympathy, elation, and pity toward the comfortable, the miserable, the virtuous and the vicious respectively. Every good man will tell us that manifestation of joy at the comforts of another is a high virtue. Why? What harm is there in jealousy? I think that no other science except the philosophy of the *tatwas* explains with any amount of satisfaction the reason why of such questions.

We have seen that in a state of enjoyment, comfort, pleasure, satisfaction, and the like, the *prithvi* or the *apas-tatwa* prevails in the *prana*, and the *mind*. It is evident that if we put our minds in the same, we induce either of the two *tatwas* in our life and mental principles. What will be the result? A process of purification will set in. Both the principles will begin to be cleansed of any trace of defect which the excess of any the remaining *tatwas* may have given to our constitution.

All those physiological or mental causes which induce inattention in the mind are removed.

Bodily distempers take their leave, for they are the result of the disturbance of the balance of the physiological *tatwas*, and comfort, pleasure, and enjoyment are foreign to these. The one induces the other. As the balance of the *tatwa* brings comfort and enjoyment of life, so the sense of comfort and enjoyment, which colours our *prana* and mind, when we put ourselves in sympathy with the comfortable, restores the balance of our *tatwas*.

And when the balance of the *tatwas* is restored what remains? Disinclination to work, doubt, laziness, and other feelings of that kind can no longer stand, and the only result is the restoration of the mind to perfect calmness. As says Vyasa in his commentary, the *white law* makes its appearance in the mind. Such and in a similar way is the result of the manifestation of the other qualities. But for such a result to be achieved, there must be long and powerful application.

The next method is Pranayama—deep expiration and inspiration. This too conduces to the same end, and in the same way. The drawing of deep breaths in and out has, to some extent, the same effect as running and other hard exercise. The heat that is produced

burns down certain elements of disease, which it is desirable should be burnt. But the practice in its effects differs for the better from hard exercise. In hard exercise, the *susumna* begins to play, and that is not good for physiological health. *Pranayama* however, if properly performed, is only beneficial from a physiological and from a mental point of view. The first effect that is produced in *pranayama* is the general prevalence of the *prithwi tatwa*. It is unnecessary to remind the reader that the *apas tatwa* carries the breath lowest down, and that the *prithwi* is the next. In our attempt to draw deeper breaths than usual the *prithwi tatwa* cannot but be induced, and the general prevalence of this *tatwa*, with the consequent golden tinge of the circle of light round our heads, can never fail to cause fixity of purpose and strength of attention. The *apas tatwa* next comes in. This is the silvery hue of innocence which encircles the head of a saint and marks the attainment of the state of *paravairagya*. The next is the attainment of the twofold lucidity—the sensuous and the cardiac. The sensuous lucidity is the power of the senses to perceive the changes of PRANA. The previously trained attention, according to special aptitudes, is centred on any one of the five senses, or more. If centred in the eyes, one can see the atmospheric and physiological colours of prana. I can affirm this by personal experience. I can see the various colours of the seasons. I can see rain coming, an hour, two hours, and sometimes even two days before an actual shower. Bright sheets of the *green* washed into coolness and purity by the *white* make their appearance anywhere about me—in the room, in the heavens, on a table before me, or the wall in front. When this happens, I am sure that rain is in the air, and to come down shortly. If the green is streaked with red, it takes some time to come, but it is surely preparing.

These remarks will be enough for colour. The power can be made to show itself by a sustained attempt to look into space, or anything else, as the moon, a star, a jewel, and so on. The remaining four senses too attain similar powers, and sounds, smells, tastes, touches, which ordinary humanity cannot perceive, begin to be perceived by the Yogi.

The cardiac lucidity is the power of the mind to feel and also that of the senses to *perceive* thoughts. In my first article on the Finer Forces of Nature, I have given a chart of the head, specifying the places and giving the colours of the various kinds of mental manifestations. Those colours are seen by any one who has or acquires the power, and they constitute the surest look to read the thought of any man in. By sustained practice one will recognize the finest shades.

One can also *feel* these thoughts. The modifications of thought moving along the universal *tatwic* wires affect any and every man. They impart each a distinct impulse to the *pranamaya kosha*, and thus a distinguishable impulse to the throbs of the brain and the more easily perceivable throbs of the heart. A man who studies these throbs of the heart sits with his attention centred into the heart (while it is, of course, open to every influence) and learns to feel every influence there. The effect upon the heart of the mental

modifications of other people, is a fact which, so far as quality is concerned, may be verified by the commonest experience.

This sensuous or cardiac lucidity, as the case may be, once attained, kills scepticism, and in the end conduces to the state of *paravairagya*.

In the next place, says Patanjali, one may rely upon the knowledge obtainable through dreams and sleep. But this will do for the present.

RAMA PRASAD.

THE SPIRITUALISTS.

SPIRITUALISM, of the Allan Cardec school at least, is very far from moribund in Europe. If proof of this were wanted it is afforded by a pamphlet just received, which contains an able address delivered by the Vice-President of the International Federation of "Spiritistes"—M. Jean Hoffman—at the first Annual Convention of that body, held at Barcelona, Spain, on the 9th of September last. The address affords matter for reflection to those whose notions about spiritualism were formed some years ago. There is a good deal of philanthropy in it, some philosophy, and not a little sound sense; but the inanities about "Summer Land" and "loved ones," which used to form the staple of spiritualistic exhortations, are conspicuously absent; while in their stead we have an admonition not to place any confidence in the sayings of the "spirits" if they are not in accord with reason and common sense. To the address is subjoined a statement of the principles of the Federation—a platform which contains many "planks" to which no one above the grade of a bigot, be he Jew, Turk, Infidel, Christian or Theosophist, could object, as those planks are made out of the moral sentiments which are common to all human beings. We wish the Federation good luck, and success in its battle with evil. We may not agree with its metaphysics, but we are at one with it in our love for humanity, and in our desire to lead men towards a higher life than the material. The pamphlet is an appendix of "LUX," a spiritualistic organ published in Italy.

THE AMERICAN HEAD-QUARTERS.

UPON reaching No. 115, Nassau street, and ascending by elevator to the fourth floor, the visitor will find himself confronting two doors numbered 45 and 46. The latter is *The Path* office; the former is the new reception-room, which may be entered from the landing, but is usually entered through the office.

No. 45 is oblong, running east and west. Once inside, the visitor observes that there is one window at the east end, overlooking Nassau street, and having its lower part defended by a piece of yellow silk, which acts as a screen; that the wooden floors are painted dark and half covered with rugs; that the locked door at

the west end, opening upon the lobby, is protected inside by a plain, thin curtain of Indian straw; that the door in the middle of the north side is hidden by a many-colored piece of tapestry, and that the door opposite to this allows of a small recess, in which, reposing upon an orientally-draped shelf, is a gilded statue of Buddha, seated cross-legged amid a bed of lotus leaves and engaged in characteristic contemplation. On each side of this statue, above which is the sacred word "Ohm," is a small vase holding slender reeds, which may be ignited in order to create incense, though practically this is never done.

The walls are pearl-colored. Upon the north side stands an oblong table holding Theosophical pamphlets published in various parts of the world. There is also a large and handsome album, containing portraits of members.

One of the most remarkable objects is a handsome irregular crystal about three inches long, two broad and two thick. One surface is highly polished, and permits every corner and cranny of the interior to be investigated.

It is said that he who looks long and intently through the polished surface will see strange things.

Several water colors, done by Mr. William Q. Judge, adorn the walls. One of the drawings shows the Theosophical head-quarters and Colonel Olcott's dwelling place at Adyar, India. Another reveals an Indian temple. On the north wall, east of the table, hangs a painting which purports to be a fac-simile, on a smaller scale, of an Egyptian painting, copied by Mr. Judge, who is at once editor of *The Path* and President of the Aryan Branch in this city....

In another part of the room is a large photograph of the members who attended the last General Convention of Theosophists at Adyar, last December. Colonel Olcott occupies a central place, and the entire Convention, with their Eastern features and dress, constitute a picturesque and curious ensemble. A few other pictures, symbolic in character and antique in their indications, are also found.

Above the window already mentioned is printed the creed of theosophy, "There is no religion higher than truth;" and in company with this appear the singular and significant seal of the Society and the date of organization, 1875. A very curious feature is the manner in which the north and south walls are decorated, or rather furnished, just below the cornice. Twenty-one square shields are ranged side by side, and on these are printed the names given to the American branch societies established in the localities which the shields respectively represent.

Altogether, the room, with its requirements, is one of the curiosities of New York. When you enter it you metaphorically lift the veil of Isis.—[*New York Morning Journal*.]

"L'INITIATION."

WE have received the first number of a new French magazine called "L'Initiation," published monthly at Paris, and edited by a prominent member of the new French Branch, the Hermes, who writes under the nom de plume of "Papus," a name well and honorably known to French students of occultism. The number before us contains articles on "Initiation," Free-Masonry, Physiognomy, Sociology and Applied Physiology, besides the beginnings of two serial stories, and some poetry, &c., mostly by members of the Branch, many of whom have a national reputation as writers. One very hopeful feature about our French Brothers is that they confess themselves *students* of occult science, and do not set themselves up as dogmatists and teachers; and these articles, written by our members, may be regarded as a proof that they are studying with patience and intelligence. The sources from which they draw their inspiration are not always those which Theosophists consider of most value, but Theosophy has many sides, and each of these has a special attraction for some minds. *L'Initiation* does not profess to occupy itself exclusively with Theosophy proper; indeed, in the sub-title of the magazine Theosophy occupies a second place, as it runs: "Hypnotisme, Theosophie, Franc-Maçonnerie, Sciences Occultes"; and the engraving on the cover is an original and ingenious composition, evidently intended to typify all these various subjects in combination. It would hardly be fair, therefore, to institute any comparison between this new magazine and *Le Lotus*, as the latter is exclusively devoted to Theosophy as it is more generally understood, namely, as a system of religio-philosophy originally coming from the East, and still drawing its chief inspiration from the same quarter. We hope that *L'Initiation* will be a success, and we only wish that other Branches would follow the example of our Brothers of the Hermes.

L'Initiation is published every month at 58 rue St-Andres-des-arts, Paris. Price one franc. Annual subscription, 10 francs.

Reviews.

GRAMMAR OF PALMISTRY, BY KATHERINE ST. HILL.

THIS little book fully deserves its title, and fulfils the promise made by its author in the preface that she will not waste the student's time by dilating on the claims of palmistry to be considered a science, but will place before him, in the clearest and simplest manner, the rules laid down by the best modern writers on the subject.

Part I deals with the shape of the hands and fingers generally. Parts II and III with the lines and smaller signs. Part IV with signs of illness. Part V gives clear directions for reading the hands. Part VI gives six careful drawings of "specimen hands," and Part VII contains

a glossary of the terms commonly used by Chiromantists. A book like the present cannot profess to supply much original information, but the author makes some interesting remarks drawn from personal observation on the true character of the ring of Venus which she does not, like former scientists, consider indicative of evil, but has generally found on refined hands and on such as showed a restless disposition unlikely to succeed in life. It is to be hoped that students of this work will lay to heart the hint given that energy and patience are necessary before sufficient knowledge can be acquired to enable them to read hands with an approach to correctness, and that they will not, by amateur performances, "frighten innocent people out of their wits." A little knowledge is never a more dangerous thing than in any attempt at fortune-telling.

Chiromancy may be useful to teach people what qualities they should cultivate and what tendencies they should restrain, but a foreknowledge of evil, if possible, is seldom beneficial, and may very often be harmful.

With this caution we may commend Miss Hill's little book to all would-be chiromantists.

BACON, SHAKESPEARE AND THE ROSICRUCIANS.

(By W. F. C. WIGSTON.)

It is a matter for deep regret that a writer, who had some interesting facts regarding several brothers of the Rosy Cross in England to lay before the public, has chosen to put these facts forward in company with what we must in charity call some very unsound scholarship and several extremely wild and nebulous theories.

That Bacon's Atlantis is in large measure identical with Heydon's "Voyage to the land of the Rosicrucians," though written several years before that work, is in itself an interesting fact, and if the possibility which it suggests, that Bacon had some acquaintance with the doctrines and mysteries of the Rosy Cross, can be supported by any valid external evidence, this discovery, with the facts supporting it, might have formed the subject of a very excellent *brochure* which would, no doubt, have interested Mr. Wigston's circle of readers. But when an author not content with this, and even while singing the praises of Bacon, the inductive method, and sane sense, commits himself to such fantastic nonsense as the celebrated Donnelly Cryptogram, that author demands too much. There is no doubt that every consistently stated truth in human life has reference to all other human truths, and may be said in some sense to typify them; but this proposition is far from capable of bearing the monstrous corollary that Mr. Wigston seeks to attach to it—namely, the Shakespeare's "Tempest" is a dramatic unfolding of the Eleusinian mysteries.

The evidence which our author brings to support the craze of the Baconian authorship of Shakespeare's dramas is of such a kind that it might be shewn with equal force that the dramas are the work of Lyly, Hollinshead, Sir Philip Sydney, Hall, Plutarch or any of a dozen writers, ancient and modern, from Homer to Marlowe, whose works find echoes in the Shakespeare plays; in fact it is the kind of evidence which may be made to prove anything, and in reality proves nothing, at least if we accept the canons of the deified Bacon and his inductive method.

While taking this view of the contents of Mr. Wigston's work, we cannot but admire the excellent garb in which the publisher presents it to the public.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THEOSOPHY—RELIGION, NOT A RELIGION.

LUCIFER for November opens with a powerful and very important article, by a well-known hand which well deserves the close attention of all Theosophists. "Is Theosophy a Religion?" as the article is called, is a question frequently asked, and nothing could be more timely than the clear, conclusive and authoritative answer given in this article.

The writer begins by accounting for the strange fact, that despite reiterated protests, the public will continue idiotically to call Theosophy "a new religion," or, sillier still, a "sect,"—attributing this stupidity to the desire on the part of narrow-minded and malicious people to have a peg on which to hang their spiteful little criticisms; it being almost always those who are narrow sectarians themselves who raise the cry of "new sect," for "he who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith"; whereas materialists and agnostics, from whose ranks Theosophy has recruited many of its most devoted adherents, not being hide-bound by a narrow little creed themselves, are able to conceive of something larger and higher.

A few quotations, however, will give a better notion of the writer's ideas:—

"Theosophy, we say, is not a religion. Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word Theosophy that they have come to be taken by the general public for Theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very founders who have declared that Theosophy is not a religion.

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