

Reviews.

ISRAFEL.*

The letters are full of the new life to which Israfel is leading the writer and his correspondent, the visions are descriptions of the glories of Israfel, and the poems are partly in praise of Israfel and partly on other mystical subjects.

The ideas expressed in the letters are noble and elevated, and the poems and visions contain many beautiful lines, but to our uninstructed mind there is a vagueness about Israfel that is anything but satisfactory. We have a strong prejudice against poems the subject matter of which is unintelligible to us. We know that poets are made of finer clay than we are, and we acknowledge their right to use metaphors and images the full meaning of which does not lie on the surface, but we prefer to see a golden thread running through all their web of fancy that we can recognise and admire, and trace from one end to the other. Now our difficulty with this book has been to find out who Israfel is.

At first we thought he was the *Logos* in some form or other, but we went on a little farther and found it explicitly stated that Israfel was not the *Logos*. Then we thought that Israfel was perhaps the light of the *Logos*, and in one place he is called the torch-bearer of Christ, but that would not quite do either. He does not seem even to be the *guru*; he has a form on earth and also a symbolical form. On the title page he is called "The Angel Israfel, whose heartstrings are a lute, and who has the sweetest voice of God's creatures." This we believe is taken from Sale's Koran, and Israfel is properly a Mahomedan angel, one of the three that appeared to Abraham to warn him of the approaching destruction of Sodom, and one of his future duties will be to sound the last trump at the resurrection. From these particulars we should be inclined to think Israfel one of the denizens of the deva kingdom, who, however good they may be, are yet not immortal; and complete union with one of whom is a bar to the attainment of immortality by a human being. But we cannot suppose that the author meant this, as he seems to tell us that Israfel will help him to final initiation. Israfel may be a personation of the complete harmony that exists in all things, but we are not certain whether this is the right interpretation either.

In spite of these defects others may enjoy reading the book. But when the truths of occultism are so vast—when, as Levi says, the truths of God surpass and transcend all the imaginations of men, we cannot see why a poet-occultist should not strive to be more exact in his imagery. Then his verses would be real helps to others, and, it may be, guides to a higher life. We fear that poetry is responsible for a good many false conceptions of spiritual things, for the poet, though if a true poet he is a seer also, is apt like other untrained seers to sometimes mistake refraction for reflection.

* "Israfel"; Letters, Visions and Poems: by A. E. Waite. London, F. W. Allen, 1886.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

STUDIES IN BUDDHISM.

BY a strange misinterpretation of some few phrases, the teachings of Buddha, which are really saturated with convictions concerning the future existence of man after death, have been regarded by a great many European writers as a nihilistic system, embodying the gloomy and desperate belief that life is altogether a curse and the annihilation of consciousness the only purpose worthy of pursuit. In the course of the following pages I shall adduce illustrations of the theory thus propounded by modern European critics of Buddhism; but without overloading this preliminary glance at the situation with elaborate quotations I may safely sum up the views put forward by Max Müller, Rhys Davids, Bishop Bigandet, Barthélemy St. Hilaire, Spence Hardy and several others, including the latest and boldest caricaturist of the subject, Dr. Kellog, as embodying the notion just defined. And though Buddhist doctrine has a great deal to say concerning "re-births," which might not unreasonably be held to recognise inferentially the continuity of individual consciousness after death, and hence a future life of some kind, the value of this is looked upon as reduced to zero because the person re-born is sometimes described as not the same person who lived previously, but a new person caused to exist by the acts of his predecessors. Cautious critics might, one would have thought, have perceived a paradox suggesting a hidden meaning in the apparent conflict between the theory thus imputed to Buddhism—that each man practically comes to an end at death by virtue of the normal condition of things—and the other theory that it is worth his while to make stupendous efforts and lead a life of terrible self abnegation in order

to compass the result of coming to an end by being "blown out" in Nirvana. Obviously, if annihilation were the end of each individual consciousness, the logical policy would be to eat, drink, sin and be merry as long as it lasted. Why endure desperate privations to accomplish that which must accomplish itself anyhow? And the ingenious explanation given is, that human nature being better really than the Buddhist creed, the candidates for Nirvana exert themselves for the altruistic purpose of extinguishing the fires of "Karma" as far as they are concerned, which would otherwise, after they had passed away, engender other human beings in this suffering world. How a religion which puts such a blank and dreary prospect before each person in turn as that which Buddhism is thus supposed to put, should render this unselfish programme acceptable, is recognised by some of the writers named above as a profound and wonderful enigma. But for scholarship of a certain kind words and phrases are of commanding importance. It counts for nothing if a conclusion is offensive to common sense and incompatible with our knowledge of human nature. So long as there are texts supported by philological erudition that uphold the theory that Buddha taught any given doctrine, the too scholarly critic will set aside broad and general conclusions out of keeping with such texts as unsubstantial and delusive. It may sometimes, however, be safer to trust broad conclusions than narrow interpretations of language. The notion that hundreds of millions of Buddhists are content in the light of a faith that contravenes the deepest craving of human nature—and not only this, but that they are able to lead remarkably good lives on a theory that robs them of all hope of reward for so doing and exempts them from all punishment for evil doing—is infinitely more absurd than the alternative supposition that even the most profound European scholars may misunderstand the language of the Buddhist Scriptures. All the more should this reflection have operated to render modern critics of Buddhism cautious in trusting too completely to the literal meaning of phrases, in view of the paradoxical methods of expression that find so much favour with Eastern writers.

In reading them one must always be on the look out for hidden meanings that revolutionise the literal sense of the words employed, and the grandest thoughts are most constantly veiled in a symbology that is not by any means recognisable as such by the graces of poetic character. An apparently straightforward narrative of physical events may be in truth a subtle spiritual allegory: an apparently specific statement may derive all its importance from an unexpressed qualification which the wit of the student is left to supply; and which, when supplied, may be recognised as compatible with the original statement, but which the Eastern teacher may have purposely held back, that it might, when discovered by the student for himself, take hold of his imagination all the more firmly. We now live in an age when writing must be made intelligible for those who run while reading. But that has not been the principle on which Oriental Scriptures have been compiled.

Let us first take up the question whether Buddhism teaches the survival of the individual soul after the death of the body, or, as several modern writers have affirmed, its non-existence as an entity apart from the activity of the senses. It seems odd that these inquirers should prefer to go on in reliance on a few phrases culled from the enormous mass of Buddhist books, rather than begin by seeking the living testimony of Buddhist authorities. Sumangala, the High Priest of Ceylon as he is generally called, and one of the foremost certainly, if not, as I understand, the foremost Buddhist dignitary of the Southern Church, has within the last few years formally sanctioned a Buddhist Catechism, in use now throughout the native schools of Ceylon. His certificate declares that he has "carefully examined" it, and that it is in agreement with the canon of the Southern Church. The first question in this Catechism which touches the point at issue is this:—"What causes us to be reborn?" And the answer is:—"The unsatisfied desire for things that belong to the state of individual existence in the material world." Hasty critics of Buddhism are constantly stumbling over phrases which recognise the escape from the necessity of such rebirth as desirable, and interpreting them to mean that annihilation of individual consciousness is the goal aimed at. It is only the desire for individual existence in the *Material world* that is reprov'd. Nowhere will Buddhism be found to contemplate such extinction in *spiritual life* as a desirable result. The texts which are supposed to contemplate such extinction in *Nirvana* have reference really to the enlargement of consciousness acquired by what we call the soul in the remote futurity of its spiritual evolution. That in *Nirvana* consciousness transcends the limitations of individuality is undoubtedly held to be the case by Buddhists, but it is held also that between this life and *Nirvana* there are many gradations of spiritual existence, in the earlier of which individuality is no more forfeited than the identity of a man who moves from one house to another.

Reference to these spiritual conditions of existence is suppressed—not denied—in popular Buddhism. The rebirth on earth is chiefly insisted upon, and the identity of the individual, as we understand identity, through successive rebirths is plainly asserted. In the formula just quoted, for instance, it will be seen that the statement does not contemplate the birth at future periods of some other beings different from ourselves, who are to be the consequences of the "Karma" we have developed, as Dr. Rhys Davids interprets the doctrine, but unequivocally goes on to explain that "our" merit or demerit controls the state and condition in which "we" shall be reborn;—also that "Buddhists do not believe one life long enough for the reward or punishment of a man's deeds during that period." Here surely we have a recognition of identity running through the successive rebirths referred to, and that alone should be admitted as incompatible with the theory that Buddhism teaches the annihilation of the soul.

The only denial which Buddhism really gives in regard to the soul is directed against its *immutability* after death,—which Oriental philosophers hold to be implied in the loose way Western theologians

employ the word. The whole confusion arises from the play of cross purposes. In the Catechism, for instance, the question is asked "Does Buddhism teach the immortality of the soul?" and the reply is as follows: "Soul it considers a word used by the ignorant to express a false idea. If everything is subject to change, then man is included and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing." Going on then to explain that the new personality of each succeeding reincarnation is the aggregate of the "Skandhas" or attributes of the last, the Catechism takes up the question whether this new aggregation of Skandhas is the same being as that in the previous birth; the answer is:—"In one sense it is a new being, in another it is not. During this life the Skandhas are constantly changing, and while the man A. B. of forty is identical as regards personality with the youth A. B. of eighteen, yet by the continual waste and reparation of his body, and change of mind and character, he is a different being. Nevertheless the man in his old age justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of a rebirth, being the same individuality as before with but a changed form, or new aggregation of Skandhas, justly reaps the consequences of his actions and thoughts in the previous existence."

The simplest common sense, therefore, applied to the problem will show that Buddhism does not deny that primary idea which Western theologians have in their minds when they talk about the immortality of the soul. It will not accept as correct an expression so inexact metaphysically, but it is grossly misrepresented when Western theologians try to persuade their hearers that it repudiates the fundamental idea which the Western populace associates with the inexact expression. In the sense that the man of forty is the same being that he was at eighteen, the new person reborn is the same being as the former person who generated his Karma, and his mere non-recollection in his new birth of his former adventures is not held by Buddhism at all events to impair the identity. The Catechism deals with this point as follows: "The aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why then is not the recollection of past lives brought over by us from our last birth into the present birth? Because memory is included within the Skandhas; and the Skandhas having changed with the new existence, a new memory, the record of that particular existence, develops. Yet the record or reflection of all the past lives must survive, for when Prince Siddhartha became Buddha, the full sequence of his previous births was seen by him.....and any one who attains to the state of *Jhana* can thus retrospectively trace the line of his lives."

The contention with which I put forward these extracts will not be defeated by any one who replies that such an immortality fails to satisfy the aspirations of his mind. The question is whether Buddhism teaches that "there is after death no surviving soul of any man, that the dissolution of the body ends all."*

* Dr. Kellog.

Buddhism teaches the exact reverse of this, and all the elaborate criticism on its other teaching, which hostile writers build upon their primary mis-statements of its position in regard to this important tenet, falls to the ground for any one who understands how the matter really stands.

II.

It is necessary at every step in the investigation of Buddhist doctrine to remember that this was put forward at the period of its development, not as a re-statement of the whole case concerning God and man, but as a development, a purification, or an expansion of the then existing principles of Brahminical philosophy. As Dr. Oldenburg justly remarks:—"No one can understand the course which Indian thought has taken without keeping in view the picture with its lights and shadows of this order of philosophers, as the Greeks named the Brahminical caste.....for Buddhism also.....this priestly class.....was the necessary form in which the innermost essence.....of the Indian people has embodied itself." And a little later on we read—"On this very foundation, centuries after the Brahminical thinkers had laid it, were the doctrine and the Church built which were named after the name of Buddha." Thus no greater mistake can be made than to suppose that Buddhism leaves out of its calculations any given metaphysical idea, merely because it does not explicitly expound this in any translated texts that we are acquainted with so far. Indeed, if we possessed accurate translations of every line of Buddhist Scripture ever written, we should certainly be still without any formal Buddhist authority for a great mass of philosophical conceptions that we should none the less be bound to assume as underlying the Buddhist doctrine.

That the prevalent belief of the people among whom Buddha lived pointed clearly to the survival of the soul after death, is recognised by Dr. Rhys Davids, who in his first Hibbert lecture says:—"With regard to the internal spirit, the soul of man, the old Aryans believed that the soul survived after the body which enclosed it had passed away" (p. 15). The Upanishads are represented in the same book as teaching "that there was something far better, far higher, far more enduring than the right performance of sacrifice; that the object of the wise man should be to know inwardly and consciously the great soul of all; and that by this knowledge his individual soul would become united with the Supreme Being, the true and absolute Self....." "The distinguishing characteristic of Buddhism," Dr. Rhys Davids goes on to say—flatly, for no reason whatever, affirming the reverse of the truth which the more reflective Dr. Oldenburg has impressed on his readers, as shown above,—"was that it started on a new line...it swept away from the field of its vision the whole of the great soul theory." (Hibbert Lectures, p. 29.) The author of this extravagant statement himself supplies the means of disproving it, for in the course of a conversation with a young Brahman on the claims of the Brahmins to be a superior caste, he represents Buddha

* "Buddha; his Life, his Doctrine, his Order," translated by W. Hoey.

assaying:—"How think you, Assalayana—a man who is a murderer, a thief, a libertine, a liar, a slanderer, violent or frivolous in speech, covetous, malevolent, given to false doctrine—will such a one, if he be a Kshatriya or a Vessa, or a Sudda, be born after death, when the body is dissolved, into some unhappy state of misery and woe, but not if he be a Brahman?" Assalayana replies that the Brahman is in this respect exactly on a par with the others. Gotama then proceeds to put the contrary case, when Assalayana declares that those who do the contrary of all these evil things are equally re-born into some happy state in heaven, whether they are Brahmans or whether they are not (Hibbert Lectures, p. 53).

How can a man be "re-born into a happy state in heaven," if we are to hold the great soul theory as swept away? The plain truth of the case is that in all he says Buddha takes for granted the survival of the soul after death,—as a fundamental familiar doctrine, or even fact of consciousness, which no spiritual student could want to debate about. The creed of the Buddhists is thus established on a view of the soul's survival after death that is elaborate, vivid and far-reaching. No form of religious persuasion in the world is more deeply coloured than Buddhism by an intimate realisation of the idea that the destinies of man are concerned with a far larger sphere of existence than can be supplied by his physical body. It is just because of the overwhelming importance assigned by Buddha and his cultivated followers to real existence as contra-distinguished from existence on the physical plane of nature as an incarnate being, that the incarnate existence itself is spoken of sometimes with contempt or indifference, whenever Buddha is found to disparage existence. In any of the numerous passages that have been taken to imply that he recommended annihilation as a goal to pursue, it will always be perceived by any one who reads his words with an understanding open to the interpretation thus supplied, that he is merely disparaging physical existence in the perishable body, or even existence in the earlier conditions of relatively immaterial life, which, though less so than the physical life, are still transitory conditions of being as compared with the sublime developments beyond these, towards which the internal resources of the highly spiritualised man enable him to reach upward.

One other simple caution will enable us to enter with confidence on the examination of such translated texts as are available for the purpose of the present argument. Most of his doctrinal discourses are addressed by Buddha to his monks,—“the brethren,” the disciples who had adopted an exclusively religious life, the object of which was to secure the highest spiritual achievement after death, not merely a state of prolonged happiness in heaven, terminating in a return to physical existence and a rebirth on earth. In all such discourses the teacher takes for granted the desire on the part of those he is addressing to escape the trammels of physical life and the transitory conditions of all existence short of Nirvana.

But one remarkable passage in the Maha-Paranibbana Sutta, as translated by Dr. Rhys Davids (Sacred Books of the East,

Vol. XI, page 16) records a short address he delivers to certain “householders”—followers of his teaching, but persons who were not engaged in the supreme attempt to compass Arhatship. And here there is no ambiguous language to mislead the simple understanding of too literal readers. The passage is as follows:—

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

“‘Fivefold, oh householders, is the gain of the well-doer through his practice of rectitude. In the first place the well-doer, strong in rectitude, acquires great wealth through his industry; in the next place, good reports of him are spread abroad; thirdly, whatever society he enters, whether of nobles, Brahmans, heads of houses, or members of the order, he enters confident and self-possessed; fourthly, he dies without anxiety; and lastly, on the dissolution of the body after death, he is reborn into some happy state in heaven. This, oh householders! is the fivefold gain of the well-doer.’” One cannot easily understand the state of mind of a writer who, himself putting forward such a passage as this as part of the teaching of Buddha, yet contrives to imagine that the teachings of Buddha do away with the great soul theory, and rest on the blank nihilism of the assumption that when any given man dies there is a final end of him.

The mistake has apparently arisen from the inability of many European writers to put a proper interpretation on Buddha's sayings regarding transitory and permanent states of being. First of all, periods of time of very great duration are nevertheless spoken of by Buddha as transitory. A good illustration of this may be found in the Maha-Sudarsana Sutta, describing, according to Dr. Rhys Davids' translation, “The Great King of Glory.” This personage was a marvellous monarch of some fabulous period in the past—the account of his life given in the Sutta being highly allegorical—who was the recipient of wonderful gifts at the hands of the gods, and who lived for periods of time described in the passage I am about to quote. Buddha is supposed to be speaking and telling the story to his disciple Ananda:—

“For eight and forty thousand years, Ananda, the Great King of Glory lived the happy life of a prince; for eight and forty thousand years he was Viceroy and heir apparent; for eight and forty thousand years he ruled the kingdom; and for eight and forty thousand years he lived as a layman the noble life in the Palace of Righteousness. And then, when full of noble thoughts, he died; he entered after the dissolution of the body the noble world of Brahma... I at that time was the Great King of Glory. Mine were the four and eighty thousand cities, etc., etc.....Sec, Ananda, how all

these things are now past, are ended, are vanished away. Thus impermanent, Ananda, are component things; thus transitory, Ananda, are component things; thus untrustworthy, Ananda, are component things; inasmuch, Ananda, is it meet to be weary of, is it meet to be estranged from, is it meet to be quite set free from, the bondage of all component things." (Sacred Books of the East, Vol. XI, p. 288.)

In passing, to guard against a natural misconception, it may be pointed out that the Great King of Glory's entry into the world of Brahma at his death is not equivalent to the union with Brahma, the attainment of Nirvana at which the Buddhist ascetic aims. The King is supposed to have been an almost faultlessly good man, whose virtues are described in glowing terms, but still he lived as a worldly king of glory, though filled with beautiful thoughts and aspirations. His great happiness on earth was succeeded in due time by a happiness of corresponding amplitude and duration in heaven, but he had not finally shaken off the fetters of *existence*—that is to say, physical existence on earth—and was ultimately reborn. Of what avail therefore were his 192,000 years of happy life with a period of heaven to match them? From the point of view of Buddhist philosophy that is not a sufficiently long reward to be the goal of such efforts as are prescribed to the ascetic.

On the other hand it must be remembered that by the same philosophy no states of being—not even the state of the Nirvana—can be immutable. Every conceivable state of being must be subject to change in the progress of eternity. Passages will be found in Buddhist writings recognising that idea, and they in their turn will be misunderstood sometimes in this way. European creeds have accustomed many people to regard the heavenly life as eternal, and even to imagine—therefore to assume—that any one who denies eternity as an attribute of the life after death is denying the life after death altogether. That which is final in Nirvana, according to Buddha's teaching, is exemption from rebirth on earth as an incarnate human being; that is the "utter passing away" of which Buddha speaks as happening in the case of one who has attained the Nirvanic development: and in regard to the nature of the changes which await him in the ultimate future—in which such periods as the 192,000 years spoken of above would be as a drop in the ocean—the public discourses of the great teacher are naturally silent. A philosopher who recognizes the true significance of the word eternity is not likely to fall into the mistake of assuming that the finite understanding of incarnate men on one planet among the innumerable host of planets in the universe would be in a position to grapple usefully with problems lying beyond its reach. The doctrine to be taught is the doctrine of final escape from the fetters of physical existence and rebirth on that one planet. The rest to be learned must concern—not the inhabitants of that planet but—the Nirvance.

It would be futile to dispute over the verbal significance of English translations of Buddhist texts as bearing on the points before us, in face of the overwhelming fact that the Catechism, which

states the case as we have shown, is endorsed by the principal Buddhist authority of the Southern Church, the more materialistic of the two great schools of Buddhist thought. There is something ludicrous in the vanity of scholars who profess to know better than the foremost representatives of Buddhism what Buddhism is. The texts on which they proceed in forming their hypotheses are open to the inspection of the Oriental as well as the Western students of Pali and Sanscrit, and the born Orientalists are not restricted to a verbal interpretation of these, as they have the clue, not only to the dictionary meanings of words, but to their figurative and metaphysical connotations. However, by the light of much that has been made public of late in regard to the inner spirit of Buddhist teaching, the bare texts themselves—even in English, and even as they stand translated by scholars impressed with the notion that their tendency is Nihilistic—are luminous with spiritual meaning, often of a very exalted kind. All the passages in Buddha's teaching, which are blindly quoted in support of the theory that he taught the annihilation of each human entity at death, are merely aimed at getting people to realise that the higher life of the true ego is not clogged for ever with the sordid and insignificant details of each physical existence. These are shaken off according to Buddhist doctrine in real existence; unless, indeed, by the saturation of the soul with low-minded instincts it is bound down to a recollection of them even after death. On this branch of the subject, however, the orthodox Ceylon Catechism is naturally silent: for no teaching concerning the relatively spiritual—the immediate super-physical adventures of the soul after death—would be permitted by Buddhist priests in a manual intended for the populace. All readers of the most elementary Buddhist books must be aware that Buddha taught one view of things to the laity, and much more that was never made public to his monks. The modern representatives of his system tenaciously adhere to the same rule. Much indeed that pertains to the more elaborate doctrine can now found out on inquiry by uninitiated students, but for a school catechism obviously the simplest exoteric view of the teaching would be put forward. For the simple populace the warning or temptation of the future life on earth is treated as a sufficient inducement to good conduct. All reference therefore to other kinds of future life, when published outside the seclusion in which the higher doctrine was taught, has always been veiled in more or less ambiguous language.

For it is not put forward by Buddha as the primary purpose of his teaching that men should be tempted to lead good lives by the hope of attaining heavenly bliss. On the other hand the theory that the rewards of good life will accrue in heaven, instead of being denied by Buddhism, is treated always as an utter matter of course. Everybody already knew that Buddha was not restating a code of religious truth from the A. B. C. of the matter, but calling the attention of men ripe to contemplate so stupendous a conception to the transitory character even of the heavenly state which follows in the normal course the good man's life on earth. It might be prodigiously prolonged, still it was transitory;

and the force of his instruction was almost all directed to the stimulation of zeal for that higher emancipation from the necessity for any return to such earth life as we are familiar with, which it was his special care to show might conduct men to Nirvana. None the less do his utterances sometimes include casual references to the recognized truth concerning heaven.

The Dhammapada, translated by Prof. Max Müller in Vol. X. of the Sacred Books of the East, is not merely one of the canonical books of the Buddhist Scripture, but is specially Buddha's own teaching. The translator even says, referring to certain commentaries by Buddhaghosha:—"In explaining the verses of the Dhammapada the commentator gives for every or nearly every verse a parable to illustrate its meaning which is likewise believed to have been uttered by Buddha in his intercourse with his disciples, or in preaching to the multitude that came to hear him." Certainly then we may take the Dhammapada, if anything, to be Buddhist doctrine, and here are some fragments:—

"The evil-doer mourns in this world and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.

"The virtuous man delights in this world and he delights in the next; he delights in both. He delights and rejoices when he sees the purity of his own work.

"The evil-doer suffers in this world and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

"The virtuous man is happy in this world and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path."

And again a little later on:—

"Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all earthly desires attain Nirvana."

How a man who has dug up these clear and explicit aphorisms from the original mine of the Pali manuscripts can write of the faith to which they appertain as Professor Max Müller writes of Buddhism, is a puzzle not easy to solve. If the argument had been that these verses do not tell us very much about the conditions of spiritual life that constitute heaven and hell, that might have been a valid objection; though such a criticism would overlook the fact that such passages were evidently addressed in all cases to the multitude, and were only intended to be broad statements of the simplest truths—while the subtle spiritual teaching which Buddha was specially anxious to convey was addressed to the advanced disciples. But to argue in face of unequivocal declarations,—repeated with the amplitude of Oriental style—about the spiritual future in store for good men and for bad, that Buddhism did not recognise after-states for the soul, but treated the death of the physical body as the end of all things, is certainly to cling to an opinion in spite of considerations that should overturn it, on the principle *tant pis pour les faits*.

A. P. SINNETT.

(To be continued.)

THE MYSTERIOUS HAND.*

WE were comfortably seated on the vast verandah of our summer residence near St. Petersburg. It was a little after noon, when after an early lunch we were enjoying our *siesta*, smoking cigars and cigarettes in the open air. There was storm in the air; the atmosphere hung heavily around us; and not a leaf on the trees of the young forest growing just outside the railing of the small front garden stirred in the blazing sunlight. All was motionless and silent.

Our dear hostess, Marya Nikolaevne, had brought a book and began reading aloud a narrative by "Radha Bai" (H. P. Blavatsky's *nom de plume* in the Russian journals,) on the "Blue Hills of Nilgiri." We all listened with pleasure. Our nervous, impressionable Marya Nikolaevne read with great pathos, stopping now and then to make remarks, gesticulating with surprise, moving her shoulders and approvingly nodding her head. Then came a pause. The reader evidently felt need of resting. Putting aside the volume, she glanced at us all around and then pronounced softly:—"How wonderful!"

"But surely all that Radha Bai tells us (of the sorcery of the *Moola Kurumba* on the hills) is bosh and fairy-tales!" coolly said a gentleman present.

We all turned our eyes on him in surprise. The suspicion was too harsh for Marya Nikolaevne, who nervously snatched the glasses off her nose in a brusque motion of dissent. The unkind remark had come from one by the name of Piotre Petrovitch, an indefatigable and fascinating orator.

"How can you talk like that, Piotre Petrovitch?" she exclaimed. "Read the whole work, and look into this volume before you say another word. It is full of the greatest erudition; then these quotations—"

"You will permit me to doubt both. How do you know, to begin with, that Radha Bai quotes real English authors and writers worthy of any credit or perfectly trustworthy? How do you know she does not quote from the fictions of some unrecognized sage in India?"

"Pardon me: Radha Bai does not write merely for me or you; she would certainly never think of mystifying the whole serious reading public of Russia and of the whole world. Besides, a living witness is quoted.†"

"You think so; and I think otherwise; that which is truth for her is in my sight but a cock-and-bull story."

We were looking in surprise at the speaker, and listening with curiosity to his calm and self-opinionated denial; when suddenly, as he was uttering his last sentence, at the words "cock-and-bull story," we saw him throw a nervous look at his right arm, which

* This narrative is the *verbatim* translation of an article which has just appeared in the *St. Petersburg Listok*, was reprinted in the *Rebus*, and made in general the round of the Russian press. The event described actually happened last autumn, and the *dramatis personæ* are all well known at St. Petersburg.

† See the article about the *Moola Kurumbas* of the Nilgiri Hills in the *Theosophist* of 1883.

was resting on the railing of the verandah. Then, to our great amazement, he jumped from his chair as if he had been bitten by a viper; ran down the steps, examined nervously every corner in the little front garden, looked under the verandah and on the roof, and finally returned to the terrace looking very pale and as if he had seen a ghost.

"What is the matter?" exclaimed Marya Nikolaevne, much alarmed, and raising herself from the arm-chair.

Instead of replying, Piotre Petrovitch went on silently with his search. He examined once more the ground under the steps, then looked away into the forest, and finally began moving about the chairs, and looking under them.

"Will you tell me what you are looking for?" at last repeated our hostess, impatiently.

"May be it is a joke, ladies and gentlemen," whispered the sceptic in a very hoarse voice, nervously wiping his brow, which trickled with perspiration.

"What is a joke?"

"Did you see no one?" he asked.

We looked at each other quite taken aback, and answered in one voice: 'No one at all!'

"But I saw some one...and—a hand also," he said in the same tremulous tones.

"What, or whose hand? What are you saying?"

"A hand...and undeniably a woman's hand...white, half transparent...crossed with blue veins. It seemed to me as if some one had approached me from the front garden here, had seized me above the elbow, just in this place, and having pressed my arm thrice had tried to drag me down from the verandah into the garden."

While saying all this, Piotre Petrovitch was breathing heavily and his pallor was as ghastly as ever.

"Why, you must have dreamt this!"

"I do not know...I am not at all sure it was a dream or even a vision. I had plenty of time to examine the hand thoroughly well, as it never quitted my arm for several seconds...nor did it withdraw from the grasp, but seemed to melt away on my sleeve."

"Now you will be more cautious, perhaps, about denying the Indian cock-and-bull stories! It is the astral form of 'Radha Bai' who pulled your arm, to hint that you should not be slandering people!"

Indeed, Piotre Petrovitch looked so much as if he had got into some inextricable trap, that we were all smiling at his discomfiture. But he heeded us not, but kept silent and gloomy, now and then examining suspiciously the right sleeve of his coat, at the place where he had seen the mysterious hand. Very soon he could endure it no longer; and, leaving his arm-chair once more, went again into the little garden, where, with something like his habitual animation, he began telling us the story over again. We all followed, laughing merrily at the sceptic.

Meanwhile the atmosphere had thickened and was now full of electricity. A large black thunder-cloud was overhanging our

heads, dark and threatening, from which a flash of forked lightning suddenly sprang and fell on the house we had just left. We were startled and amazed; for right before our eyes the huge chimney on the roof fell to pieces and disappeared, bricks and mortar rolling with a thundering noise from the top of the house down on our terrace. More terrible still, the pillar on which Piotre Petrovitch had leaned while sitting in his arm-chair suddenly bent and gave way with a sinister creaking sound, and the whole large and heavy roof collapsed and fell down with an awful crash on our verandah.

All this took place in less time than it takes to describe the event. We were struck dumb with horror and amazement!

"The hand, *her* hand...I say! That hand was pulling me away from the verandah, you know!" he repeated again and again to each of us, with a face white with terror, and widely opened eyes.

We were too deeply appalled to make any remark; we simply looked at him in silence.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

IDRA SUTRA.

The Nine Lights.

THE first Light is the crown or supreme power. Its shadow is despotism or the absolutism of power.

The second Light is eternal wisdom. Its shadow is blind faith.

The third Light is active intelligence. Its shadow is the dogma that claims to be immutable, but is fatally progressive.

The fourth Light is spiritual beauty. Its shadow is blind faith, the harsh and unsymmetrical image of dead superstition.

The fifth Light is eternal justice. Its shadow is divine vengeance.

The sixth Light is infinite mercy. Its shadow is unwilling sacrifice.

The seventh Light is the eternal victory of good. Its shadow is voluntary abnegation and surrender.

The eighth Light is the eternity of good. Its shadow is eternal hell.

The ninth Light is the fecundity of good. Its shadow is celibacy and sterility.

Here the black numbers come to an end, for ten is the number of creation, and creation cannot be negative. Celibacy and sterility produce nothing.

Celibacy has always been the dream of mysticism, even in Judaism, which formally condemns sterility.

Asceticism indeed is incompatible with family duties. The wandering prophets had no wives. The family is the world and mysticism is the desert. The family is real life and mysticism is the life of dream. The family necessitates cleanliness and order, mysticism enjoins abnegation and voluntary surrender. Mysticism

is religious sentiment exaggerated to madness. Thus it should be tempered and regulated by sacerdotal authority. The mystics are children whose schoolmasters are the priests.

We speak here of the orthodox and obedient mystics who avoid vertigo and madness—thanks to the leading-strings of obedience. Disobedient mystics are madmen, who may become dangerous, and whom it may be necessary to place in confinement.

The Microprosope considered as Androgyne.

This is what we have learned.

Then Rabbi Schimeon said: These figures and all these mysteries of the Logos ought to be revealed to those only who are able to maintain their own equilibrium, placing their feet one in each scale of the balance.

They should not be told to those who have not entered the vault of the great trials, but only to those who have gone in and who have come out again.

For it were better for those who enter and do not come out that they had never been born!

Commentary.

Here we see clearly that the occult doctrine of Moses, professed by Rabbi Schimeon, proceeds from the sanctuaries of Egypt. There indeed the neophyte had to submit to great trials before admission to initiation.

These trials took place in immense subterranean crypts whence those who had given way to fear never came out alive. The adept who came forth victorious received the key of all the religious mysteries, and the first revelation that was whispered in his ear as he passed by was contained in this formula:

OSIRIS IS A BLACK GOD.

That is to say: the god adored by the profane is but the shadow of the true God.

We endow him with the anger of man, that he may become a terror to men. For if we do not place before men a master who is like themselves, the idea of divinity will so far surpass their feeble intelligence that it will completely escape them, and they will fall into the abysses of atheism.

We will not follow Rabbi Schimeon into his descriptions of the divine androgyne contained in the prototype which is the black ancient or the god of shadow.

These are fictions in monstrous anatomy that recall the strange fancies of Oriental mythologies. No doubt a grand thought is at the basis of all these dreams, but their expression is too far removed from our habits and morals to present any reality to our minds. Let it be enough to say that the Rabbi represents the typical pairs, that of the Microprosope and Nature the spouse, that of Adam Kadmon and his Eve, eternally fruitful: he gives allegorical descriptions of the different parts of their body, explains their mutual passion, and thus transforms immensity into an enormous nuptial bed with neither coverlet nor curtains.

Of Justice, according to the test of Rabbi Schimeon.

Woman does not possess strength and justice in herself; she must receive them from man.

She aspires towards them with an unspeakable thirst, but she cannot receive them until she is obedient.

When she governs she brings forth nothing but revolt and violence.

For this reason woman became man's mistress by leading him into sin.

She became a mother in the incontinence of her desires, and brought forth Cain.

Then she said: God and I have made a man and that man is my property.

She was not ready for true maternity, for the serpent had infected her with his jealousy and his anger. The birth of the cruel and pitiless Cain was a violent and terrible birth which exhausted all the energies of the woman.

Then she became softened and weak in order to bring forth the mild Abel.

The two contrary generations could not agree together: the strong without restraint was forced to absorb the weak without defence; and this is what happened. Then the god of shadow woke up, and he snatched from Cain's belly the brother whom Cain had devoured.

But neither Cain nor Abel were found just enough to subsist before him.

He threw Abel into the limbo of life, and he cast Cain into the great ocean of tears.

There they still seek one another in order to fight, and they produce, each in turn, spirits of violence and of weakness.

Happy are the souls that descend in a direct line from the great Adam!

For the children of useless Abel are no better than those of criminal Cain; they are unjust and sinful!

True justice is made up of goodness and strength; it is neither violent nor weak.

Happy! are you who understand these words—the words of the spirit which join the left to the right, and which make the things above to agree with those below.

Happy are you, masters of masters, reapers of the sacred field, who contemplate and recognize the Lord, gazing on him face to face, and who, by your union with the eternal Logos, make yourselves worthy of immortality in the world to come.

It is of you that it is written: From to-day shalt thou know that the Lord reigns at once in the height of heaven and in the depth of earth.

The Lord reigns over all, the ancient of days—God! or in other words, the unique, the one alone.

May his name be blessed now and for evermore.

Last words on the Supreme Man.

Rabbi Schimeon said: In looking downwards we see the things of above; and in observing the things above we see those that are below.

The ten fingers of our hands remind us of the ten crowns of science, the sacred numbers and their equilibrium, five on one side and five on the other.

It is the same with the toes of our feet; what is above is like what is below.

The superior forms govern the inferior ones; the above is as the below; the woman is analogous to the man. Contraries govern contraries; extremes touch, and the different forms adhere to one another and act upon one another.

Man and woman united form the perfect body of humanity. They need one another; they act and react on one another. The life that animates them is the same.

All that is outside this mutual and universal life of the great body is darkness and error. Do not approach the spirits that are beyond the pale of the great communion as if they were able to teach you anything, for from them you would receive nothing but stains. The wandering spirits are like heads cut off that are always thirsty, but the water they drink escapes with their blood and does not quench their thirst.

If all this is so, you will say, the very angels form a part of the great body of the synagogue?

How can you doubt it? Otherwise they would have no part either in holiness nor in life. For the synagogue of the wise is the body of humanity, and the body of humanity is the body of God. Is not the angel of the Lord, in the prophecy of Daniel, called Gabriel? But what is the meaning of Gabriel, if not the man *par excellence*, the man of God or the man-God?

We learn from the tradition that foul spirits are able to clothe themselves with the beauties of the human form, because they have not entered into the harmony of the perfect body. They are vagabond and fly about throughout the world and cannot become fixed in any form. Everywhere they feel themselves repelled, because they have in them the indocility of Cain; they are driven outside the camp whose brilliant tents are the stars.

They never become fixed in truth; sometimes they try to rise above, then they sink below; but whether below or above they always remain unclean.

The impure spirits that come from Abel, being milder, may approach the great body and even apparently become attached to it. But they are like superfluous members: they are fastened to the body, but they do not belong to it.

All these spirits are like abortions or severed members, revolving in the void.

Whether above or below they listen to all they have power to hear, but they never understand anything as those do who have paid attention to this subject.

Note by the Translator (Eliphas Levi).

Here the great master of the Kabbala seems to admit the existence of errant spirits scattered in the atmosphere; undecided spirits which have as yet no precise form; a species of impure larva which the centre of life ever repels to outer darkness. The other Kabbalists, supported in their views by one of the words of Jesus Christ himself, give us to understand that this outer darkness is Gehenna or hell, but that it is impossible for souls to remain fixed therein. In this darkness impure souls become exhausted and reduced, after a more or less prolonged period of suffering, to the primitive simplicity of their vital principle; they lose their memory and are again drawn into life.

The tradition is as follows. When the conjugal prototype became equilibrated by appeasing the god of shadow, the Adamic couple was united for the third time. And there was an equilibrated generation: harmony was established—heaven and earth.

The superior world fecundates the inferior one, because man, the mediator between thought and form, had at last found harmony. There was then divine glory above, divine glory below, the Shekinah of heaven and the Shekinah of earth.

Holy, holy, holy is the Lord, the God of hosts, the God of beings co-ordinated and ordered among themselves like armies. All the earth is full of his glory, and all that exists is one sole body animated by a single soul.

This is one of our traditions: there are compensations among beings. It is written in the song of songs: We will make thee necklaces of gold with ornaments of silver. Thus it is that, to embellish the one by the other, mercy and justice have been united.

And they are like the palm that always grows in pairs, so that the brother never grows without the sister. Thus we know that the man who separates himself from humanity by refusing to love a companion, will never find any place after death in the great human synthesis, but he will remain outside it, a stranger to the laws of attraction and the transformations of life. And nature, ashamed of him, will cause him to disappear as we hasten to make corpses disappear.

Why does the law order us not to allow a man's corpse to pass the night after his death in the house that was his own dwelling?

It is out of respect for the human form, now become useless, and which ought not to be degraded.

It is to hinder that which once was a person from becoming a thing without use and without name. It is to distinguish the venerable body of the man from the carrion of the animal.

A human body without a soul is a void in nature, and yet the corpse is respectable on account of the human figure.

We must make haste to put an end to these paradoxes, and that is why we bury our dead before the night that follows their death.

The men who renounce humanity in the hope of conquering heaven are dwarfs who want to reverse the attempt of the giants and commit a contrary crime. For it is written: The sons of God,

having seen the daughters of men that they were beautiful, leant too far forward to gaze at them and fell into the abyss. Then they engendered impure spirits and demons, and it was then that there were giants on the earth. Their fall, contrary to the order of nature, and consequently not foreseen by the supreme ordainer of things, explains the repentance or the regret of God, when it is said that the Lord repented him of having made man. And the text adds, "on earth," for the divine plan remained without alteration in heaven. The man of heaven had not sinned.

But the falling angel had broken the equilibrium of the earth, and God had been as if forced to do what he had not desired. For it is the equilibrium of man that makes the equilibrium of nature in this world; and if man was not, then would there no longer be a world. For man is the receptacle of the divine thought that creates and preserves the world; man is the reason of the earth's existence. All that has existed before him was the preparatory work of his birth; and the whole creation without him would have been but an abortion.

Thus in his vision the prophet saw the angels set up a throne in heaven, and on the throne was seated a figure like the image of a man. And Daniel says he saw, moving with the clouds of heaven, as it were, a son of man, who came and slowly ascended towards the Ancient of Days. And he came near him, and was made to approach before the face of the Lord.

Conclusion.

Hitherto our words have been mysterious. They hide an elevated sense which escapes the capacity of the greater number. Happy is he who knows how to understand them, and who explains them without being deceived. For these words have been given for the masters alone, and for the reapers of the holy field; for those who have entered the place of trial and who have come out of it. It is written: The ways of the Lord are straight, and the just walk in them without stopping, but the transgressors of the law always find some stone of stumbling therein.

Having said all these things, Rabbi Schimeon wept, and raising his voice he said:

If any of you, O my brothers, are to reveal to the profane the things we have said, may God take them back again to himself and conceal them within his glory!

For it were better that we ourselves should leave the world than to reveal to the children of the world the most sublime mysteries of heaven. I have revealed them to you alone in the presence of the Ancient of Ancients, and I have done it neither for my own glory nor for that of my father's house, nor to fill with pride my brothers who are here assembled. But only to hinder them from wandering in the ways of great wisdom, that they may present themselves without shame at the gate of the palace, and that they may not be effaced like a badly written letter in the pages of the book of life.

This is what we have learned:

Before the Rabbis assembled in the stone enclosure left the threshing floor, three among them died suddenly. Their names were Rabbi Josua, Rabbi Chriskia and Rabbi Jeso.

Their companions saw them rise borne by the holy angels beyond the veil that was spread over their heads.

Then Rabbi Schimeon spoke. He prostrated himself. He uttered a great cry and said: If we are to be punished for revealing these mysteries, why am I not the first to be taken?

And he heard a voice which said: Blessed art thou, Rabbi Schimeon, and blessed is thy lot, as is that also of the companions who are with thee. For it has just been revealed to thee what the Lord does not reveal to all the host of heaven.

But come and see.

It is written: This doctrine shall be the lot of the eldest son, and the doors shall be closed before the youngest. Those who have just died were not strong enough to bear so much science on earth. They have allowed their souls to be ravished, and they have been taken away by their ecstasy.

Ten entered the threshing-floor, seven came out therefrom.

One day Elias appeared to the masters, clad in his raiment of hair and with his face shining with a triple ray. And Rabbi Schimeon asked him: Wert not thou with us when we explained the words of science?

Elias replied: I wished to repair thither, but the angels refused me their wings, for I had another mission to fulfil.

I went that day to console and deliver your brethren who are in captivity. I spread on their chains a precious balm that will one day cause them to break. For the just can only be chained with day cause them to break. For the just can only be chained with crowns interlaced one in another. Thus are the days of trial linked on to those of glory, and after the week of labour follows the week of rest. Then all flesh will fall prostrate before the throne of the Lord. But when the last of the people shall be saved, what will not be the glory of the just? The peoples will be their crowns, and they will be like the festivals of the Lord which shine in the year in the midst of the crown of the other day.

A triple banquet awaits the just in the solemnities of the great Sabbath of the future. It is written: Thou shalt call the Sabbath the delights of the just, and thou shalt compare it to the saint of the Lord.

But who is, par excellence, the saint of the Lord?
It is Rabbi Schimeon Ben Jochai, who is glorious in this world and more glorious still in the world to come.
Here ends the holy book of the Great Synod.

THE ANIMAL MAGNETISM OF TO-DAY.

PAMPHLETS have from time to time appeared, dealing with certain phases of hypnotism as practised by the physicians of the French School. Some of them have been noticed in the *Theosophist*. We have now received a work* which embraces the whole subject, and epitomises the results of the patient investigations carried on at the Salpêtrière Hospital for nervous disorders by the medical staff during the past nine years. This volume, though not directly emanating from the pen of Professor Charcot, was compiled by two of his most assiduous collaborators.

The ancient magnetizers, to whom be all the honour they have so richly deserved by their boldness as discoverers and their dogged perseverance in the face of a virulent antagonism on the part of the scientific and religious bodies of their day, erred, if we may say so, in playing too much to the gallery: they strove to take by storm the public mind, and overthrow the accepted scientific beliefs by highly coloured dramatic effects savouring of the miraculous. Also, in their researches the same tendency might be observed. They tried to obtain wonders, and they succeeded in doing so. But in their feverish haste to establish the new doctrine they never stopped to inquire what was the rationale, what the relation of their phenomena with others already understood, or how to bridge over the gulf between the fully established beliefs of the age and the newly discovered marvels. Scientific bodies err, if at all, on the side of extreme caution, and are prone to be somewhat dogmatic. They expect a bridge of boats to be laid from their own *terra firma* to the promised land, so that they may cross step by step and run no risk of plunging into waters of unknown depth; and also that they may have a safe and dignified retreat, if on closer inspection they discover it to be a treacherous quicksand or a shadowy mirage. These old masters have their followers in the present day, and we do not in any way wish to disparage their labours.

The difference in the method pursued by Professor Charcot and his colleagues consists in the fact that they have sought to obtain first of all the simplest and most elementary psychic phenomena, and to test every step in their investigations by separate experiments, specially devised for the purpose of proving the *bona fides* of the subject and the reality of his hallucination, of eliminating the possibility of unconscious suggestion, of establishing relations with similar phenomena of disease or health in the domain of physiology and psychology, and of noting the modifications which can be brought about by altering the conditions of the experiments. Above all, they never dogmatise. The reader may peruse the book before us from cover to cover without finding a single law laid down, a single hypothesis advanced, which is not led up to by the most approved inductive processes. The ground has been cut from under the feet of all those very superior persons who declare that magnetism is all tomfoolery, practised solely by wily rogues

* *Le Magnétisme Animal*: par Alfred Binet et Charles Féré, Médecin-adjoint à la Salpêtrière: Paris, Félix Alcan, 1887.

for purposes of gain, and believed in only by superstitious numskulls.

One of our principal reasons for assigning so high a value to this book is that it enunciates new and reliable methods for the study of the physiology of the brain and nervous system in health and disease; and furthermore that it brings within the pale of physical experiment those vexed questions of the psychology of mind in its three-fold aspect of emotion, volition and intellectual imagery, which have been worn to shreds by the bottomless logic of the schools, and may be said to have been carried as far as the former premises would admit by Bain, Mill, Spencer and other psychologists. The metaphysical methods, which were formerly for the most part the only ones available, have thus, to some extent, been exchanged for physical ones, which can be varied almost indefinitely by the ingenuity of the investigator, and so make clear the relative bearings of the several component elements.

To sum up in the words of the authors: "The work of the Salpêtrière School has been the starting point of a new scientific movement, which is still going on."

The earlier chapters deal with the history of animal magnetism and its advancement step by step under the guidance of Mesmer, Puységur, Pététin, Faria, Du Potet, and others, with the full reports of the French Academy, and the encyclic letter of Cardinal Macchi. The hypnotism of Braid and his followers is next dealt with, as marking a new epoch. Then by an easy gradation we are led on to the commencement of the labours of the Salpêtrière and the hypnotism of hysterics. This little history of the movement has been worked up with great care and extensive reference, and it is in our opinion the best that has appeared. But it is somewhat beside the subject of the present paper, which is intended rather to convey some idea of the methods adopted, and of the results of the inquiry up to date.

In the experiments of Professor Charcot and his colleagues the subjects have been for the most part hysterics, for the simple reason that in this phase of hypnotism the symptoms are more fully developed and better defined. It has been called the greater hypnotism to distinguish it from the lesser hypnotism of non-hysterics. The method is said to be "the production of physical symptoms, giving to some extent an anatomical demonstration of particular states of the nervous system."

"From the point of view of its production," it is said, "hypnotic sleep does not greatly differ from natural sleep, of which it is in fact a different form; for all the causes which bring on fatigue are capable of producing hypnotism in suitable subjects,—as M. Richet says, 'All means are good, if only they are applied to a predisposed organism.' " It may be induced by sensory stimuli of two opposite characters, strong and brusque, or weak and prolonged. As instances of the former may be mentioned, a bright light—which in the subjects of the severe form of hysteria occasions sudden catalepsy,—also a loud noise,—such as that of a tom-tom, a Chinese gong, a shrill whistle, or the vibration of a diapason,—which has a similar effect. With subjects previously entranced a relatively slight noise,

such as the rustle of a piece of paper or the ring of a wine glass, suffices to produce catalepsy. "If, instead of being violent, the stimulus is moderate, it must be prolonged to produce hypnotic sleep, but it does almost invariably produce it. The subject may be put to sleep by Braid's process, which consists in fixing his eyes for a few moments on a slightly luminous or completely dark object, held by preference slightly above and near the eyes, so as to cause them to squint upwards and inwards. After a little while the eyes become humid and brilliant, with fixed gaze and dilated pupil. If the object is removed the subject remains in catalepsy. If it is not removed he quickly falls backwards with a moan, and a little foam appears on his lips. This is lethargy. "It can also be produced by simple friction and various other methods, such as the stimulation of taste, smell, or touch, by pressure on the hypnogenic zones, or by the slow and feeble stimuli of passes, with or without contact, the action of warmth and magnetization. These diverse stimuli have different effects on different subjects, and their combination may render the effect more efficacious or more rapid....A stimulus can entrance without being felt; for consciousness is not necessary for the success of the experiment." Hypnotisation by suggestion is practically identical with that produced by physical stimulus, but in this case the stimulus is subjective. To exemplify this by an instance:—"A patient, either when awake or during a former sleep, has been given the *suggestion* of an electric lamp standing alight in a corner of the room. She is awake and talks quietly. But if she is told to look in the corner where the imaginary lamp stands, she falls instantly into catalepsy, as if she had received an electric ray full in the face. The hallucination, that is to say the (mental) image of the luminous impression, has produced the same effect as the real impression, because it is the recall of it." The *suggestion* of sleep probably acts on the same principle.

The chief condition of success is habit. In the first trial nearly everything fails, but after several everything succeeds. This process of *breaking in* a patient has been called hypnotic education. The determination of a subject not to be entranced has no effect. It is easily overcome by the will of the operator. But if the subject has got the idea that on a certain day she will not be hypnotisable, all the methods in the world will be employed in vain. There are, however, some people who have never been hypnotised who can resist.

The respiratory movements in lethargy are slow and deep, in catalepsy slight, shallow, very slow and separated by a long interval. The application of a magnet over the region of the stomach causes profound modifications in the breathing and circulation in lethargy, but not in catalepsy.

The psychic manifestations closely resemble those of dreams. Sensation varies between the two opposite poles of hyperæsthesia and anæsthesia. In lethargy all the senses are extinct except sometimes hearing, which generally persists during natural sleep. In somnambulism the senses are extraordinarily exalted. Patients can feel the cold air, caused by the operator blowing, from a distance

of several yards. The field of vision and acuteness of sight are about doubled. Smell is developed enormously. A subject can find by scent the fragments of a card, previously given him to feel, then torn up and hidden. Hearing too is very acute.

The state of the memory in somnambulism has been much studied. It may be said to present the same hyper-excitability as the other organs of sense. A distinction has been made between the memory after the awakening and that of the hypnotic sleep. The hypnotic subject when awakened does not as a rule remember anything that has occurred during the time he was entranced; but, on being again hypnotised, such an expansion of memory occurs, as to include all the facts of his sleep, his life when awake, and his former sleeps. Similarly a man on awakening from natural sleep may know that he has dreamed, but not be able to recall a single incident of the dream. M. Richet says, in connexion with somnambulant memory:—"I put V. to sleep: I recite some verses to her: then I awaken her. She has no recollection. I put her to sleep again, and she remembers them perfectly." The same author attests the fact that somnambles recall with a luxury of detail scenes in which they have taken part and places they have visited long ago. M., one of his somnambles, sings the air of the second act of the opera *L' Africaine* when she is asleep, but cannot remember a note of it when awake.

"The exaltation of memory during somnambulism," say the authors, "though it does not give absolute proof to the theory that nothing is lost in the memory, shows at any rate that the memory of *preservation* is much greater than is generally imagined in comparison with the memory of *reproduction*, or recollection. It is evident that in a great number of cases, where we believe the memory is completely blotted out, it is nothing of the kind. The trace is always there, but what is lacking is the power to evoke it; and it is highly probable that if we were subjected to hypnotism, or the action of suitable excitants, memories to all appearance dead might be revived." Several instances are also cited of long forgotten facts, names and persons being recalled in dream. The comparison between natural and artificial sleep is extended to the phenomena of awakening. In the case of dreams recollection more or less vivid persists for a few seconds, then becomes effaced. In the case of hypnosis this forgetfulness is even more marked. The subject, who by suggestion has been made to perform the most complicated acts, to witness the most dramatic scenes, who has passed through the whole gamut of emotion—love and hate, joy and sorrow, generosity and avarice, who it may be has even fallen and sustained serious injuries—that subject on returning to his natural consciousness cannot recompose a single one of the scenes in which he has played his part as a witness or an actor. But this loss is not complete, for often a word or two is sufficient to bring back a whole scene. However, it must be borne in mind that this word or two, coming from the operator to his subject, partakes more or less of the nature of a suggestion.

The intellectual condition of hypnotics is difficult to define. It is impossible to gauge degrees of judgment and reason with the same

exactitude as those of the special senses. But in a general way it may be said that the intelligence of hypnotics is developed equally with their sensibility.

Lethargy, carrying on the analogy with natural sleep, represents profound and dreamless slumber. The psychic state may be said to be void, but the patient may be made to receive a few elementary suggestions: but, in the words of the authors, "it is possible that lethargy only suspends the power of re-action, and behind the inert mask a portion of the thinking faculty is still awake." In the two other phases, catalepsy and somnambulism, the sleep is much less profound, the intelligence of the subject comes into play, and the state of dream commences.

"The dominant characteristic of catalepsy is *automatism*... It may be said that the cataleptic has no personality of his own; that there is no *cataleptic ego*. Certain dreams, which we pass through without reflexion and without resistance, afford a partial analogy.

"But the case of the somnambule is very different. He is no automaton, but a personality with his own likes and dislikes..... There is undoubtedly a *somnambule ego*. The state of the intellect is like that of certain dreams, in which the sleeper takes an active part, gives proof of judgment and the critical faculty, and sometimes even of spirit and the exercise of will. Besides there are somnambules who have spontaneous dreams, their rapport with the operator ceasing at such times."

An interesting case of M. Richet's shows how reason and hallucination may co-exist. Amputation of the arm was performed by *suggestion*: the patient uttered cries of pain on seeing the blood. But almost immediately she realised that it was a fiction, and laughed through her tears. The hallucination really existed: she saw the gaping wound and the flowing blood; but her reason was not completely paralysed, having strength enough remaining to resist the false impression imposed upon her.

Sometimes the somnambules resist orders. They may also lie. M. Pitres relates that he had suggested to a woman in somnambulism to assassinate one of her neighbours. The deed accomplished, he made her appear (still in somnambulism) before a Magistrate. She declared that she had no knowledge of the crime, and it was only after a long dialogue and overwhelming proof, that she ended by confessing that she had stabbed her neighbour: even then there was a certain reticence about her confession.

"These facts prove that the somnambule is far from being, as some authors have pretended, an unconscious automaton without judgment, reason, or intelligence of his own. On the contrary memory is perfect, intelligence wide awake, and imagination excited."

A distinction is made between two forms of somnambulism, called respectively *indifferent* and *elective*. The most common method for inducing secondary somnambulism is friction over the cranium. Suppose this is made with some inanimate object, such as a paper-knife, the former variety ensues. The patient is calm, and can be approached and touched by any one without making

the least movement of defence. Any one can produce the *contractions* proper to the somnambule state, which can indeed be brought about by one person and resolved by another. Thus patients are not dependent on any individual influence: any one can give them *suggestions*. But the case of *elective* somnambulism is quite different. When the operator has made pressure with his hand on the head, or has breathed on it, the subject is, as it were, drawn to him. So soon as he withdraws, the subject manifests disquietude and uneasiness and follows him about, moaning and finding no comfort except in close proximity with him. All contact by outsiders produces symptoms of pain. *Elective* somnambulism is produced when the subject is put to sleep by means of *passes*,—as is done by the magnetisers,—or by *suggestion*. Curiously enough, if the subject is told to put himself to sleep on a certain day at a specified hour, that sleep will be *elective*, though the operator is absent (Beaunis). Lastly, when the patient is in indifferent somnambulism, it suffices for any one to touch his bare skin with the hand to develop *electivity* in his own interest. There are, however, two kinds of *electivity*—*artificial* and *natural*; the former term is applied to that which is induced after repeated experimentation by any operator, the latter to the greater sensibility of a patient to the action of a certain one of the operators who induce sleep or *suggest*. There is some analogy to this in the normal state in instinctive likes and dislikes of individuals: but these are exaggerated in the somnambule. M. Richet made an ingenious experiment in *electivity*. "A patient was plunged into the somnambule state by mechanical friction on the head with some object. Two of the persons present took each one of her hands. Soon the patient began to press the hand of each of the operators and was unwilling to abandon it. The conditions of special attraction existed equally at the same time for the two; thus the patient found herself as it were divided in halves; and each half offered resistance to the operator to whom the opposite half belonged, when he wanted to seize the hand which was not his." The operator who enjoys the preference of a subject can transfer it to another. The new operator glides his hand over that of the first and gradually gets hold of the hand of the patient, who after a sharp shock manifests *electivity* for him.

Suggestion is closely analogous to dream. It is possible both to occasion and to modify dreams, as M. Maury's experiments show [*Sommeil et Rêves* (sleep and dreams)]. He asked some one to apply stimulants to his organs of sense as soon as he fell asleep: then to awaken him as soon as sufficient time had elapsed to allow of his dreaming. The dreams provoked by sepsorial stimulation differed in no respect from those of hypnotic *suggestion*. *Eau de Cologne* caused him to dream that he was in a perfumer's shop. The idea of scent aroused ideas of the East: he dreamed that he was in Cairo in the shop of Jean Farina. On another occasion his neck was pinched: he dreamed that a blister was being applied; and that awakened the recollection of the doctor who attended him in infancy. The domain of *suggestion* is immense, and there is not a single fact of our mental life that cannot be artificially

reproduced and exaggerated by this means. It plays an extraordinary part in psychology, which is a great gainer by thus introducing direct experiment into its researches. The definition given of this term, which is so frequently met with in any work on hypnotism, is that it is *an operation which produces some effect on a subject in passing through his intelligence*. "All suggestion consists essentially in acting on a person by an *idea*; every effect suggested is the resultant of a phenomenon of ideation; but we must add that the idea is but an outward sign (*épiphénomène*): taken alone it is only indicative of some physiological process, which is alone capable of producing a material effect. The following illustration will make clear the distinction between a physical stimulus and a *suggestion*:—If you press the arm-tendons of a patient in lethargy, *contracture* ensues. That is purely physical, and the patient's mind plays no part in the experiment. But if, on the other hand, without touching the patient, you say, 'Your arm is bending, it is becoming hard, you cannot straighten it,' the *contracture* which comes on immediately is the result of a psychic action. The injunction of the experimenter only produces its effect by passing through the intelligence of the person operated on. It is the *idea* of *contracture*, which insinuated into the spirit of the hypnotic produces *contracture*. That is *suggestion*.

"We might divide the study of hypnosis into two parts according to the different methods of procedure: the first comprising the hypnotic phenomena produced by physical stimuli, or sensation... the second comprising those produced by ideas, that is to say, by *suggestion*. These two modes are parallel, and it would be difficult to say which is the most extended.

"*Suggestion* does not act with equal intensity on everybody. Tell a person who is in sound health, awake and self-possessed, that he is hungry; he answers that you are mistaken. Try to *suggest* to him a visual hallucination, affirming that he has a book between his hands; he declares that he cannot see it..... Only the idea of the phenomenon is produced in him, not the phenomenon itself. In short, *suggestion* no more influences a sound person than opening his eyes throws him in catalepsy.

"For *suggestion* to succeed, the subject must have naturally fallen, or have been artificially thrown into a state of morbid receptivity: but it is difficult to determine accurately the conditions of *suggestionability*. However, we may mention two. The first is the *mental inertia* of the subject;.....the consciousness is completely empty; an idea is suggested, and reigns supreme over the slumbering consciousness. This state of *monideism* is completely realised in cataleptics. The second is *psychic hyperexcitability*, the cause of the aptitude for *suggestion*.....The question is however a difficult one to solve, and for the present it is best left open."

The general conclusion arrived at, in support of which a number of experiments are quoted, is that:—"Suggestion consists in introducing, cultivating and enforcing in the spirit of the subject an idea.....the idea is resolved into images, the images into recalled sensations: it consists in the psychic renewal of a peripheral

stimulus, which the subject has already experienced. Hence we can understand its power: the idea properly speaking is only an appearance; but behind it is concealed the energy developed by an anterior physical stimulus." It is also said: "Each *suggestion* includes three things: first an impression which the subject is made to feel, and which is, as the case may be, a sensation of sight, of hearing (verbal *suggestion*), of touch, or of the other senses. This initial impression may be called the *suggestive impression*: its effect is to awaken in the brain of the hypnotic a second impression, which may be called the *state suggested*—as, for example, an hallucinatory image. Now how can the first impression, which is directly produced by the experimenter, give rise to the second, which is internal and not directly within the reach of the experimenter? From the standpoint of psychology the answer is to be found in the *Association of Ideas*. *Suggestion* in its positive aspect is nothing else than the throwing into action of a mental association pre-existing in the spirit of the hypnotic. For example we say to a patient, 'Look, you have a bird in your apron;' and no sooner are these simple words pronounced, than she sees the bird, feels it with her fingers, and sometimes even hears it sing." All these ideas of bird being associated together in the mind by habit.

Further: "In place of speech we engage the attention of the patient, and when her gaze has become settled and obediently follows all our movements, we imitate with the hand the motion of an object which flies. Soon the subject cries, 'Oh! what a pretty bird!' How has a simple gesture produced so singular an effect? Again by the *association of ideas*. But this case differs from the preceding in being only an association of resemblance."

The authors admit that the hypothesis of *Association of Ideas* in the mind of the subject only partly covers the facts of *suggestion*, even when stretched to include resemblances. There are still obscure points to be cleared up. Thus: "When we charge the brain of an entranced patient with some strange idea, such as, 'on awakening you will rob Mr. So-and-so of his handkerchief,' and on awakening the patient accomplishes the theft commanded, can we believe that in such a sequence there is nothing more than an image associated with an act? In point of fact the patient has appropriated and assimilated the idea of the experimenter. She does not passively execute a strange order; but the order has passed in her consciousness from passive to active. We can go so far as to say that the patient has the *will* to steal. This state is complex and obscure: hitherto no one has explained it.....If *suggestions* impelling to action offer enigmas,....how much more do *suggestions* that inhibit?.....The facts of paralysis by *suggestion* completely upset classical psychology. The experimenter who produces them so easily knows neither what he produces nor how he does it. Take the example of a systematic anæsthesia (paralysis of sensation). We say to the subject, 'On awakening you will not see Mr. X. who is there before us: he will have completely disappeared.' No sooner said than done: the patient on awakening sees every one around her except Mr. X.: when he speaks she does not answer his questions: if he places his hand on her shoulder she does not

feel the contact: if he gets in her way she walks straight on and is terrified at being stopped by an invisible obstacle..... Here the laws of association which do such good service in solving psychological problems abandon us completely. Apparently they do not account for all the facts of consciousness."

Motor paralyses can similarly be produced by a word. "Possibly this class of paralytic effects comes under a general law which the most advanced psychologists have not yet completely succeeded in formulating, and which would find its analogy in *Inhibition*.* On this hypothesis we might admit provisionally that in order to paralyse a subject the experimenter arouses in him a *mental impression*, which exercises on one of his sensory or motor functions an *inhibition* conveyed by *suggestion*..... At the same time we must bear in mind that *inhibition* is a term which explains nothing; so we must not let it keep us from seeking a more reliable explanation."

For the sake of convenience the following facts of *suggestion* are classed categorically:—

(1). *Hallucinatory images*: under which are classed all the facts of the *Intelligence*—sensation, association of images, memory, reason and imagination.

(2). *Suggested acts*: including sentiment, emotion, passion, voluntary activity, and the phenomena, as yet but little known, which form the psychology of movement.

(3). *Paralyses by suggestion*: the phenomena of *psychic inhibition*, of which the study has hardly commenced.

"It is a striking fact," say the authors, "that most of the patients who have served as subjects for hallucination possess in a high degree, when fully awake, the gift of representing objects to themselves under a sensible form. M. Liebault has made this a sign of hypnotisable individuals. Apparently the persons who possess the gift of *visualisation*, to use the expression of Galton, lend themselves better than others to visual hallucination. When we ask one of our subjects to figure to himself an absent person, he soon declares that he sees this person as clearly as if he were before his eyes. This vivacity of representation is often encountered in hysteriacs. It explains how hysteriacs, when they come together, on exchanging confidences or communicating their impressions, may mutually hallucinate each other..... When hypnotisable hysteriacs have served as subjects to the same operator for several days, they often fall into a state of permanent obsession, they are *possessed*, so to speak, both during the day whilst they are awake, and during the night in their dreams. They are the subjects of spontaneous hallucinations of various kinds, the form of the experimenter always playing the leading part."

* This term is used by physiologists to indicate a power inherent in certain nerve-centres of restraining the action of certain organs—e. g., the heart:—if inhibitory centres, or their afferent or efferent nerves, are powerfully stimulated, they inhibit action altogether. The pneumogastric is an example of an inhibitory nerve in its connexion with the heart. On the one hand a mechanical stimulus of an exposed nerve, and on the other a sudden fright or other mental emotion may cause inhibition.

A series of experiments performed at the Salpêtrière with *portraits by hallucination* is given in the book before us. The results obtained are highly suggestive, and appear to us to throw much light on a number of obscure questions connected with sense and colour. "If by *suggestion* a portrait is made to appear on a sheet of cardboard, of which the two surfaces present an identical appearance, the image will always be seen on the same side, and, however it is presented, the subject will always place the card with the surfaces and edges in the exact positions they occupied at the moment of suggestion, in such a manner that the image can neither be reversed nor inclined. If we reverse the surfaces of the card, the portrait is no longer seen; if the edges, it is seen upside down. The hypnotic is never caught in a mistake; her eyes may be covered, or we may make the changes behind her back, but her answers will always be in conformity with the primitive localisation. An experiment devised by one of us brings out this fact clearly. On a white sheet of paper we place a card equally white; with a fine point, but without touching the paper, we follow the contour of the card whilst suggesting the idea of a line traced in black. When the subject is awakened we ask him to fold the paper according to these imaginary lines. He holds the paper at the distance at which it was at the moment of suggestion, and folds it in the form of a rectangle exactly superposable on the card.

"M. Charcot has often repeated before his auditors a curious experiment, which fundamentally resembles the preceding one. He suggests to his subject the presence of a portrait on a white card, which is then shuffled up with a dozen cards which are all alike. On awakening he asks the subject to run over the collection of cards, without telling him why he wishes it. When he perceives the card on which had been placed the imaginary portrait, he immediately perceives it.

"All these experiments tend to show that the hallucinatory image provoked by verbal *suggestion* does not float vaguely in the subject's brain. It is probable, as one of us has shown, that this image is associated with some external *point of rediscovery*, such as a point, a grain, or some detail of the white card which was shown when the *suggestion* was made; and it is this association of the cerebral image with an exterior point which explains the series of facts we are giving."

"One detail of these experiments is very significant..... Supposing we show the imaginary portrait at a distance of two yards from the subject's eyes the card appears white, whereas a real photograph would appear grey. If it is gradually brought nearer, the imaginary portrait at last appears, but it is necessary for it to be much nearer than an ordinary photograph for the patient to recognise the subject. By means of opera glasses we can make the patient recognise her hallucination at a distance at which she could not perceive it with the naked eye..... In short: *The imaginary object, which figures in the hallucination, is perceived under the same conditions as if it were real.*" Several more experiments are detailed to support this formula. The opera glasses

only act if they are focussed upon the *point of hallucination*; and in the case of a short-sighted patient they had to be altered to allow for this natural defect of vision. If a prism is placed in front of one eye the imaginary portrait is seen duplicated, as would be the case with a real object, the patients being absolutely ignorant of the properties, of a prism, and also of the fact that the glass is a prism. Several hypotheses are given to account for these and a large number of similar facts, the one favoured by the authors being that of the *point of rediscovery*, in favor of which they adduce some weighty arguments, one of the most convincing being, that a photograph of the plain white card may be substituted for the card used when the portrait was suggested, and on being, shown to the patient, even two years after the original experiment (as was done in one case), has the effect of awaking the hallucinatory image.

Further on we learn some curious phenomena of *polarity*: "A positive image gives a representation of an object as it is, with its colour and the relative light and shade of the different parts preserved. In the negative image all is reversed: the shadows become lights and the lights shadows: moreover the original colour is replaced by the complementary colour. The production of consecutive images is a normal phenomenon, which constantly, but in varying degrees, accompanies external vision. Hallucinatory vision is subject to the same conditions. Every hallucination which lasts a certain time, leaves in its place when it disappears a consecutive image, just as in the case of ordinary retinal sensation. This was first demonstrated by M. Richer." A curious fact to note is that complementary sensations, analogous to those of visual polarity, occur in the phenomena of taste, motion and emotion. As is well known in the case of any unilateral hallucination, any *æsthesiogene*—a common magnet is the one generally used at the Salpêtrière—has the effect of causing a *transfer* of the hallucination from one side of the body to the other; the patient experiencing a slight shock at the moment when the *transfer* takes place. But "when the hallucination is bilateral, the result is different. It is then not *transfer*, but what we (M.M. Binet and Féré) have called *polarisation*. The following experiments will make this clear. "We give a patient in somnambulism the common hallucination of a bird poised on her finger. Whilst she is caressing the imaginary bird, she is awakened, and a magnet is brought near her head. After a few minutes she stops short, raises her eyes and looks about in astonishment. The bird which was on her finger has disappeared. She looks all over the ward, and at last finds it, for we hear her say, 'So you thought you would leave me, little bird.' After a few moments the bird disappears anew; but almost immediately reappears. The patient complains from time to time of pain in the head at a point corresponding to what has been described in this book as the visual centre (some distance above and slightly posterior to the ear)." The magnet exercises the same effect in suspending real perception. For example, one of our patients being reawakened was shown a Chinese gong and striker. At the sight of the instrument the

patient took fright. A blow was struck on the gong, and she instantaneously fell into catalepsy. After this preparatory experiment she was reawakened and asked to look attentively at the gong; meanwhile a small magnet was brought near her head (without her knowledge). After a minute she declared that she no longer saw the instrument. It had completely disappeared from her sight. Then the gong was struck with redoubled force, but in spite of the loudness of the sound the patient was not thrown into catalepsy. She only looked from side to side with an air of slight astonishment. This experiment can also be performed with a subjective gong suggested in the usual way. In the case of a coloured figure the magnet causes the patient to see the complementary colour. Thus a red cross becomes green, whether it be real or suggested, yellow becomes violet, &c.

We have barely touched upon some of the principal subjects treated in the book before us in their connexion with hypnotism and psychology. There is a much greater number that we have been unable even to mention. These fragments are merely intended to convey some idea of the character of the scientific methods employed in the investigation of such subjects. Through hypnotism whole mines of hitherto undiscovered wealth may eventually be unearthed. The pioneers have brought the science to a point at which the attention of the philosopher, the scientist, and the educated public cannot but be directed to it.

MM. Binet and Féré's book is certainly the classic of the subject it deals with; and whilst the general tenor is sufficiently scientific to keep the reader's attention on the alert and convince him that he is not reading fairy tales, there is a sufficient spice of anecdote—in some cases of the ludicrous—in the experiments detailed to season the science. "*Le Magnétisme Animal*" is one of the publications of the International Scientific Series, which was started some time ago for the purpose of popularising science and bringing within the cognizance of the world outside the schools and coteries of savants the new directions and the more important new ideas and discoveries of science. Every book in this series is published in French, German, Italian and English, and is thus brought within the reach of most educated people. The English translation of the work we have been discussing is advertised to appear shortly.

N. C.

KAIVALYANAVANITA¹

(OF SRI THANDAVARAYA SWAMIGAL.

Introduction.

ADORED be the feet of the only² Lord, who, solely as Jiva-Sákshi,³ dwelleth, like the *ákás*,⁴ in the hearts (both) of those that are possessed of lust after gold, dominion, and women, and of those that are not,—and who (as Iswara-Sákshi) occupieth that good region,⁵ more exalted than the seven regions⁶ that are superior to any (other) region⁷ whatever.

2. I bow down to the spotless Bódha Swarúpa,⁸ which standeth forth as Brahma, Vishnu, and the excellent Iswara,⁹—who are (respectively) the causes of the operations of creation, conservation and transformation; and (also) as countless (other) *murthis*,¹⁰—and which for ever appeareth as the perfect Emancipated One, and as the Sun of the sea of bliss.

3. I daily worship the lotus-feet of Him through whose grace I—having realized that I am the all-pervading Brahman, and that the whole differentiated universe is an illusion—became myself, like the *ákás* in the (solid) wall¹¹, of the nature of Swarúpa.¹²

4. I adore Iswara, who appeareth as my master, in order to show,—by making through my (own) intelligence my *manas*,¹³ *buddhi*,¹⁴ senses and all (my) bodies¹⁵ like the mist before the sun,—that my 'Thou' and thine 'I'¹⁶ are one, and thus to establish (perfect) unity.

1. The literal meaning of this word is "The Fresh Butter of Eternal Bliss." It is a compound of the two Sanscrit words, *kaivalya*, meaning perfect isolation and hence eternal bliss; and *navanita*, fresh butter. See the explanation given by the author in paragraph 6.

2. *i. e.*, non dual.

3. Witness of *Jiva*. The use of the word *solely* implies that He is unaffected by the actions, &c., of *Jiva*; He is merely a looker-on.

4. *i. e.*, just as the *ákás* interpenetrates both pure and impure objects without distinction.

5. The *Turiyá* state.

6. These are the seven *gnanabhūmis*, or regions of wisdom, explained in Part 2 of this work. (Vide stanzas 149 to 151.)

7. The Commentator states that this may refer to the seven regions of ignorance enumerated in stanzas 147 and 148 of Part II, or to the *dévachānic* states (*svarga lókas*), or to the several exoteric religious systems.

8. The form of the Infinite Intelligence; or *Pragnānam*.

9. Rudra.

10. Forms or shapes; gods.

11. The simile implies that matter offers no resistance to *Ātma* or spirit.

12. Brahman; the absolute self.

13. The organ of perception; mind.

14. The organ of reflection.

15. There are three bodies, namely, the gross, the subtle or astral, and the causal bodies; hence the plural.

16. 'Thou' who art of my nature and 'I,' who am of thy nature. It is by the three *upādhis* that the distinctions of 'I,' 'Thou,' &c. exist, while in reference to the absolute *Ātma* there is no distinction at all. Compare "just as there is no jewel other than gold, so, by Me, there is nothing here other than myself. As distinct shapes are given to gold and then named differently, so we speak distributively of ourselves."—*Svarūpagnāna Desikar*.

5. Falling before the feet of the true¹ Teacher of spiritual wisdom,² who, without end and middle and without beginning, doth shine forth through all eternity and (pervade everything) like the *ákás*, I will explain the nature of the real substance in such a way that even (such of my) sons as are unable to explore the vast (ocean of) science treating of bondage and liberation, may understand (it).

6. (Ancient) preceptors drew from the milky ocean of the far-spreading Védānta and filled the pitchers of (their) authoritative original works. I have boiled and churned the whole (of their contents) and benevolently presented (the result of my labours in the shape of this work called) the "Fresh Butter of Eternal Bliss." Will those that have obtained (this) still wander about eating the dust of sensual objects?³ (No, for) they are without hunger.

7. Revering the Emancipated One, the passionless Lord of Vénkatam,⁴ the Master who has deigned to reclaim me, I begin to sing the said "Fresh Butter of Eternal Bliss" by dividing (it) into two parts called "The Light of Truth" and "The Clearing-away of Doubts."

PART I.

The Light of Truth.

1. They enumerate these four-fold *Sīdanās*⁵: (1) Intellect, understanding the (Védāntic) decision about the eternal and the transitory;⁶ (2) Renunciation of the desire to enjoy the fruits (of action) in the intermediate (states) here and hereafter;⁷ (3) The

1. This qualifying word excludes those who pretend, by outward garb, &c., to be sages, and thus dupe men, but who really wallow in the mire of sensuality.

2. In contradistinction to teachers of rituals, &c., who cannot dispel the misery of conditional existence. In a work called *Olivilodukkam*, the Master says to his pupil, "Do not, O disciple! take for true Gurus those dancing buffoons, who, like hired men (getting wages for work done) and like tradesmen (selling one thing for another) assume the title of Gurus (of which they are unworthy, as they perform works and initiate people in order to extort wealth from them). There are no words to praise, nor is the mind capable of reaching, the true Guru who, fixing his benign gaze on the pupil, makes him remain (unchanged and independent) like Time."

3. *i. e.*, enjoying sensual pleasures, which are fleeting in their nature.

4. The Tiruppati Hills, sacred to Vishnu, who is also called Nárāyana, which name the author's Guru bore in his earth-life.

5. Accomplishments. The neophyte must possess these in a fair degree before entering the occult path. Without them no one can attain to adeptship.

6. The pupil must have an intellectual comprehension of the fact that everything which seems to have a separate existence from Brahman is merely phenomenal change; in other words, he must have a right knowledge of the real and unreal. The study of occult literature endows him with this accomplishment.

7. This does not mean that the neophyte should be thoroughly passive. The injunction is against acting merely under the impulse of desire. One must do one's duty, but not as a means to the attainment of a personal end. This *Sīdana* the chela will naturally gain when he thoroughly realizes the first one; for when the illusive character of the external world is understood, he ceases to crave for worldly objects, and acts with a perfect indifference to the enjoyment of the fruit of his actions, either here or hereafter. "Thy right is only to the act; it ends with the performance of the act, and never extends to the result", says Krishna in the Bhagavad Gita.

attainment of the six (qualifications) beginning with *Sama*;¹ (4) Aspiration for emancipation (from conditional existence).

2. The six (qualifications) are: *Sama*, *Dama*, *Uparati*, *Titiksha*, *Samâdhâna* and *Sraddha*. *Sama* is chastising (or obtaining complete mastery over) the internal organ;² *Dama* is chastising (or obtaining complete mastery over) the external organs;³ *Uparati* is the renunciation of the cares and occupations (*vivakâra*) of one's home;⁴ *Titiksha* is the endurance of the assailing (sensations of) pleasure, pain, and so on.⁵

3. The sages call this *Samâdhâna*, namely, the making it a pastime to bring the mind to reflect on the substance of what is heard (from the Master); *Sraddha* is lovingly clinging to the true spiritual Guru and Shastra.⁶ These are the meanings of the terms of the most excellent six kinds (of qualifications) beginning with *Sama*.

4. There are none on earth who can accomplish anything without a *Sâdanâ*⁷. Hence knowledge will accrue (only) to such as have obtained these four (*Sâdanâs*). It will not enter the mind of one who is (but) a novice in discrimination; if (it) enters, he is a

1. These are enumerated in the following stanza.

2. *i. e.* the mind, which is at the bottom of all evil.

3. *i. e.* the organs of action. Even though the mind is curbed, the organs of action will involuntarily perform such actions as they have been accustomed to do. Hence this qualification is also mentioned. One would suppose that these organs must be subdued before proceeding to chastise the mind; but as the mental plane is superior to the physical plane, and as mental actions are of greater durability than the physical, *Sama*—that is the purification of the mind—is placed first.

4. Keeping the mind unruffled under the severest domestic afflictions; that is, mental equilibrium must be preserved, and the aspirant must have the power of contemplating objects without being in the least disturbed in the performance of the great task he has set himself. This is also interpreted to comprehend the renunciation of all merely formal religion.

5. The cessation of desire, and a constant readiness to part with everything in the world; typically illustrated by the absence of resentment of wrong. This is perhaps the occult signification of the precept of Christ, "I say into you that ye resist not evil; whosoever shall smite thee on the right cheek, turn to him the other also": It has been well said: "People are induced to be friendly or inimical to a man according to his Karma; therefore he should not consider those as his friends and these his foes."

6. In other words the chela must have faith or confidence in the Master and Shastras. A word of explanation is necessary here, as this is apt to be misunderstood. Occultism being essentially an experimental science, no blind faith is necessary. It is not therefore absolute surrender of one's reason that is advocated here. What is meant is that the pupil should recognize that his efforts in the direction of occult studies and investigations will not be fruitless, as the truths propounded by the great science have been experimentally investigated by the Master, and that he must be ready to give up his prejudices and preconceptions when found to be incompatible with reason. As we proceed we shall find that the Master orders the chela over and over again to verify his teachings in *Samadhi* and report to him.

7. Persevering practice, or training.

person that has become purified through a crore of past incarnations¹.

5. He is the eligible² one (who possesses these four-fold *Sâdanâs*). (Such a person,)—assailed by the three fires³ caused by the organs⁴ (both internal and external), by Devas⁵ in the cosmos, and by the (five) elements and elemental formations,⁶ and languishing like the worm unable to bear the Sun's heat,—ardently wished to dive into the waters of Wisdom.

6. He who—like the hart which, having been caught in the hunter's nets, runs away as soon as it disentangles itself—had fled from the three *Ishanas*⁷ of wife, children and wealth, that come (by Karma), now proceeding—not with an empty hand⁸—and coming in sight of the true Preceptor of spiritual wisdom, paid rightful reverence to (him).

7. Having paid reverence to (the Guru), he stood up, and weeping thus complained: "I have pined away, O Lord! through the afflictions of (this) illusive life; O readily-complying Master! you must protect me by cutting to pieces the (five) desire-fostering *kosas*⁹, that are at variance with (spiritual life), so that my mind may indeed be refreshed." (Thus) did he speak.

8. As the mother tortoise, fish and bird (act) towards their young ones, so the Master, willing in his mind, fixing (his) gaze on, and touching (the pupil),¹⁰ placed (him) before (his) holy presence and said, "There is a means of preventing thy rebirth. I will tell (thee). If thou dost follow what (I) say, the succession of births will cease."

9. When (the chela) had heard the words, "The succession of births will cease," not only was his heart strengthened, but even his body was refreshed, as if he had bathed in a spacious tank;

1. A reference is here made to the Law of Karma. The author refutes those who, without the least reflection, say that psychic and spiritual faculties are obtained by the special favour of the Deity or the Sages, and not by going through any training, and quote instances of persons who from childhood have exhibited such powers, such as our most revered Madame Blavatsky. He says that we carry the results of our actions and efforts from one life to another, and that such persons deservingly possess them now, simply because they worked for them in former states of existence; and that if we make efforts now, even though they may not be crowned with success in this life, they will tell on our next birth. *Crore* is here used simply to express a large but indefinite number.

2. For entering on the path of occult studies.

3. Fiery sufferings; species of sorrow or anguish.

4. *Adiatmika*, that is afflictions from oneself and other creatures.

5. *Adideivika*, that is afflictions from the divine hand. (Karma is also called *Daisam* therefore it may mean afflictions from one's own Karma).

6. *Adibhantika*, that is afflictions caused by the elements, &c.

7. Desires.

8. *i. e.*, he went with a present, that is with the four-fold accomplishments.

9. The five sheaths are (1) *Annamayakosa* (the gross body); (2) *Pranamayakosa* (vital principle); (3) *Manomayakosa* (mind); (4) *Vignanamayakosa* (the sheath of objective knowledge); (5) *Anandamayakosa* (the sheath of bliss or *Karanopadhi*).

10. It is said that the mother tortoise does not sit on the eggs to hatch them, but sits at a distance from them and intently meditates; so maturing them by its will-power. The fish is said also to fix its gaze from a distance on the eggs, while the bird fondles its young ones to make them grow.

and, with tears of joy, as if his abounding happiness (itself) were flowing out from him, he fell once more at the (Master's) feet (resembling) the open (lotus) flower, and then stood up and spoke in the following strain:—

10. "Even though I the devotee am unable to act up to what (you) say, you, O Lord, can certainly reclaim me by your grace. You have said 'There is a means to prevent thy rebirth'; I beseech you, show me what it is and thereby rescue (me)."

11. Then (the Master) knew that (the aspirant) was a man of subdued *Vrittis*;¹ and as the hornet buzzes before the maggot within the compact earth-nest (to transform it to its own likeness),² the Master, beginning (to explain the means) commenced to chant (his) instruction, eyeing the *Jiva* within the body of the chela, so that he might attain to *Atmā-Svarūpa*.³

12. "Come now, my Son! He who has forgotten himself, (alternately) dying and re-incarnating, will wander about whirling round and round in the never-ending gyration of the wheel of time, like dry leaves caught by a never-ceasing whirlwind, until he knows that his Self—capable of being investigated by intelligence—is the absolute Self.⁴

13. "If (he) perceives his Self and the Lord that is his Self's substratum, then that Lord becomes his Self⁵ and becomes Brahm, and (he) gets rid of conditioned existence. If thou knowest thyself, ruin will not befall thee. I have said this because thou hast asked me."

14. "Have you spoken (thus), O Sir! deeming me an idiot? Is there any man on earth who does not know himself?⁷ Why then do all men die and re-incarnate and (thus) wander about? Vouchsafe to tell the truth to me who have confided in you."

15. (The Master) replied: "Whosoever comprehends that such a thing is body and such a one is the Dweller of the body⁸ is the person that has understood himself as himself⁹." After the Master had thus spoken, (the pupil) asked, "Who is the Dweller of the body apart from *this* gross body?" Now when the Master heard this he was grieved¹⁰ and smiled¹¹ (at the same time).

16. "Thou hast said, 'Who is the Dweller of the body other than the body? I do not see (him).' Pray, tell (me), who he is

1. Activities of the internal organs: viz.:—*manas*, *buddhi*, *chittam* and *ahankāram*.

2. The hornet buzzes to remind the maggot of its presence. The latter has the form of the hornet always present before its mind, and this intent meditation eventually transforms it into the likeness of its master, the hornet.

3. The form of *atma* or self.

4. The round of births comes to an end when one knows oneself.

5. The passage may also be rendered, "he becomes that Lord and becomes Brahm, and thus gets rid of births."

6. The Commentator understands "his Self" before the words "becomes Brahm."

7. For instance I know that I am the son or daughter of so and so, father or mother of so and so, &c.

8. That is, know the true nature of the physical body and the *Atma* or spirit.

9. That is, as the absolute self.

10. Because of his ignorance.

11. Because he was eligible, owing to his having renounced all worldly pleasures, &c.

that comes and springs forth in the unsubstantial *Swapna*?¹ Pray, tell (me) who he is that has viewed *Sushupti*,² where even unsubstantial dreams do not appear? Pray, tell (me) lastly, what that intelligence is (by which) thou dost think when in *Jagra*.³

17. "It is I that viewed *Jagra*. (It is I) that viewed *Swapna*, the consciousness of the *Jagra* (state) lapsing. (It is I) that viewed *Sushupti*, where both (*Jagra* and *Swapna*) do not appear. (This being my) daily experience, (your theory of the Dweller of the body) is consistent.⁴ Still I do not (fully) comprehend (it). (It) just flashes out in (my) mind,⁵ then (something) hides it. Favour me with its (explanation)."

18. In the manner of those who point out the phasis (of the new moon) by first showing a single (tree from among a collection of) trees on earth⁶,—in the manner of those who point out the (star) *Arundati* by first showing (a group of) stars,—the Muni commenced to explain the gross (body) first (as a preparation for) next explaining the Primeval Cause, that is of *Sukshma Swarupa*.⁷

19. "All Vedantic works treat of bondage and liberations by the methods called *Adhyaropa*⁸ and *Apavada*. From *Arōpa*—that is, illusion—(results) bondage and from *Apavada*, liberation.

Of these two, listen first to (my explanation of) *Arōpa*.

20. "By *Arōpa*, *Adhyasa*, *Kalpāna*, and all (other similar terms) is meant the perceiving of one thing in another thing; (as, for instance,) the appearance of a serpent in the rope, the appearance of a man in the post, the appearance of water in the mirage, the apparent uninterruptedness of the *ākāśa*.⁹

21. "Know that the (five) elements and (their) modifications, appearing in that Brahm which is without either name or form, uniform, non-dual, one, full of the light of wisdom,¹⁰ have been begotten in a similar way by the said *Arōpa*.

1. During dreamy slumber.

2. Dreamless, undisturbed sleep.

3. The waking state.

4. During *swapna* and *sushupti*, the body is inactive,—is, as it were dead. Still my consciousness continues,—runs though all these states. Hence I agree that I am other than the body.

5. I cannot fully realize that I am not body but a being separate from it. This idea vanishes as soon as it rises in my mind.

6. The allusion is to the common practice of pointing out the third-day phasis after the new moon with reference to a tree in a grove, directly above or opposite to which the moon's phasis is. Two similes are given, the first of which shows how the Master proceeded to instruct his disciple on the nature of the astral or *sukshma* part of man (compared to the phasis of the moon, that is in a higher region) by first taking hold of objects on the lower plane,—the physical body (compared to trees on earth); while the second shows how he pointed out the highest *Atma* from among the higher parts of man.

7. The subtle form.

8. Called also simply *Arōpa*.

9. There are in space beings that we do not see. Bulwer Lytton says, "There are races in the magnitude of space, unseen as animalcules in the world of a drop. For the tribes of the drop, science has its microscope. Of the hosts of yon azure infinite magic gains sight, and through them gains command over fluid conductors that link all the parts of creation."

10. *Daiviprakriti*.

22. "If asked how it is, (I answer): All *Jivas*, having no beginning,¹ will rest in *Avyaktam*² as in universal *Sushupti*.³ It is called *Kalatattwa*. By Iswara's introvision, the old original nature passing away, three *gunas* manifest themselves.

23. "They are named: the first, pure *Satva*, of a dazzling white; the second *Rajas*, of red, and the third, impure *Tamas*, of black. Though these triple *gunas*, described as purity (*Satwa*), ignorance (*Rajas*) and gloom (*Tamas*) exist as three equal forces, yet one *guna* among them will (usually) preponderate.

24. "This is one method (of explaining evolution). They explain (evolution) in another way (also); namely, that the above-said *Avyaktam* itself becomes *Mahatattwam*, the said *Mahatattwam* becomes *Ahankaram*; and the seed⁴ *Ahankaram* becomes the already explained triple *gunas*.

25. "In these *gunas*, the *chaya*⁵ of *chit* which is like the *akas*⁶ will appear. The first *guna*, which is the purest of the triple *gunas* is *Maya*. The *chaya* of *Brahm* (in) this *guna* is (called) *Antaryami*.⁷ He who is not touched by any of the *gunas* of *Maya* is *Iswara*, the *causa efficiens*.⁸

26. "To *Iswara*, this is *Sushupti*, this indeed is *Karana Sarira*⁹ and *ananda kosa*. (Now I proceed to the second *guna*). The *Rajo-guna* is *avidya*; the *chayas* of *chit* in all the lustreless *avidyas* are the myriads of *Jivas*. The name then of *Jiva* capable of transformation is *Pragna*.

27. "To *Jivas* clinging to ignorance (*avidya*) this only is *ananda kosa*, *Sushupti* (state) and *Karana Sarira*. In what has thus far been said, we have dealt with *Mula aropa*¹⁰, owing its origin to the two illusive entire *gunas*. Now hear (me) explain the way of the praiseworthy *Sukshma aropa*.¹¹

T. M. SUNDARAM PILLAI.

(To be continued.)

1. For the Logos has no beginning.
2. The Unmanifested: known also as *Mulaprakriti*.
3. Cosmic sleep or inactivity.
4. As it is the cause of all manifestations.
5. *Bimbam*, or the reflected image.
6. Shapeless as the *akas* is.
7. Called also *Iswara*, *Avyakrita* and "The Creator."
8. *Nimitta Karanam*.
9. The causal body.
10. The original illusion, the origin of the causal body.
11. The illusion of the subtle body; how the subtle body originated.

MIND AND BODY.

Modern Science and Esoteric Psychology.

"Mind and matter must each have its philosophy to itself."—*Isaac Taylor*.

"The morality which flows from scientific materialism may be comprehended within the few words 'Let us eat and drink, for to-morrow we die.' All noble thoughts are but vain dreams, the effusions of automata with two arms, running about on two legs, which being finally decomposed into chemical atoms combine themselves anew, resembling the dance of lunatics in a mad-house."—*Prof. Rudolph Wagner*.

"The [basic] truths of religion are rarely attacked by superficial thinkers."—*Henry Thomas Buckle*.

INDEPENDENTLY of the question as to the scientific validity of the arguments adduced to disprove the doctrine of a future life, we are confronted with the consideration of the effect any general revulsion of feeling on this topic must exercise on the sanctions to morality. Even if we regard materialistic theories in their relation to the possible aggregate of human happiness alone, their utter incompetency to satisfy the aspirations of mankind in general is only too apparent. For the gradual extinction of the belief in a future existence is a blow for which none of the altruistic systems can compensate. Altruism is only conceivably admirable when it results in the individual happiness of the units of which the social organism is made up. The Humanity of the positivist is a mere abstraction; consequently the question confronts us, whether any exalted standard of happiness and content is attainable without a widespread conviction of the reality of a future existence—of a metaphysical as well as of a physical evolution. As to the influence on public morality of any system—Positivism, Secularism, etc.—coupled with materialist propaganda, it is difficult to conceive of a difference of opinion among practical men with minds unwarped by theory. The results must be pernicious.* The new dispensation of the Positivistic School possesses no sanction for morality except that of an empty abstraction—a mere word—hopelessly incapable of reaching the masses. Positivism, apart from other objections, is at this stage of human evolution Utopian—a flimsy fabric of utilitarian morality reared on foundations of sand. Far better to leave the masses under the sway of the old, if fantastic, creeds than to initiate the 'game of grab' by enunciating a doctrine of despair. The evil genius of human passion ought to be kept in his bottle; otherwise, as in the story of the Fisherman in the *Arabian Nights*, he will stream forth in clouds of smoke—the smoke of the pétroleuse and anarchist. It is one thing for a philosopher to thunder forth a negative creed from his professorial chair; it is another when the struggling proletariat learns that a miserable existence on this earth is its all, and that death is an eternal sleep. It is one thing for the iconoclast to attach a preface to the tenth edition of some successful work;

* M. de Voltaire (Article "Atheism," Philosophical Dictionary) himself remarks this danger. On the principles of DETERMINISM, it is self evident. A celebrated modern sceptic—M. Renan—also informs us in his "*Souvenirs*" that the morality which remained to him on the adoption of negative principles, was as automatic as the action of a fowl, which, when deprived of its brain, "still continues under suitable stimulus to scratch its nose."

another for the man of business, the plodding toiler, the rank and file of society in short, to cultivate an unselfish* and lofty ideal under the saturnine influence of the nightmare of pessimistic scepticism. The plea that, whatever be the result, science only seeks to unveil the truth, is valueless. Half the negationists who flaunt their pitiful creed† in the face of the European public are far more anxious to obtain a public reputation than to chaperone truth. Besides, the number of "truths" which according to such logic demand revelation would probably result in the destruction of the social fabric. It is equally a "truth" that melinite is a most deadly explosive! Why not then disclose the secret of its manufacture, proper handling, etc., and confide it to the tender care of the socialists? Why "compass the execrable end" of confining a certain class of "truths" to a small circle? "It may militate against the general good," we are told, "by placing a weapon in the hands of those who are not worthy of trust." But, if one "truth" is to be withheld owing to its vicious tendency, the same argument applies to the policy of Materialist Propaganda, if these latter react injuriously on the public good. Legions of "truths" are necessarily withheld from children. And even according to the admission of a professed materialist:—"As yet human society is only a lunatic in a straight waistcoat, which, in acute maniacal paroxysms, it periodically succeeds in rending, with dire results familiar to every student or spectator of the blackened and blood-stained pages of history."‡ And yet it is this society which is to pursue an utterly unselfish ideal in the certainty of an ultimate annihilation for all its units! But the most conclusive argument is the following.

Man to the Materialist or Monist is an automaton§—necessarily so. His actions are the results of heredity and environment—he is the sport of his inherited moral bias and the motives present to him. *Ergo*, to raise or depress his ideal in life, a new motive is necessary. Why then do Materialists, who are necessitarians according to the first principles of their creed, weaken the force of those tendencies towards good by subtracting so ennobling a motive, so powerful a lever for self-improvement, as the belief in a future life

* Excellent advice to men struggling under temptation indeed! "You are mere automata, improve yourselves." The first conception excludes the latter. There is, according to materialism, *no modifying ego possible*: to admit such a fact would be to admit a soul. But contradictions never cease. Human automatism is scarcely the doctrine for our school-rooms, banks, penitentiaries, etc.

† How well Buckle depicts the attitude of a *true* science toward even an exoteric creed, when he says:—

"As long as the institution [State Church] performs its functions, we are content to let it stand.....We would not, we DARE NOT, tamper with the great religious truths, which are altogether independent of it—truths which comfort the mind of man, raise him above the instinct of the hour, and infuse into him more lofty aspirations—which, revealing to him his own immortality, are the measure and the symptoms of a future life." (*History of Civilization*, Vol. III, p. 255.)

Noble words these, proceeding from the mouth of a professed sceptic.

‡ *National Reformer*, Jan. 9, 1887.

§ "We are to regard the body as a physical machine which goes by itself according to a physical law—that is to say, is automatic. An automaton is a thing which goes by itself when it is wound up, and we go by ourselves when we have had food..... It (the body) is not merely a machine, because consciousness goes with it." *Lectures and Essays*, Vol. II. Article "Body and Mind," by Professor W. R. Clifford.

where the moral excellence of the individual determines his degree of progression? Why, if they are truly zealous—and far be it from me to contest the point in a large percentage of cases—in the cause of human advancement, do they not reserve their negative conclusions for the sanctity of the study, instead of throwing cold water on the efforts of those who strive to battle courageously against the temptations of daily life? Materialism is purely iconoclastic. All modern Western speculation is vitiated by the same absolute incapacity to reconstruct. Give it an axe, and it will hew down system after system of philosophy, but when it tries to rear a fabric of its own on the ruins of the past a grim *fiasco* is the result.

To that uncrowned king of philosophers Immanuel Kant the existence of the soul, though not demonstrable by the *speculative*, was a postulate of the *practical* reason. He even went so far as to predict the phenomenal proof of its existence* and of that of a world of spiritual beings immediately impinging on our present plane of consciousness. The tendency of modern speculation is to regard both these assertions as illusory. Our most eminent European psychologists merely echo the pronouncements of almost every department of science as to the impossibility of the survival of individual consciousness after the disintegration of the physical organism. Even the universe itself is branded as a gigantic failure. "It is miserable throughout," says Von Hartmann, the pessimist, following in the steps of Schopenhauer, "...an unfathomable folly, if its unique aim, *self-consciousness*, had existed without it." But we are entitled to ask these philosophers whether they have acquainted themselves intimately enough with Nature's secret meaning in her deeds, to justify them in arraigning her at the bar of public opinion on the charge of being mistaken or incapable. Their slander on the wisdom of the unconscious is its own refutation. I, for one, find it impossible to conceive of so radical an unsoundness in the nature of things—though at the same time it seems clear that the charges of the pessimists, including the momentous question of the origin of evil, can be answered by no system except that generally known as Theosophy. And the very necessity (to most) of thought, which compels us to realize that ABSOLUTE WISDOM *must* have set in motion the panorama of cosmic evolution, is itself a confirmation of the esoteric doctrine† which alone affords a complete solution of the problems presented to the

* This, however, can only apply to the astral body—the casket of the real Psyche.

† How true it is, that, apart from its sphere of physical discovery, modern science is *selfish*. It has gratuitously deprived thousands of their spiritual intuitions, and brought a message of despair to many a struggling heart. In my humble opinion the curse of Materialism has poisoned all her services. Well may many a soul re-echo the words of a Master:—"Now, for us.....no fact of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its own advancement than this materialistic science of fact? What have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole?" *Occult World*, page 89.

consideration of the philosophical optimist. On the other hand any system which excludes the conception of immortality from its domain, and ruthlessly points to the worms' maw as the final consummation of man and his glorious faculties, the goal of his sorrow-strewn pilgrimage, *creates* of the 'unconscious' a fiendish phantasm, a monster more accursed and detestable than the vilest magician of the interplanetary spheres. But to return to the subject under discussion. Without doubt the theory of evolution, as formulated by Darwin, Haeckel and Spencer, has hitherto enormously strengthened the hands of the Materialists. Theology, unable satisfactorily to reconcile evolution with immortality, has strenuously avoided discussion on the subject, wherever practicable, taking refuge in the miracles of the Founder of Christianity. In a similar manner the ostrich, when pursued by the horseman in the desert, buries its head in the sand, apparently in the hope that by shutting its eyes to external facts it can destroy their objective validity—a species of *very* advanced idealism! In this way it has come to pass during recent years that in many quarters, especially on the Continent, the assault on orthodoxy has resolved itself into an organized attempt to disprove the possibility of a conscious existence for man after death. It is at this point that a strong divergence of view must necessarily ensue among liberal thinkers. The problem in one aspect is, to show at what link in the hierarchy of ascending organisms the "immortal principle" supervenes and mind acquires the potentiality of existing as an entity apart from brain. Between the monere and the man we find a vast chasm bridged by innumerable organic types, in each of which sensation and mentality correspond with the development of a specific nervous basis. It appears then, at first sight, an impeachment of the orderly development of higher types from lower to pitchfork a spiritual entity into an organism, when a simpler explanation of mental phenomena is possible. What *Deus ex machina* invests man with a soul in contra-distinction to the representatives of the animal world—say the Materialists—'when his intellectual superiority is, as we see, attributable to the relative perfection' of his cerebral convolutions? Now all this, as far as it concerns the parallelism of nervous complication and mental growth, is a philosophical statement as put forward by materialists, and as such requires an equally candid answer. It is to be deplored that no complete answer has hitherto been returned to works such as Dr. Louis Büchner's "Force and Matter," Lewes' "Problems of Life and Mind," and similar *pronunciamentos* from the side of science. The majority of the arguments of materialist writers are ignored by Christian apologists, and absolutely unheeded in general by spiritualists, who, having once satisfied themselves of the survival of the astral remnant, leave the scientists to go their own way and find converts where they may. And it is equally true that perhaps on no other question than that of psychology in general is so much nonsense talked and so many absurd opinions bolstered up on the alleged intuitions of the individual theorist. The present paper, while trespassing into the realms of the super-sensuous and violating in appearance the

maxim of Kant, "that to attempt to transcend the limits of the subjective is vain* and hopeless," is however less amenable to criticism than the generality of similar attempts, owing to the fact that it is professedly based on the teachings of esoteric science, and constitutes an attempt on those lines to reconcile the shallow psychology of the West with the indications thrown out by the Masters as to the grand process of the evolution of mind. A few prefatory remarks, however, are necessary to submit to sceptics the purely tentative character of the essay.

The theory which I am about to advance in its outlines as a possible solution of this vexed question may or may not in its present form be competent to explain the array of miscellaneous phenomena grouped under the head of comparative psychology. The writer can only express his regret that the popular materialistic and monistic hypotheses as to the nature of the relations between mind† and body are equally open to objection. A true psychology must embrace and absorb into its substance every phenomenon of conscious experience. The validity of objective phenomena cannot, as some appear to think, be impeached on account of the inability of some special theory—however plausible on other grounds—to find accommodation for its unwelcome visitors. The undulatory theory of light would have to be abandoned *in toto*, as Tyndall tells us, were only one fact adduced which it could not explain. No *negative* theory of psychology can, owing to the very nature of things, fulfil this condition—its elasticity will necessarily prove unequal to the strain. As was well remarked by Dr. N. Count Goulemys in a recent number of the *Theosophist*, "I am aware that sound scientific research must always start from the known to the unknown, but I would add moreover that we must not vitiate our *experimentally* acquired *knowledge* to make it tally with pre-conceived ideas. In my humble opinion appearances of the phantoms of the dead, ... the living materialisations of spectres ... *apports* of material objects, collective appearances and the *unanimous* testimony of seers, ought to form for every experimenter the true foundation for psychic theories."‡ On the question of

* I may here cite a passage of my own which appeared in the "*National Reformer*," Jan. 23, 1887, "I...pointed out in what manner it was possible to transcend the phenomena of our present perception. The noumenal [here=super-sensuous] is without doubt wholly inaccessible to any person tied down to the ordinary five senses. But to the fuller consciousness of the "Transcendental self" another universe opens—a far wider "*aselfing* of the noumenon" is possible...The case of Eastern adepts, and their attainment of absolute knowledge of the mysteries of the Universe, is not the least important aspect of the subject."

† Used here as = 5th Principle or Manas.

‡ Scientists might well study the chapters on Induction in Mr. Mill's "*System of Logic*." They continually violate their own principles whenever unpleasant facts present themselves. Materialists who define thought as "brain-function" can hardly without loss of consistency believe in a post-mortem existence in another astral body, of which thought is equally a function. See for this a curious passage in Capt. W. B. McTaggart's "*Popular Exposition of the Hylō-idealistic Philosophy*," p. 36. The writer, a Monist, admits the possibility of an ethereal body; but demands *evidence*. Yet this same gentleman would, in all probability, vehemently rebut the idea that spiritualism *might* rest on a basis of fact. And yet d'Assier was forced by the same evidence to admit an ASTRAL SURVIVAL. What shall we say of the men who demand evidence in one breath, and in another decline even to examine or consider it when presented?

a future life however there are many, even in these "latter days" of the Dark Cycle, whose intuitions soar far above the level of empirical speculation or cautious agnosticism. Not that many seeming intuitions are not, as Mr. Mill assures us in his *System of Logic*, due to the concession of objectivity to purely subjective ideas of the mind,—to *inferences* in short; but it is out of the question to dispute the reality of a large portion of such experiences in the face of recent admissions of science and the mass of unimpeachable testimony now accumulated. Here again the philosopher of Königsberg threw out the hint now elaborated by his eminent follower Dr. du Prel into a definite theory—viz., that the establishment of such phenomena (intuition, clairvoyance etc.) would indicate the existence of a "Transcendental Subject" (*Buddhi*) in man, of which the brain-consciousness is only an imperfect reflection. At any rate the dogmatic assertion of Moleschott and others, that "there is nothing in our intellect which has not entered in by the gate of the senses," is once and for all negated by the recent experiments of the Society for Psychical Research, where thought-transference without physical contact was scientifically established.

In treating of the relation between mind and matter a confusion often arises as to the connotation of the latter term. The word "matter" is unquestionably often flung about by the advocates of sensuous materialism as if it represented some brute entity existing independently of a perceiving mind. But the old objection of the Idealist School holds as good as ever, as Prof. Huxley writes: "The arguments used by Descartes and Berkeley, to shew that our certain knowledge does not extend beyond our states of consciousness, appear to me as irrefragable now as they did when I first became acquainted with them half a century ago. All the materialistic writers I know of who have tried to bite that file have simply broken their teeth." All* in fact, we *can* know is the panoramic sequence of our own mental states.† The so-called 'external world' is a mental picture—a creation of the individual ego. This brings us to a consideration of the three positions, (1) that of the Realist—Christian, Materialist, etc.—who asserts that the 'external' world of our present perceptions exists 'outside' of us just as it is given in consciousness. (2) That of the Idealist of the type of Hegel or Hume, who resolves objects into creations of the ego and denies all ultimate objectivity. (3) That of the objective Idealist, who, while recognizing the subjective nature of phenomena, fully concedes the objective reality of an unknown cause, which he postulates as a necessary support for our sensations. Modern psychology may be said, generally speaking, to accept the latter alternative.‡

* "Science and Morals." *Fortnightly Review*, Dec. 1886.

† A statement quite indisputable, but how often is its true meaning realized? Says Fiske, "By no power of conception or subtlety of reasoning can we break down the eternal wall which divides us from a knowledge of things in themselves."—*Cosmic Philosophy*, Vol. I, p. 15.

‡ The attempt made in certain quarters to resolve matter into force seems to have resulted in general failure. Those who resolve matter into "aggregations of forces" are met by the considerations—(1) The fundamental property of matter

Both the extremes of Realism and Idealism are unthinkable—the one projecting our subjectivity into space, the other being incompatible with the facts of experience. For it is evident that if there is nothing in existence but the perceiving ego which creates 'objects'—the spectra of its own subjectivity—we are confronted with the following difficulties: (a) What then determines the order of our sensations, as they occur independently of our mental processes—will and thought? (b) Why does each 'object' and the external world in its collectivity appear the same, or nearly so, to every percipient? (c) If mind creates objectivity, we have no more proof of the existence of any other minds beside our own than of that of external objects. (d) Science has proved that some cosmic process antedated by æons the earliest dawn of terrestrial consciousness. These and similar arguments may be said to have finally upset the philosophy of absolute Idealism. There is, as Herbert Spencer enunciates in his doctrine of transfigured Realism (objective Idealism), no escape from the conviction that there is a permanence of an unknown objective reality independent of perception. The reciprocity of subject and object§ creates the *Maya* of the *sense-object* or 'external' world. Consciousness is thus the creator of *phenomena*, though not of ultimate objectivity. "Phenomenon is unthinkable without noumenon." Or, as Fiske says ("Cosmic Philosophy," Vol. I, p. 86-7):—"We may admit with Hume that we know nothing directly save modifications of consciousness. Changes of consciousness are indeed the materials out of which our knowledge is entirely built. But there can be no changes in our consciousness unless there exists something which is changed, and something which causes the changes. There can be no impressions unless there exists a something which is impressed and a something which impresses.

—inertia—is inexplicable on that hypothesis. (2) We only know force as moving matter—it is a mere word to express a certain change. Matter and force, according to esoteric science, are but phenomenal—differentiated aspects of the same transcendental unity.

* Berkeley traced it to the will of God, Fichte to the *self-determined* action of the mind. Both are unsatisfactory.

† This argument would seem indubitably to establish the permanence of the objective stimuli which excite consciousness. It is valid, however, against subjective, not objective idealism.

‡ As Fichte himself says: "This conclusion is rigorous if the bases of consciousness be rigorously accepted. If nothing exists except my thoughts, then no other mind can exist beyond my thought of it. The ground we have for believing in the existence of other minds is not a whit stronger than the ground for believing in the existence of other bodies."

§ That is to say the relation of the percipient to the noumenon [substance, *Ding an sich*] creating the illusion of the sensuous universe. The *phenomenon* can only exist by and through mind (on our plane). Says Mr. J. S. Mill, "We have no conception of either subject or object, either Mind or Matter, *except as something to which we refer our sensations* and whatever other feelings we are conscious of. The very existence of them both, so far as cognizable by us, consists only in the relation they respectively bear to our states of feeling. Their relation to each other is only the relation between those two relations. The immediate correlatives are not the pair "object—subject", but the two pairs "object sensation objectively considered—subject sensation subjectively considered."

"Examination of Sir W. Hamilton's Philosophy," p. 215; chapter on the psychological theory of primary qualities of matter.

.....Take away from the argument all the terms which relate to real existence, and the argument becomes nonsense...Abolish subject and object, and the states of consciousness vanish also. Abolish the noumenon, and the phenomenon is by the same act annihilated."

We are thus confronted with a purely Kantian Idealism. The objective exists, but it is unknowable;—the phenomenal world is the subjective ideation of the individual.

Apply this formula to esoteric philosophy. Matter, we are told, exists in seven states—six being differentiated aspects of primal undifferentiated matter (in its *Laya* state.) The matter of our present plane of consciousness—first state matter—exists in the most grossly differentiated condition. But as the phenomena of any plane of existence are but subjective creations of the mind, all the six states of matter can only have a relative and phenomenal existence in the consciousness of percipient beings. If, therefore, we term the unknown objectivity underlying phenomena cosmic SUBSTANCE—as opposed to MATTER, which is a synthetic expression for *phenomenal experience*—we reach the following theorem. Cosmic SUBSTANCE, existing in its variously differentiated states, is the basis whence spring the objective stimuli which the equally varied grades of perceptive consciousness translate into *phenomena*. Thus, while the experience of each plane of existence is necessarily only the aggregate of the mental states of the individual ego—a phenomenon of purely subjective ideation—the objective has nevertheless a necessary though unknowable existence. The fusion of subject and object on the six planes of their differentiation results in the six grades of *phenomenal experience*, or the six "states of Matter." The six aspects of Cosmic SUBSTANCE, the noumenon of these latter, which as phenomenal are necessarily non-existent *per se**, are absolutely beyond cognition, if cognition be only of the phenomenal.

What however is the attitude of the ordinary thinker towards the great problems of Life and Mind? He will proceed on the usual scientific *data*, and will utterly repudiate the reasoning of the mystic who seeks refuge from the assaults of materialism by flying into the arms of Idealism—and with perfect justice. Strongly as he may dissent from the vulgar realism which pictures to itself an independent external world†—a mode of thought arising from a complete neglect of the subjective for the objective standpoint in the contemplation of Nature—the most resolute Hegelian, when face to face with the phenomena

* An 'object' [of the world of our present 'perceptions'] according to Mill equals "a complex conception made up by the laws of association out of the idea of various sensations which we are accustomed to receive simultaneously. There is nothing real in the process but these sensations."

Mill, however, never denied Noumena. His was the agnostic attitude of the Positivist on this question.

† Of *phenomena*, that is to say. Though, as Professor Ferrier tells us, the term "Perception of Matter" is erroneous, as it *duplicates one fact*, ("Matter" never really being perceived at all, but being equal to a subjective creation of the senses) yet we are forced nevertheless to recognise a *transcendental realism* as a necessity of thought. We are compelled to postulate an unknown objective reality behind the *Maya* of cosmic phenomena,

of mental evolution, occupies the same position as the advanced materialist. By no process of retreat into the mysticism of an absolute idealism can the asserter of a future existence evade this course of inquiry. Whether we regard matter as the creation of mind, or mind as the function of matter, it is solely a question of *phenomena*. "It is just as true that the percipient is a product of matter as that matter is a mere conception of the percipient," says Schopenhauer. Postulating "matter" as the unknown x of the equation,* the supposed antagonism between Materialism and Idealism—as to a common platform for the discussion of this weighty question—resolves itself into a verbal quibble. We can therefore now proceed to a discussion of the main point at issue. Physiological research has established beyond reasonable question the fact that *every thought, sensation, or emotion, has its physical correlative in a molecular change in the substance of the brain*—in short, that every *psychosis* has its corresponding *neurosis*. It is true that some of these physical processes are so exceedingly subtle and obscure as to elude all direct experimental verification, but the increased secretion of phosphates and nervous exhaustion consequent on prolonged abstract meditation fully warrant the inference that they are present even there. We have, therefore, to consider the relation, if any, between the two sets of phenomena, and in so doing shall only have occasion to dwell upon the three great hypotheses of modern speculation. Owing to the not unmerited discredit into which it has now fallen, it will be unnecessary to consider the explanation of Leibnitz (known as that of the pre-established harmonies) though it is supported by Lotze and apparently by Fichte—who, by the way, terms the soul a *process*, not an entity. We shall therefore only deal with the following three views regarding THOUGHT:—

I. The Materialistic theory:—that the neuroses (physical processes) *cause* the psychoses (states of consciousness).

II. The Monistic theory:—that there is *no causal relation* between the two sets of phenomena; mental and physical changes, though apparently diverse, being merely "the subjective and objective faces of the same thing" (*Spencer*).

III. The Spiritualistic theory [belief in a soul]:—that the psychoses *cause* the neuroses.

E. D. FAWCETT.

(To be continued.)

* As Herbert Spencer puts it in his "First Principles" the phenomena of the so-called 'external' world, while *per se* subjective, are nevertheless the *SYMBOLS* of real objective processes in the world of Noumena. Hence throughout this argument they will be so considered.

DESIRE NOTHING, BUT WILL ALL THINGS.

ONE of the hardest things in Theosophy is to overcome desire. We can all see the wisdom of overcoming unworthy desires, but there seem to be so many things that are desirable, that are really worth striving for, and, in fact, that we must obtain, that it seems paradoxical to be told that we should desire nothing.

To be sure, desire is the root of all misery. Unhappiness is caused by the failure to obtain that which we desire; and the degree of unhappiness is proportioned, not to the worthiness of the object, but to the intensity of our desire. This is easy to understand.

But in spite of all that is said about the transitoriness of this world, we all feel that it is real, and that true happiness, however imperfect it may be, is attainable here. This happiness is obtained through the fulfilment of worthy desires.

It is certainly reasonable and right that we should feel happy when we have succeeded in some laudable undertaking; and it is not likely that we should have succeeded if we had not desired to do well. Then why should we not desire?

There is certainly a great difference between the two kinds of desire; but there is one element that is common to all desires, and that is, a feverish longing, a mental excitement, a state of spiritual unrest.

Whenever we desire anything, from the lowest to the highest, we are likely to have more or less of this feeling; and this state of mind is a hindrance to our progress on the Path. A further reason is that the higher our desire is the more unlikely it is that it will be completely realized; and disappointment is sure to follow. Too often is the disciple made despondent by the failure to attain immediately to all that seems desirable in the occult. It often happens that our intense eagerness to solve some problem or mystery only obscures our sight, so that we cannot see the solution; and it is only after ceasing to struggle that the light dawns on our minds. Hence, we are told that if we wish to gain true knowledge we should desire not. The Hindu chela Nilakant was told that anxiety and selfishness were great hindrances to memory: that anxiety was a harsh barrier, and that selfishness was "a fiery darkness" which would "burn up the memory's matrix."

But if certain things are worthy of being done, and others are what we should do, how are we to accomplish these unless we have a desire to that end? Is it not necessary that we should have certain desires,—at least until we have advanced far beyond our present position?

It has been said that action is the resultant of a motive or desire, and the opportunity of gratifying that desire.

This is true for the masses, and may be general enough for a treatise on political economy; but it does not recognize free will, except that the will may choose between motives.

The more closely we analyse the actions of ourselves and others, the more we see that mankind is actuated by motives and not by will. This may be manlike, but is it god-like?

Shall we simply cultivate our motives and desires, purify and elevate them so that we shall not wish to do what is unworthy? Or shall we rise above such an automatic state, and by the grace of God and by the power that is inherent in the divine spark that emanated from Him declare that we will do what is worthy? Let our actions be, *not* the product of a motive and an opportunity, but the inevitable effect of an all-sufficient will. Let it be only necessary to know what it is right to do, for the *will* to cause it to be done. God did not say, "I wish there were light," or, "I desire light," but He said, "Let there *be* light!" and there *was* light.

Herein are we like God: in this is the microcosm a miniature of the macrocosm: we have wills, feeble though they be, and the secret of all magic, the object of all magic, is the development of the will. When God created man in his own image, it was not the earthly Adam that he created, but Adam Kadmon, a divine creature, whose simple will was an all-sufficient cause for any action. This God-like man retained dominion over nature, until he became tainted with desire, and then he fell: and after the fall it was only by the sweat of his brow that he obtained his daily bread.*

To this first estate of Adam, to the possession of almost omnipotent creative power, the initiate must attain; and the process is exactly the reverse of Adam's fall.

Instead of descending into matter, instead of surrendering our wills to the vain seductions of desire, we should make matter our servant, we should free ourselves completely from desire, and control our actions entirely by our god-like wills.

Philosophers have vainly spent much time and written many books to prove or disprove the existence of free will.

It is equally vain to attempt to prove, by means of mere reason, the existence or non-existence of the will.

To believe in the will, one must *will* to believe. To know it, one must *use* the will; and to develop the will, one must exercise it constantly, firmly, and with a fixed determination of never permitting it to be conquered.

One of the best rules for the development of the will is, never to thwart it yourself. *Never say, even to yourself, 'I will do a certain thing,' without DOING it.*

* Adam Kadmon is described in the Kabbala Denudata as the first emanation of the Light of the Infinite: he is the Crown, the first Sephiroth, from which came all the other grades. The name is also applied to the composite human form under which are symbolised the lower nine Sephiroth. The Garden of Eden being the lowest grade, Malchuth, this man may be said to be standing upon it. So it may be surmised that he is the Adam in the Garden of Eden, sometimes called Adam Inferior, in contradistinction to Adam Supremus mentioned above; but the drama of the apple tree and the perfidious Serpent must not be taken too literally. The Adam who sweated for his bread *outside* the garden typifies humanity incarnate in the flesh. This is the literal interpretation of the Hebrew word *Adam*, which means *man*, and corresponds to the Latin *homo*. Adam Kadmon being androgynous could hardly become 'tainted with desire,' as we understand it. Furthermore if he lost dominion over nature, there would soon be an end to nature. But the Demiurge still pipes.—Ed.

But if our will is frustrated, does not unhappiness follow? Not if we are free from desire. Desire is impotent; it is only the *root* of misery, not the *cause* of it. The will is potent; it is a positive force and is indestructible. It can only be neutralized by an opposing will of equal force, and even though neutralized, its power remains eternal. If our will be enlightened by perfect knowledge, if it be in perfect alignment with the divine will, it must conquer in the end, and we need not be concerned about proximate results. While, if our wills be misguided by our ignorance, we need not be concerned, for we know that its effects will ultimately be neutralized when we have attained to knowledge.

If we free ourselves from all desires and entanglements of the material world, if we always strive earnestly, but never anxiously, for perfect wisdom, and if we constantly exercise our wills in the light of that wisdom, we shall make as rapid progress towards our final goal as it is possible to make.

C. D. HILL, F. T. S.

NOTES ON THE BHAGAVAD GITA.*

(Continued from page 370.)

III.

IN this lecture I shall consider the premises I have laid down with special reference to the various passages in which they seem to be indicated in this book.

It will be remembered that I started with the very first cause, which I called *Parabrahmam*. Any positive definition of this principle is of course impossible, and a negative definition is all that can be attempted from the very nature of the case. It is generally believed, at any rate by a certain class of philosophers, that Krishna himself is *Parabrahmam*—that he is the personal God who is *Parabrahmam*—, but the words used by Krishna in speaking of *Parabrahmam*, and the way in which he deals with the subject, clearly show that he draws a distinction between himself and *Parabrahmam*.

No doubt he is a manifestation of *Parabrahmam*, as every *Logos* is. He calls himself *Pratyagatma*, and *Pratyagatma* is *Parabrahmam* in the sense in which that proposition is laid down by the *Adwaitis*. This statement is at the bottom of all *Adwaiti* philosophy, but is very often misunderstood. When *Adwaitis* say “*Aham eva Parabrahmam*,” they do not mean to say that this *ahankaram* (egotism) is *Parabrahmam*, but that the only true self in the cosmos, which is the *Logos* or *Pratyagatma*, is a manifestation of *Parabrahmam*.

It will be noticed that when Krishna is speaking of himself he never uses the word *Parabrahmam*, but always *Pratyagatma*, and it is from this standpoint that we constantly find him speaking. Whenever he speaks of *Pratyagatma* he speaks of himself, and

* Reports of four extempore discourses, delivered by Mr. T. Subba Row, B. A., B. L., before the delegates attending the Convention of the Theosophical Society, at Adyar, Madras, December 27th to 31st, 1886.

whenever he speaks of *Parabrahmam*, he speaks of it as being something different from himself.

I will now go through all the passages in which reference is made to *Parabrahmam* in this book. The first passage to which I shall call your attention is chapter viii, verse 3:—

“The eternal (spirit) is the Supreme Brahma. Its condition as *Pratyagatma* is called *Adhyatma*. Action which leads to incarnated existence is denoted by Karma.”

Here the only words used to denote *Parabrahmam* are *Aksharam* and *Brahma*. These are the words he generally uses. You will notice that he does not in any place call it *Eswara* or *Maheswara*; he does not even allude to it often as *Atma*. Even the term *Paramatma* he applies to himself, and not to *Parabrahmam*. I believe that the reason for this is that the word *Atma*, strictly speaking, means the same thing as self, that idea of self being in no way connected with *Parabrahmam*. This idea of self first comes into existence with the *Logos*, and not before; hence *Parabrahmam* ought not to be called *Paramatma* or any kind of *Atma*. In one place only Krishna, speaking of *Parabrahmam*, says that it is his *Atma*. Except in that case he nowhere uses the word *Atma* or *Paramatma* in speaking of *Parabrahmam*. Strictly speaking *Parabrahmam* is the very foundation of the higher self. *Paramatma* is however a term also applied to *Parabrahmam* as distinguished from *Pratyagatma*. When thus applied it is used in a strictly technical sense. Whenever the term *Pratyagatma* is used, you will find *Paramatma* used as expressing something distinct from it.

It must not be supposed that either the ego, or any idea of self, can be associated with, or be considered as inherent in *Parabrahmam*. Perhaps it may be said that the idea of self is latent in *Parabrahmam*, as everything is latent in it; and, if on that account you connect the idea of self with *Parabrahmam*, you will be quite justified in applying the term *Paramatma* to *Parabrahmam*. But to avoid confusion it is much better to use our words in a clear sense, and to give to each a distinct connotation about which there can be no dispute. Turn now to chapter viii, verse 11:—

“I will briefly explain to thee that place (*padam*), which those who know the Vedas describe as indestructible (*aksharam*), which the ascetics, who are free from desire, enter, and which is the desired destination of those who observe *Brahmacharyam*.”

Here we find another word used by Krishna when speaking of *Parabrahmam*. He calls it his *padam*—the abode of bliss, or *Nirvana*. When he calls *Parabrahmam* his *padam* or abode, he does not mean *vaikuntha loka* or any other kind of *loka*; he speaks of it as his abode, because it is in the bosom of *Parabrahmam* that the *Logos* resides. He refers to *Parabrahmam* as the abode of bliss, wherein resides eternally the *Logos*, manifested or unmanifested. Again turn to chapter viii, verse 21:—

“That which is stated to be unmanifested and immutable is spoken of as the highest condition to be reached. That place from which there is no return for those who reach it is my supreme abode.”

Here the same kind of language is used, and the reference is to *Parabrahmam*. When any soul is absorbed into the *Logos*, or reaches the *Logos*, it may be said to have reached *Parabrahmam*,

which is the centre of the *Logos*; and as the *Logos* resides in the bosom of *Parabrahmam*, when the soul reaches the *Logos* it reaches *Parabrahmam* also.

Here you will notice that he again speaks of *Parabrahmam* as his abode.

Turn now to chapter ix, verses 4, 5 and 6 :—

“The whole of this Universe is pervaded by me in my Unmanifested form (*Avyaktamoorti*). I am thus the support of all the manifested existences, but I am not supported by them.” Look at my condition when manifested as *Esvara* (*Logos*): these phenomenal manifestations are not within me. My *Atma* (however) is the foundation and the origin of manifested beings, though it does not exist in combination with them. Conceive that all the manifested beings are within me, just as the atmosphere spreading everywhere is always in space.”

In my last lecture I tried to explain the mysterious connection between *Parabrahmam* and *Mulaprakriti*. *Parabrahmam* is never differentiated. What is differentiated is *Mulaprakriti*, which is sometimes called *Avyaktam*, and in other places *Kutastham*, which means simply the undifferentiated Element. Nevertheless *Parabrahmam* seems to be the one foundation for all physical phenomena, or for all phenomena that are generally referred to *Mulaprakriti*. After all, any material object is nothing more than a bundle of attributes to us. Either on account of an innate propensity within us or as a matter of inference, we always suppose that there is a non-ego, which has this bundle of attributes superimposed upon it, and which is the basis of all these attributes. Were it not for this essence, there could be no physical body. But these attributes do not spring from *Parabrahmam* itself, but from *Mulaprakriti*, which is its veil, just as according to the kabbalists Shekinah is the veil of Ensof and the garb of Jehovah. *Mulaprakriti* is the veil of *Parabrahmam*. It is not *Parabrahmam* itself, but merely its appearance. It is purely phenomenal. It is no doubt far more persistent than any other kind of objective existence. Being the first mode or manifestation of the only absolute and unconditioned reality, it seems to be the basis of all subsequent manifestations. Speaking of this aspect of *Parabrahmam*, Krishna says that the whole cosmos is pervaded by it, which is his *Avyakta* form.

Thus he speaks of *Parabrahmam* as his *Avyaktamoorti*, because *Parabrahmam* is unknowable, and only becomes knowable when manifesting itself as the *Logos* or *Esvara*. Here he is trying to indicate that *Parabrahmam* is the *Avyaktamoorti* of the *Logos*, as it is the *Atma* of the *Logos*, which is everywhere present, since it is the *Atma* of the universe, and which appears differentiated, —when manifested in the shape of the various *Logoi* working in the cosmos, though in itself it is undifferentiated,—and which, though the basis of all phenomenal manifestations, does not partake of the *vikarams* of those phenomenal manifestations.

Refer now to chapter xii, verses 13, 14, 15, 16 and 17.*

Here again, in speaking of *Parabrahmam* in verses 15, 16 and 17, Krishna is laying down a proposition which I have already ex-

* This and some of the other quotations have been omitted on account of their length.—Ed.

plained at length. I need not now go minutely into the meaning of these verses, for you can very easily ascertain them from the commentaries.

Turn to chapter xiv, verse 27 :—

“I am the image or the seat of the immortal and indestructible Brahman, of eternal law and of undisturbed happiness.”

Here Krishna is referring to himself as a manifestation or image of *Parabrahmam*. He says he is the *Pratishtha* of *Parabrahmam*; he does not call himself *Parabrahmam*, but only its image or manifestation.

The only other passage in which Krishna refers to the same subject is chapter xv, verse 6 :—

“That is my supreme abode (*dhama*), which neither sun, nor moon, nor fire illumines. Those who enter it do not return.”

There again he speaks of *padam* and refers to *Parabrahmam* as his abode. I believe that these are all the statements that refer to *Parabrahmam* in this book, and they are sufficient to indicate its position pretty clearly, and to show the nature of its connection with the *Logos*. I shall now proceed to point out the passages in which reference is made to the *Logos* itself.

Strictly speaking the whole of this book may be called the book of the philosophy of the *Logos*. There is hardly a page which does not directly or indirectly refer to it. There are however a few important and significant passages, to which it is desirable that I should refer you, so that you may see whether what I have said about the nature and functions of the *Logos*, and its connection with humanity and the human soul, is supported by the teachings of this book. Let us turn to chapter iv, and examine the meaning of verses 5 to 11 :—

“O Arjuna, I and thou have passed through many births. I know all of them, but thou dost not know, O harasser of foes.

“Even I, who am unborn, imperishable, the Lord of all beings, controlling my own nature, take birth through the instrumentality of my *maya*,

“O Bharata, whenever there is a decline of *dharma* or righteousness and spread of *adharma* or unrighteousness, I create myself.

“I take birth in every *yuga*, to protect the good, to destroy evil-doers, and to re-establish *dharma*.

“O Arjuna, he who understands truly my divine birth and action, abandoning his body, reaches me, and does not come to birth again.

“Many, who are free from passion, fear and anger, devoted to me and full of me, purified by spiritual wisdom, have attained my condition.”

This passage refers, of course, not only to the *Logos* in the abstract, but also to Krishna's own incarnations. It will be noticed that he speaks here as if his *Logos* had already associated itself with several personalities, or human individualities, in former *yugas*; and he says that he remembers all that took place in connection with those incarnations. Of course, since there could be no *karmabandham* as far as he was concerned, his *Logos*, when it associated itself with a human soul, would not lose its own independence of action, as a soul confined by the bonds of matter. And because his intellect and wisdom were in no way clouded by this association with a human soul, he says he can recollect all his previous incarnations, while Arjuna, not yet

having fully received the light of the *Logos*, is not in a position to understand all that took place in connection with his former births. He says that it is his object to look after the welfare of humanity, and that whenever a special incarnation is necessary, he unites himself with the soul of a particular individual; and that he appears in various forms for the purpose of establishing *dharma*, and of rectifying matters on the plane of human life, if *adharma* gets the ascendancy. From the words he uses there is reason to suppose that the number of his own incarnations has been very great, more so than our books are willing to admit. He apparently refers to human incarnations; if the *janmas* or incarnations referred to are simply the recognised human incarnations of Vishnu, there would perhaps be only two incarnations before Krishna, Rama and Parasurama, for the *Matsya*, *Koorma*, *Varaha* and *Narasinha Avatars* were not, strictly speaking, human incarnations. Even *Vamana* was not born of human father or mother.

The mysteries of these incarnations lie deep in the inner sanctuaries of the ancient arcane science, and can only be understood by unveiling certain hidden truths. The human incarnations can however be understood by the remarks I have already made. It may be that this *Logos*, which has taken upon itself the care of humanity, has incarnated not merely in connection with the two individuals whose history we see narrated in the *Ramayana* and the *Mahabharata*, but also perhaps in connection with various individuals who have appeared in different parts of the world and at different times as great reformers and saviours of mankind.

Again, these *janmans* might not only include all the special incarnations which this *Logos* has undergone, but might also perhaps include all the incarnations of that individual, who in the course of his spiritual progress finally joined himself, or united his soul with the *Logos*, which has been figuring as the guardian angel, so to speak, of the best and the highest interests of humanity on this planet.

In this connection there is a great truth that I ought to bring to your notice. Whenever any particular individual reaches the highest state of spiritual culture, develops in himself all the virtues that alone entitle him to an union with the *Logos*, and finally, unites his soul with the *Logos*, there is, as it were, a sort of reaction emanating from that *Logos* for the good of humanity. If I am permitted to use a simile, I may compare it to what may happen in the case of the sun when a comet falls upon it. If a comet falls upon the sun, there is necessarily an accession of heat and light. So, in the case of a human being who has developed an unselfish love for humanity in himself. He unites his highest qualities with the *Logos*, and, when the time of the final union comes, generates in it an impulse to incarnate for the good of humanity. Even when it does not actually incarnate, it sends down its influence for the good of mankind. This influence may be conceived as invisible spiritual grace that descends from heaven, and it is showered down upon humanity, as it were, whenever any great Mahatma unites his soul with the *Logos*. Every Mahatma

who joins his soul with the *Logos* is thus a source of immense power for the good of humanity in after generations. It is said that the Mahatmas, living as they are apart from the world, are utterly useless so far as humanity is concerned when they are still living, and are still more so when they have reached Nirvana. This is an absurd proposition that has been put forward by certain writers who did not comprehend the true nature of Nirvana. The truth is as I have said; every purified soul joined with the *Logos* is capable of stimulating the energy of the *Logos* in a particular direction. I do not mean to say that in the case of every Mahatma there is necessarily any tendency to incarnate for the purpose of teaching *dharma* to mankind—in special cases this may happen—, but in all cases there is an influence of the highest spiritual efficacy coming down from the *Logos* for the good of humanity, whether as an invisible essence, or in the shape of another human incarnation, as in the case of Krishna, or rather the *Logos* with reference to which we have been speaking of Krishna. It might be, that this *Logos*, that seems to have incarnated already on this planet among various nations for the good of humanity, was that into which the soul of a great Mahatma of a former *kalpa* was finally absorbed: that the impulse which was thus communicated to it has been acting, as it were, to make it incarnate and re-incarnate during the present *kalpa* for the good of mankind.

In this connection I must frankly tell you, that beyond the mystery I have indicated there is yet another mystery in connection with Krishna and all the incarnations mentioned in this book, and that mystery goes to the very root of all occult science. Rather than attempt to give an imperfect explanation, I think it much better to lose sight of this part of the subject, and proceed to explain the teachings of this book, as if Krishna is not speaking from the stand-point of any particular *Logos*, but from that of the *Logos* in the abstract. So far as the general tenour of this book is concerned, it would suit any other *Logos* as well as that of Krishna, but there are a few scattered passages, that when explained will be found to possess a special significance with reference to this mystery which they do not possess now. An attempt will be made in the "Secret Doctrine" to indicate the nature of this mystery as far as possible, but it must not be imagined that the veil will be completely drawn, and that the whole mystery will be revealed. Only hints will be given by the help of which you will have to examine and understand the subject. This matter is however foreign to my subject; yet I have thought it better to bring the fact to your notice lest you should be misled. The whole philosophy of this book is the philosophy of the *Logos*. In general Christ or Buddha might have used the same words as those of Krishna; and what I have said about this mystery only refers to some particular passages that seem to touch upon the nature of Krishna's divine individuality. He himself seems to think there is a mystery, as you may see from the 9th verse.

In the tenth verse "*Mathbhavam*" means the condition of the *Logos*. Krishna says there have been several Mahatmas who have become *Eswaras*, or have united their souls completely with the *Logos*.

Turn now to chapter v, verses 14 and 15 :—

"The Lord of the world does not bring about or create karma, or the condition by which people attribute karma to themselves; nor does he make people feel the effects of their karma. It is the law of natural causation that works. He does not take upon himself the sin or the merit of any one. Real knowledge is smothered by delusion, and hence created beings are misled."

Here he says that *Eswara* does not create karma, nor does he create in individuals any desire to do karma. All karma, or impulse to do karma, emanates from *Mulaprakriti* and its *vikarams*, and not from the *Logos*, or the light that emanates from the *Logos*. You must look upon this light, or *Fohat*, as a kind of energy eternally beneficent in its nature, as stated in the "Idyll of the White Lotus." In itself it is not capable of generating any tendencies that lead to *bandham*; but *ahankaram*, and the desire to do karma, and all karma with its various consequences come into existence by reason of the *upadhis* which are but the manifestations of that one *Mulaprakriti*.

Strictly and logically speaking, you will have to attribute these results to both of these forces. *Mulaprakriti* will not act, and is incapable of producing any result, unless energised by the light of the *Logos*. Nevertheless, most of the results that pertain to karma and the continued existence of man as the responsible producer of karma are traceable to *Mulaprakriti*, and not to the light that vitalizes it. We may therefore suppose that this *Mulaprakriti* is the real or principal *bandhakaranam*, and this light is the one instrument by which we may attain to union with the *Logos*, which is the source of salvation. This light is the foundation of the better side of human nature, and of all those tendencies of action, which generally lead to liberation from the bonds of *avidya*.

Turn to chapter vii, verses 4 and 5 :—

"My *Prakriti* (*Mulaprakriti*) is divided into eight parts—earth, water, fire, wind, ether, mind, intuition and egotism. This *Prakriti* is called *Apara-prakriti*."

"Understand my *Paraprakriti* (*Daiviprakriti*), as something distinct from this. This *Daiviprakriti* is the one life by which the whole Universe is supported."

Krishna in verse 5 distinguishes between this *Daiviprakriti* and *Prakriti*. This *Daiviprakriti* is, strictly speaking, the *Mahachaitanyam* of the whole cosmos, the one energy, or the only force from which spring all force manifestations. He says you must look upon it as something different from the *Prakriti* of the Sankhyas.

Turn now to chapter vii, verse 7 :—

"O Dhananjaya, there is nothing superior to me, and all this hangs on me as a row of gems on the string running through them."

Please notice that in verses 4 and 5 Krishna is referring to two kinds of *Prakriti*. Of course that *Prakriti*, which is differentiated into the eight elements enumerated in Sankhya philosophy, is the *avyaktam* of the Sankhyas—it is the *Mulaprakriti*, which must not be confounded with the *Daiviprakriti*, which is the light of the *Logos*. Conceive *Mulaprakriti* as *avidya*, and *Daiviprakriti*, the light of the *Logos*, as *vidya*. These words have other meanings also. In the Svetasvatara Upanishad *Eswara* is described as the deity who controls both *vidya* and *avidya*.

Here Krishna seems to refer to all the qualities, or all the excellent qualities, manifested in every region of phenomenal existence, as springing from himself.

No doubt the other qualities also or rather their ideal forms originally spring from him, but they ought to be traced mainly to *Mulaprakriti*, and not to himself.

I will now refer you to verse 24 and the following verses of the same chapter :—

"The ignorant, who do not know my supreme and indestructible and best nature, regard me as a manifestation of *avyaktam*."

"Veiled by my *yoga maya*, I am not visible to all. The deluded world does not comprehend me, who am unborn and imperishable."

"I know, O Arjuna, all beings, past, present, and future, but none knows me."

In these verses Krishna is controverting a doctrine that has unfortunately created a good deal of confusion. I have already told you that the Sankhyas have taken their *avyaktam*, or rather *Parabrahmam* veiled by *Mulaprakriti*, as *Atma* or the real self. Their opinion was that this *avyaktam* took on a kind of phenomenal differentiation on account of association with *upadhi*, and when this phenomenal differentiation took place, the *avyaktam* became the *Atma* of the individual. They have thus altogether lost sight of the *Logos*. Startling consequences followed from this doctrine. They thought that there being but one *avyaktam*, one soul, or one spirit, that existed in every *upadhi*, appearing differentiated, though not differentiated in reality, if somehow we could control the action of *upadhi*, and destroy the *maya* it had created, the result would be the complete extinction of man's self and a final *layam* in this *avyaktam* or *Parabrahmam*. It is this doctrine that has spoilt the Advaiti philosophy of this country, that has brought the Buddhism of Ceylon, Burma and China to its present deplorable condition, and led so many Vedantic writers to say that Nirvana was in reality a condition of perfect *layam* or annihilation.

If those who say that Nirvana is annihilation are right, then, so far as the individuality of the soul is concerned, it is completely annihilated, and what exists ultimately is not the soul, or the individual however purified or exalted, but the one *Parabrahmam*, which has all along been existing, and that *Parabrahmam* itself is a sort of unknowable essence which has no idea of self, nor even an individual existence, but which is the one power, the one mysterious basis of the whole cosmos. In interpreting the *Pranava*, the Sankhyas made the *ardhamatra* really mean this *avyaktam* and nothing more. In some Upanishads this *ardhamatra* is described as that which, appearing differentiated, is the soul of man. When this differentiation, which is mainly due to the *upadhi*, is destroyed, there is a *layam* of *Atma* in *Parabrahmam*. This is also the view of a considerable number of persons in India, who call themselves Advaitis. It is also the view put forward as the correct Vedantic view. It was certainly the view of the ancient Sankhya philosophers, and is the view of all those Buddhists who consider Nirvana to be the *layam* of the soul in *Parabrahmam*.

After reaching *karana sarira* there are two paths, both of which lead to *Parabrahmam*. *Karana sarira*, you must know, is an *upadhi*; it is material, that is to say, it is derived from *Mulaprakriti*, but there is also acting in it, as its light and energy, the light from the *Logos*, or *Daiviprakriti*, or *Fohat*. Now, as I have said, there are two paths. When you reach *Karana sarira*, you can either confine your attention to the *upadhi* and, tracing its genealogy up to *Mulaprakriti*, arrive at *Parabrahmam* at the next step, or you may lose sight of the *upadhi*, altogether, and fix your attention solely upon the energy, or light, or life, that is working within it. You may then try to trace its origin, travelling along the ray till you reach its source, which is the *Logos*, and from the standpoint of the *Logos* try to reach *Parabrahmam*.

Of these two paths a considerable number of modern Vedantists, and all Sankhyas and all Buddhists—except those who are acquainted with the occult doctrine—have chosen the one that leads to *Mulaprakriti*, hoping thus to reach *Parabrahmam* ultimately. But in the view taken by these philosophers the *Logos* and its light were completely lost sight of. *Atma*, in their opinion, is the differentiated appearance of this *avyaktam* and nothing more.

Now what is the result? The differentiated appearance ceases when the *upadhi* ceases to exist, and the thing that existed before exists afterwards, and that thing is *avyaktam*, and beyond it there is *Parabrahmam*. The individuality of man is completely annihilated. Further, in such a case it would be simply absurd to speak of *Avatars*, for they would then be impossible and out of the question. How is it possible for Mahatmas, or adepts, to help mankind in any possible way when once they have reached this stage? The Cingalese Buddhists have pushed this doctrine to its logical conclusion. According to them Buddha is extinguished, and every man who follows his doctrine will eventually lose the individuality of his *Atma*; therefore they say that the Tibetans are entirely mistaken in thinking that Buddha has been overshadowing, or can overshadow any mortals; since the time he reached *Paranirvana* the soul of the man who was called Buddha has lost its individuality. Now I say that Krishna protests against the doctrine which leads to such consequences.

He says (verse 24) that such a view is wrong, and that those who hold it do not understand his real position as the *Logos* or *Verbum*. Moreover he tells us the reason why he is thus lost sight of. He says it is so because he is always veiled by his *yoga maya*. This *yoga maya* is his light. It is supposed that this light alone is visible, the centre from which it radiates remaining always invisible.

As may naturally be expected this light is always seen mixed up, or in conjunction, with the Emanations of *Mulaprakriti*. Hence Sankhyas have considered it to be an aspect of, or an Emanation from *Mulaprakriti*. *Avyaktam* was in their opinion the source, not only of matter, but of force also.

But according to Krishna this light is not to be traced to *avyaktam*, but to a different source altogether, which source is himself.

But, as this source is altogether *arupa* and mysterious, and cannot be easily detected, it was supposed by these philosophers that there was nothing more in and behind this light, except their *avykatam* its basis. But this light is the veil of the *Logos* in the sense that the Shekinah of the Kabbalists is supposed to be the veil of Adonai. Verily it is the Holy Ghost that seems to form the flesh and blood of the divine Christ. If the *Logos* were to manifest itself, even to the highest spiritual perception of a human being, it would only be able to do so clothed in this light which forms its body. See what Sankaracharya says in his *Soundaryalahari*. Addressing the light he says:—"You are the body of Sambhu." This light is, as it were, a cloak, or a mask, with which the *Logos* is enabled to make its appearance.

The real centre of the light is not visible even to the highest spiritual perception of man. It is this truth which is briefly expressed in that priceless little book "Light on the Path," when it says (rule 12):—"It is beyond you; because when you reach it you have lost yourself. It is unattainable because it for ever recedes. You will enter the light, but you will never touch the flame."

You will bear in mind the distinction that Krishna draws between the unfortunate doctrine of the Sankhyas and others, and the true theory which he is endeavouring to inculcate, because it leads to important consequences. Even now I may say that ninety per cent. of the Vedantic writers hold the view which Krishna is trying to combat.

Turn now to chapter viii, and examine the meaning of verses 5 to 16.

In these passages Krishna lays down two propositions which are of immense importance to humanity. First, he says that the soul can reach and become finally assimilated with himself. Next, he says, that when once he is reached there is no more *Punarjanmam*, or rebirth, for the man who has succeeded in reaching him.

Against the latter proposition some objections have sometimes been raised. It is said that if the soul reaches the *Logos* and the spiritual individuality of the *Logos* is preserved, and yet if the *Logos* has also to overshadow mortals from time to time, or have any connection with a human being living on earth, then the statement that a man who reaches the *Logos* will have no *Punarjanmam* is untrue. But this objection arises from a misunderstanding as to the nature of this union with the *Logos*. As far as we know, judging from our ordinary experience, this individuality, this sense of Ego, which we have at present is a kind of fleeting entity changing from time to time. Day after day the different experiences of man are being stored up, and in a mysterious manner united into a single individuality. Of course it seems to every man that he has a definite individuality during the course of a particular incarnation, but the individuality of his *Karana Sarira* is made up of several individualities like these. It must not be imagined that all the experiences that are connected with the various incarnations and go to constitute their respective personalities are to be found in a kind of mechanical juxtaposition in the *karana sarira*.

It is not so. Nature has a sort of machinery by which it is able to reduce all these bundles of experiences into a single self. Great as is this higher individuality of the human monad, there is an individuality over and above this and far greater than it is. The *Logos* has an individuality of its own. When the soul rises to the *Logos*, all that this latter takes from the soul is that portion of the soul's individuality which is high and spiritual enough to live in the individuality of the *Logos*; just as the *Karana Sarira* makes a choice between the various experiences of a man, and only assimilates such portions thereof as belong to its own nature, the *Logos*, when it unites itself with the soul of a man, only takes from it that which is not repugnant to its nature.

But now see what changes take place in the consciousness of the human being himself. The moment this union takes place, the individual at once feels that he is himself the *Logos*, the monad formed from whose light has been going through all the experiences which he has now added to his individuality. In fact his own individuality is lost, and he becomes endowed with the original individuality of the *Logos*. From the standpoint of the *Logos* the case stands thus. The *Logos* throws out a kind of feeler, as it were, of its own light into various organisms. This light vibrates along a series of incarnations, and whenever it produces spiritual tendencies, resulting in experience that is capable of being added to the individuality of the *Logos*, the *Logos* assimilates that experience. Thus the individuality of the man becomes the individuality of the *Logos*, and the human being united to the *Logos* thinks that this is one of the innumerable spiritual individualities that he has assimilated and united in himself, that self being composed of the experiences which the *Logos* has accumulated, perhaps from the beginning of time. That individual will therefore never return to be born again on earth. Of course if the *Logos* feels that *It* is born, whenever a new individual makes his appearance having its light in him, then the individual who has become assimilated with the *Logos* may no doubt be said to have *punarjanmam*. But the *Logos* does not suffer because its light is never contaminated by the *Vikarms* of *Prakriti*. Krishna points out that he is simply *Upadrishtha*, a witness, not personally interested in the result at all, except when a certain amount of spirituality is generated and the Mahatma is sufficiently purified to assimilate his soul with the *Logos*. Up to that time he says, "I have no personal concern, because I simply watch as a disinterested witness. Because my light appears in different organisms, I do not therefore suffer the pains and sorrows that a man may have to bear. My spiritual nature is in no way contaminated by the appearance of my light in various organisms." One might just as well say that the sun is defiled or rendered impure, because its light shines in impure places. In like manner it cannot be true to say that the *Logos* suffers. Therefore it is not the real self that feels pleasure or pain, and when a man assimilates his soul with the *Logos*, he no longer suffers either the pains or pleasures of human life.

Again when I speak of the light of the *Logos* permeating this cosmos and vibrating in various incarnations, it does not necessarily

follow that a being who has gone to the *Logos* is incarnated again. He has then a well defined spiritual individuality of his own, and though the *Logos* is *Eswara*, and its light is the *Chaitanyam* of the universe, and though the *Logos* from time to time assimilates with its own spiritual nature the purified souls of various Mahatmas, and also overshadows certain individuals, still the *Logos* itself never suffers and has nothing like *Punarjanmam* in the proper sense of the word; and a man who is absorbed into it becomes an immortal, spiritual being, a real *Eswara* in the cosmos, never to be reborn, and never again to be subject to the pains and pleasures of human life.

It is only in this sense that you have to understand immortality. If unfortunately immortality is understood in the sense in which it is explained by the modern Vedantic writers and by the Cingalese Buddhists, it does not appear to be a very desirable object for man's aspirations. If it be true, as these teach, that the individuality of man, instead of being ennobled and preserved and developed into a spiritual power, is destroyed and annihilated, then the word immortality becomes a meaningless term.

I think I have the complete authority of Krishna for saying that this theory is correct, and this I believe to be, though all may not agree with me on this point, a correct statement of the doctrine of Sankaracharya and Buddha.

Turn now to chapter ix, verse 11:—

"The deluded, not knowing my supreme nature, despise me, the Lord (*Eswara*) of all beings, when dwelling in a human body."

Here Krishna calls himself the real *Eswara*. Again in verse 13:—

"The Mahatmas devoted to *Daiviprakriti*, and knowing me as the imperishable cause of all beings, worship me with their minds concentrated on me."

Here he refers to *Daiviprakriti*, between which and *Mulaprakriti* he draws a clear distinction. By some however this *Daiviprakriti* is looked upon as a thing to be shunned, a force that must be controlled. It is on the other hand a beneficent energy, by taking advantage of which a man may reach its centre and its source.

See verse 18 of the same chapter:—

"I am the refuge, the protector, the Lord, the witness, the abode, the shelter, the friend, the source, the destruction, the place, the receptacle, the imperishable seed."

All these epithets applied by Krishna to himself, show that he is speaking of himself in the same manner as Christ spoke of himself, or as every great teacher, who was supposed to have represented the *Logos* for the time being on this planet, spoke of himself.

Another very significant passage is verse 22 of the same chapter:—

"I take interest in the welfare of those men, who worship me, and think of me alone, with their attention always fixed on me."

I have told you that in the generality of cases Krishna, or the *Logos*, would simply be a disinterested witness, watching the career of the human monad, and not concerning itself with its interests. But, in cases where real spiritual progress is made, the way is prepared for a final connection with the *Logos*. It commences

in this manner; the *Logos* begins to take a greater interest in the welfare of the individual, and becomes his light and his guide, and watches over him, and protects him. This is the way in which the approach of the *Logos* to the human soul commences. This interest increases more and more, till, when the man reaches the highest spiritual development, the *Logos* enters into him, and then, instead of finding within himself merely the reflection of the *Logos*, he finds the *Logos* itself. Then the final union takes place, after which there is no more incarnation for the man. It is only in such a case that the *Logos* becomes more than a disinterested spectator.

I must here call your attention to verse 29 and the following verses at the end of this chapter:—

“I am the same to all beings: I have neither friend nor foe: those who worship Me with devotion are in Me, and I am in them.

“Even if he whose conduct is wicked worships Me alone, he is to be regarded as a good man, for he is working in the right direction.

“O son of Kunti, he soon becomes a virtuous person, and obtains eternal peace; rest assured that my worshipper does not perish.

“Those who are born in sin and are devoted to Me, whether women, or Vaishyas, or Sudras, reach my supreme abode.

“How much more holy Brahmans and devoted Rajarshis, having come into this transient and miserable world, worship Me!

“Fix thy mind on Me, worship Me, bow down to Me: those who depend on Me, and are devoted to Me, reach Me.”

Here Krishnashows, by the two propositions that he is laying down, that he is speaking from a thoroughly cosmopolitan standpoint. He says, “No one is my friend: no one is my enemy.” He has already pointed out the best way of gaining his friendship. He does not assume that any particular man is his enemy or his friend. We know that, even in the case of *rakshasas*, Prahlada became the greatest of *bhagavathas*. Krishna is thoroughly impartial in dealing with mankind and in his spiritual ministrations. He says it does not matter in the least to him what kind of *asramam* a man may have, what kind of ritual or formula of faith he professes; and he further says, that he does not make any distinction between *Sudras* and *Brahmans*, between men and women, between higher and lower classes. His help is extended to all: there is but one way of reaching him; and that way may be utilized by anybody. In this respect he draws a distinction between the doctrines of the *karmayogis* and his own teaching. Some people say that certain privileged classes only are entitled to attain Nirvana. He says this is not the case. Moreover he must be taken to reject by implication the doctrine of certain Madhwas, who say that all souls can be divided into three divisions. They say that there is a certain class of people called *Nityanarakikas*, who are destined, whatever they may do, to go down to bottomless perdition; another class of people called *Nityasamsarikas*, who can never leave the plane of earth; and a third class, the *Nityamuktas*, who, whatever mischievous things they do, must be admitted into *Vaikuntham*. This doctrine is not sanctioned by Krishna. His doctrine further contains a protest against the manner in which certain writers have misrepresented the importance of Buddha *Avatar*. No doubt some of our Brahman writers admit that Buddha was an *Avatar* of Vishnu; but they say

it was an *Avatar* undertaken for mischievous purposes. He came here to teach people all sorts of absurd doctrines, in order to bring about their damnation. These people had to be punished; and he thought the best way to bring about their punishment was to make them mad by preaching false doctrines to them. This view, I am ashamed to say, is solemnly put forward in some of our books. How different this is from what Krishna teaches. He says:—“In my sight all men are the same; and if I draw any distinction at all, it is only when a man reaches a very high state of spiritual perfection and looks upon me as his guide and protector. Then, and then only, I cease to be a disinterested witness, and try to interest myself in his affairs. In every other case I am simply a disinterested witness.” He takes no account of the fact that this man is a Brahman and that one a Buddhist or a Parsee; but he says that in his eyes all mankind stand on the same level, that what distinguishes one from another is spiritual light and life.

“He is who is sensible enough amongst men to know me, the unborn Lord of the world who has no beginning, is freed from all sins.”

Now turn to the 3rd verse of the next chapter (chapter X):—

Here he calls himself the unborn: he had no beginning: he is the *Eswara* of the cosmos. It must not be supposed that the *Logos* perishes or is destroyed even at the time of cosmic *pralaya*. Of course it is open to question whether there is such a thing as cosmic *pralaya*. We can very well conceive a solar *pralaya* as probable, we can also conceive that there may be a time when activity ceases throughout the whole cosmos, but there is some difficulty in arguing by analogy from a definite and limited system to an indefinite and infinite one. At any rate, among occultists there is a belief that there will be such a cosmic *pralaya*, though it may not take place for a number of years that it is impossible for us even to imagine. But even though there may be a cosmic *pralaya* the *Logos* will not perish even when it takes place; otherwise at the recommencement of cosmic activity, the *Logos* will have to be born again, as the present *Logos* came into existence at the time when the present cosmic evolution commenced. In such a case, Krishna cannot call himself *aja* (unborn); he can only say this of himself, if the *Logos* does not perish at the time of cosmic *pralaya*, but sleeps in the bosom of *Parabrahmam*, and starts into wakefulness when the next day of cosmic activity commences.

I have already said in speaking of this *Logos*, that it was quite possible that it was the *Logos* that appeared in the shape of the first Dhyana Chohan, or Planetary Spirit, when the evolution of man was recommenced after the last period of inactivity on this planet, as stated in Mr. Sinnett's book, “Esoteric Buddhism,” and after having set the evolutionary current in motion, retired to the spiritual plane congenial to its own nature, and has been watching since over the interests of humanity, and now and then appearing in connection with a human individuality for the good of mankind. Or you may look upon the *Logos* represented by Krishna as one

belonging to the same *class* as the *Logos* which so appeared. In speaking of himself Krishna says, (chapter x, verse 6) :—

“The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind : from them sprang was (born) the human race and the world.”

He speaks of the *sapta rishis* and of the Manus as his *manasaputras*, or mind-born sons, which they would be if he was the so-called Prajapati, who appeared on this planet and commenced the work of evolution.

In all Puranas the Maharishis are said to be the mind-born sons of Prajapati or Brahma, who was the first manifested being on this planet, and who was called *Swayambhuva*, as he had neither father nor mother ; he commenced the creation of man by forming, or bringing into existence by his own intellectual power, these Maharishis and these Manus. After this was accomplished Prajapati disappeared from the scene ; as stated in Manu-Smriti, *Swayambhuva* thus disappeared after commencing the work of evolution. He has not, however, yet disconnected himself altogether from the group of humanity that has commenced to evolve on this planet, but is still the overshadowing *Logos* or the manifested *Isvara*, who does interest himself in the affairs of this planet and is in a position to incarnate as an *Avatar* for the good of its population.

There is a peculiarity in this passage to which I must call your attention. He speaks here of four Manus. Why does he speak of four ? We are now in the seventh *Manvantara*—that of *Vaivaswata*. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner.

The word “*Chatwaraha*” is separated from the word “*Manava*” and is made to refer to Sanaka, Sanandana, Sanatkumara and Sanatsujata, who were also included among the mind-born sons of Prajapati.

But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so ; therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include these four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will be then four, and the statement would contradict the Puranic account, though it would be in harmony with the occult theory. You will recollect that Mr. Sinnett has stated that we are now in the fifth root race. Each root race is considered as the *santhathi* of a particular Manu. Now the fourth root race has passed, or in other words there have been four past Manus. There is another point to be considered in connection with this subject. It is stated in Manusmriti that the first Manu (*Swayambhuva*) created seven Manus. This seems to be the total number of Manus according to this Smriti. It is not alleged that there was, or would be another batch of Manus created, or to be created at some other time.

But the Puranic account makes the number of Manus fourteen. This is a subject, which, I believe, requires a considerable amount of attention at your hands ; it is no doubt a very interesting one, and I request such of you as have the required time at your disposal, to try and find out how this confusion has arisen. The commentators try to get the number fourteen out of Manu. Of course an ingenious pandit can get anything out of anything, but if you will go into the matter deeply, it is quite possible we may be able to find out how the whole mistake has arisen, and if there is any mistake or not. Any further discussion of the subject at present is unnecessary.

Another interesting function of the *Logos* is indicated in the same chapter, verse 11 :—

“I, dwelling in them, out of my compassion for them, destroy the darkness born from ignorance by the shining light of spiritual Wisdom.”

Here he is said to be not only an instrument of salvation, but also the source of wisdom. As I have already said, the light that emanates from him has three phases, or three aspects. First it is the life, or the *Mahachaitanyam* of the cosmos ; that is one aspect of it ; secondly, it is force, and in this aspect it is the *Fohat* of the Buddhist philosophy ; lastly, it is wisdom, in the sense that it is the *Chichakti* of the Hindu philosophers. All these three aspects are, as you may easily see, combined in our conception of the *Gayatri*. It is stated to be *Chichakti* by Vasishtha : and its meaning justifies the statement. It is further represented as light, and in the *sankalpam* that precedes the *japam* it is evoked as the life of the whole cosmos. If you will read carefully the “*Idyll of the White Lotus*,” you will perhaps gain some further ideas about the functions of this light, and the help it is capable of giving to humanity.

I have now to call your attention to all those verses in chapter x that refer to his so-called *vibhuti*, or excellence.

He says “*Aham Atma*” (I am self), because every self is but a manifestation of himself, or a reflection of the *Logos*, as I have already indicated. It is in that sense he is the *Aham* (I) manifested everywhere in every *upadhi*. When he says this he is speaking from the standpoint of the *Logos* in the abstract, and not from that of any particular *Logos*. The description of this *vibhuti* conveys to our minds an important lesson. All that is good and great, sublime and noble in this phenomenal universe, or even in the other *lokas*, proceeds from the *Logos*, and is in some way or other the manifestation of its wisdom and power and *vibhuti* ; and all that tends to spiritual degradation and to objective physical life emanates from *prakriti*. In fact there are two contending forces in the cosmos. The one is this *prakriti* whose genealogy we have already traced. The other is the *Daiviprakriti*, the light that comes down, reflection after reflection, to the plane of the lowest organisms. In all those religions in which the fight between the good and the bad impulses of this cosmos is spoken of, the real reference is always to this light, which is constantly attempting to raise men from the lowest level to the highest plane of spiritual life, and that other force, which has its place in *Prakriti*, and is con-

stantly leading the spirit into material existence. This conception seems to be the foundation of all those wars in heaven, and of all the fighting between good and bad principles in the cosmos, which we meet with in so many religious systems of philosophy. Krishna points out that everything that is considered great or good or noble should be considered as having in it his energy, wisdom and light. This is certainly true, because the *Logos* is the one source of energy, wisdom and spiritual enlightenment. When you realize what an important place this energy that emanates from the *Logos* plays in the evolution of the whole cosmos, and examine its powers with reference to the spiritual enlightenment which it is capable of generating, you will see that this description of his *vibhuti* is by no means an exaggerated account of Krishna's importance in the cosmos.

Turn next to chapter xi.

The inferences I mean to draw from this chapter are these. First, that the *Logos* reflects the whole cosmos in itself, or, in other words, that the whole cosmos exists in the *Logos* as its germ. As I have already said, the world is the word made manifest, and the *Logos* is, in the mystical phraseology of our ancient writers, the *pasyanti* form of this word. This is the germ in which the whole plan of the solar system eternally exists. The image existing in the *Logos* becomes expanded and amplified when communicated to its light, and is manifested in matter when the light acts upon *Mulaprakriti*. No impulse, no energy, no form in the cosmos can ever come into existence without having its original conception in the field of *Chit*, which constitutes the demiurgic mind of the *Logos*.

The *Logos*, its light and *Mulaprakriti* constitute the real *Tatwatrayam* of the Visishtadwaitis, *Mulaprakriti* being their *Achit*, this light from the *Logos* their *Chit*, and the *Logos* being their *Eswara*.

I would here call your attention to the first Anhika of Mahabhashya, where Patanjali speaks of the three forms manifested—*Pasyanti*, *Madhyama* and *Vaikhari Vach*. The way in which he classifies them is different.

In his opinion *Pasyanti Vach*, which corresponds to the *Logos*, is *Chit*; *Vaikhari Vach*, which is a symbol of the manifested cosmos, is *Achit*, and *Madhyama Vach*, which represents the light of the *Logos*, is *Chidachit*. You know that the word *Chit* may mean *Chaitanyam*, or life; it may also mean consciousness. The *Logos* is simply *Chidrupam*, it has no material form at all; the whole manifested cosmos is called *achidrupam*, that is to say, it exists in fact. It exists in idea while it exists merely subjectively in the *Logos*; the *Fohat*, being the link between the two, is neither the one nor the other, it is neither *Chit* nor *Achit*. It is therefore called *Chidachit*. Thus, when Patanjali speaks of *Madhyama Vach*—*Chidachit*, he refers to it as a link between the mental form (in the *Logos*) and the manifested form (in matter). The universe exists in idea in the *Logos*, it exists as a mysterious impression in the region of force, and it is finally transformed into the objectively manifested cosmos, when this force transfers its own image or impulse to

cosmic matter. Hence this *Logos* is called *Visvarupi*—a term constantly applied to Vishnu,—but only in this sense.

There is yet another way of looking at these entities with which you ought to familiarize yourselves. The whole cosmos, by which I mean all the innumerable solar systems, may be called the physical body of the one *Parabrahmam*; the whole of this light or force may be called its *sukshma sarira*; the abstract *Logos* will then be the *karana sarira*, while the *Atma* will be *Parabrahmam* itself.

But this classification must not be confused with that other classification which relates to the subdivisions of one only of these entities, the manifested solar system, the most objective of these entities, which I have called the *sthula sarira* of *Parabrahmam*. This entity is in itself divisible into four planes of existence, that correspond to the four *matras* in *Prana*, as generally described. *va* Again this light which is the *sukshma sarira* of *Parabrahmam* must not be confounded with the astral light. The astral light is simply the *sukshma* form of *Vaiswanara*; but so far as this light is concerned, all the manifested planes in the solar system are objective to it, and so it cannot be the astral light. I find it necessary to draw this distinction, because the two have been confounded in certain writings. What I have said will explain to some extent why the *Logos* is considered as having *viswarupam*.

Again, if the *Logos* is nothing more than *Achidrupam*, how is it *a* that Arjuna, with his spiritual intelligence, sees an objective image or form before him, which, however splendid and magnificent, is, strictly speaking, an external image of the world? What is seen by him is not the *Logos* itself but the *viswarupa* form of the *Logos* as manifested in its light—*Daiviprakriti*. It is only as thus manifested that the *Logos* can become visible even to the highest spiritual intelligence of man.

There is yet another inference to be drawn from this chapter. Truly the form shown to Arjuna was fearful to look at, and all the terrible things about to happen in the war appeared to him depicted in it. The *Logos* being the universe in idea, coming events (or those about to manifest themselves on the objective plane) are generally manifested long, it may be, before they actually happen, in the plane of the *Logos* from which all impulses spring originally. Bhishma, Drona and Karna were still living at the time Krishna showed this form. But yet their deaths and the destruction of almost their whole army seemed to be foreshadowed in this appearance of the *Logos*. Its terrible form was but an indication of the terrible things that were going to happen. In itself the *Logos* has no form; clothed in its light it assumes a form which is, as it were, a symbol of the impulses operating, or about to operate, in the cosmos at the time of the manifestation:

(To be continued.)

CLASSIFICATION OF "PRINCIPLES."

IN a most admirable lecture by Mr. T. Subba Row on the *Bhagavad Gita*, published in the February number of the *Theosophist*, the lecturer deals, incidentally as I believe, with the question of septenary "principles" in the Kosmos and Man. The division is rather criticized, and the grouping hitherto adopted and favoured in theosophical teachings is resolved into one of *Four*.

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This *apparent* disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality *no* inconsistency between Mr. Subba Row's views and our own in the question of the septenary division; and to show, (a) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society; (b) that he knew it was the teaching of old "Aryan philosophers who have associated seven occult powers with the seven principles" in the Macrocosm and the Microcosm (see the end of this article); and (c) that from the beginning he had objected—not to the classification but to the form in which it was expressed. Therefore, now, when he calls the division "unscientific and misleading," and adds that "this sevenfold classification is almost conspicuous by its absence in *many* (not *all*?) of our Hindu books," etc., and that it is better to adopt the time-honoured classification of four principles, Mr. Subba Row must mean only some special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation, therefore, will not be altogether out of place. For the matter of being "conspicuous by its absence" in Hindu books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is "misleading" is also perfectly true; for the great feature of the day—materialism—has led the minds of our Western theosophists into the prevalent habit of viewing the seven principles as distinct and self-existing *entities*, instead of what they are—namely, *upadhis* and correlating states—three *upadhis*, basic groups, and four principles. As to being "unscientific," the term can be only attributed to a *lapsus lingue*, and in this relation let me quote what Mr. Subba Row wrote about a year before he joined the Theosophical Society in one of his ablest articles, "Brahmanism on the seven-fold principle in Man," the best review that ever appeared of the Fragments of Occult Truth—since embodied in "Esoteric Buddhism." Says the author:—

"I have carefully examined it (the teaching) and find that the results arrived at (in the Buddhist doctrine) do not differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form." Having enumerated, after this the "three primary causes" which bring the human

being into existence—i. e., Parabrahmam, Sakti and Prakriti—he explains: "Now, according to the Adepts of ancient Aryavarta, *seven principles* are evolved out of these three primary entities. Algebra teaches us that the number of *combinations* of things, taken *one* at a time, *two* at a time, *three* at a time, and so forth= 2^3-1 . Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to $2^3-1=8-1=7$. As a general rule, whenever seven entities are mentioned in the ancient occult sciences of India in any connection whatsoever, you must suppose that these seven entities come into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or MONAD." (See "Five Years of Theosophy," p. 160).

This is quite correct, from the occult standpoint, and also kabbalistically, when one looks into the question of the *seven* and *ten* Sephiroths, and the *seven* and *ten* Rishis, Manus, etc. It shows that in sober truth there is not, nor can there be any fundamental disagreement between the esoteric philosophy of the *Trans-* and *Cis-Himalayan* Adepts. The reader is referred, moreover, to the earlier pages of the above mentioned article, in which it is stated that "the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient Adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island (now the Gobi desert)*. The Tibetan Adepts, however, (their precursors of Central Asia) have not accepted the addition." (pp. 155-156.) But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth—the Aryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the "*Bhagavad-Gita*" Lecture hold good to-day, as they did five or six years ago in the article "Brahmanism on the sevenfold principle in Man," their apparent discrepancy notwithstanding. For purposes of purely theoretical esoterism, they are as valid in Buddhist as they are in Brahmanical philosophy. Therefore, when Mr. Subba Row proposes to hold to "the time-honoured classification of four principles" in a lecture on a Vedanta work—the Vedantic classification, however, dividing man into *five* "*kosas*" (sheaths) and the *Atma* (the six *nominally*, of course),† he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and also orthodox computations of the same. This is how I understand his words, at any rate. For the *Taraka Raj-Yoga* classification is again *three upadhis*, the *Atma* being the fourth principle, and no *upadhi*, of course, as it is one with Parabrahm. This is again shown by himself in a little article called "Septenary Division in different Indian systems."‡

* See *Isis Unveiled*, Vol. I, pp. 600, and the appendices by the Editor to the above quoted article in "Five Years of Theosophy."

† This is the division given to us by Mr. Subba Row. See "Five Years of Theosophy," p. 136, article signed T. S.

‡ *Ibid*, p. 185.

Why then should not "Buddhist" Esoterism, so-called, resort to such a division? It is perhaps "misleading"—that is admitted; but surely it cannot be called "unscientific." I will even permit myself to call that adjective a thoughtless expression, since it has been shown to be on the contrary very "scientific" by Mr. Subba Row himself; and quite mathematically so, as the aforementioned algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number seven is "a power, and a spiritual force" in its combination of *three* and *four*, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification—of body, soul and spirit—in *Isis Unveiled*, because had I then adopted the septenary division, as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have *unfortunately*—for it was premature—opened a chink in the Chinese wall of esoterism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

I maintain then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of *post-mortem* life, the sevenfold classification is the right one. For it is simply a convenient division which prevents in no wise the recognition of but *three* groups—which Mr. Subba Row calls "four principles associated with four *upadhis*, and which are associated in their turns with four distinct states of consciousness."* This is the Bhagavad Gita classification, it appears; but not that of the Vedanta, nor—what the Raj-Yogis of the *pre-Aryasanga* schools and of the *Mahayana* system held to, and still hold beyond the Himalayas, and their system is almost identical with the *Taraka Raj-Yoga*,—the difference between the latter and the Vedanta classification having been pointed out to us by Mr. Subba Row in his little article on the "Septenary Division in different Indian systems." The Taraka Raj-Yogis recognize only *three upadhis* in which *Atma* may work, which, in India, if I mistake not, are the *Jagrata*, or waking state of consciousness (corresponding to the *Sthulopadhi*); the *Svapna*, or dreaming state (in *Sukshmopadhi*); and the *Sushupti*, or causal state, produced by, and through *Karanopadhi*, or what we call *Buddhi*. But then, in transcendental states of

* A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in "Personal and Impersonal God" by Mr. Subba Row, where he states that "we have *six* states of consciousness, either objective or subjective... and a perfect state of unconsciousness, etc." (See "Five Years of Theosophy," pp. 200 and 201.) Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification.

Samadhi, the body with its *linga sarira*, the *vehicle* of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with *Atma* the fourth) principles which remain after death. And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm: analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution—*four* superterrestrial and superhuman, so to say;—*three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upadhis* may be reduced to four groups.* Thus his consciousness, never being centred in the second or third principles—both of which are composed of states of matter (or rather of "substance") on different planes, each corresponding to one of the planes and principles in kosmos—is necessary to form links between the first, fourth and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samadhi*), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the stand-point from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult*—as also profane—physics would favour the septenary one for these reasons.†

* Mr. Subba Row's argument that in the matter of the three divisions of the body "we may make any number of divisions, and may as well enumerate nerve-force, blood and bones," is not valid, I think. Nerve-force—well and good, though it is one with the life-principle and proceeds from it: as to blood, bones, etc., these are objective material things, and one with, and inseparable from the human body; while all the other six principles are in their *Seventh*—the body—purely subjective principles, and therefore all denied by material science, which ignores them.

† In that most admirable article of his "Personal and Impersonal God"—one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, "Just as a human being is composed of *seven* principles, differentiated matter in the solar system exists in *seven* different conditions. These do not all come within the range of our present objective consciousness, but they can be perceived by the spiritual ego in man. Further, *Pragna*, or the capacity of perception, exists in *seven* different aspects, corresponding to the seven conditions of matter. Strictly speaking there are *six* states of differentiated *pragna*, the seventh state being a condition of perfect unconsciousness (or absolute consciousness). By differentiated *pragna* I mean the condition in which *pragna* is split up into various states of consciousness. Thus we have six states of consciousness, etc. etc." ("Five Years of Theosophy," pp. 200 and 201.) This is precisely our Trans-Himalayan Doctrine.

There are *six* Forces in nature : this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the *all-Force*, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of "*Sankhya karika*" of *Parkriti*—"the root and substance of all things," she (*Parkriti*, or nature) is no production, but herself a *producer* of seven things, "which, produced by her, become all in their turn producers." Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an *hexagon*, after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of nature, so to speak, her artificial, or helped production—the prying into her occult work-shop by science. Behold the coloured rings of a soap-bubble, and those produced by polarized light. The rings obtained, whether in Newton's soap-bubble, or in the crystal through the polarizer, will exhibit invariably, six or seven rings—"a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings, the circle itself the *seventh*. The "Noremberg" polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton's and Tyndall's experiments).*

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetraktis*—the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically $3+4=7$. The best kabbalists have been demonstrating this for ages ever since Pythagoras, and down to the modern mathematicians and symbolologists, one of whom has succeeded in wrenching for ever *one of the seven* occult keys, and has proven his victory by a volume of figures. Set any of our theosophists interested in the question to read the wonderful work called "The Hebrew Egyptian Mystery, the Source of Measures;" and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldæa, both Americas, and even of the Eastern Islands—the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean. It shows that the same figures and measures for

* One need only open Webster's Dictionary and examine the snow flakes and crystals at the word "Snow" to perceive nature's work. "God geometrizes" says Plato.

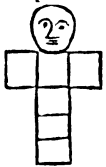
the same esoteric symbology existed throughout the world; it shows in the words of the author that the kabbala is a "whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle" (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius in the 16th century, and re-discovered by the late John A. Parker*. Moreover, that the system from whence all these developments were derived "was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design;" and that it also underlies the Biblical structures, being found in the measurements given for Solomon's temple, the ark of the Covenant, Noah's ark, etc., etc.,—in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetraktis* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika*, "the sacred sign" which embellishes the thousand heads of Sesha, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (*treta*) fire of Pururavas, the *first fire in the present Manvantara*, out of the forty-nine (7×7) mystic fires. It may be absent from many of the Hindu books, but the Vishnu and other Puranas teem with this symbol and figure under every possible form, which I mean to prove in the "SECRET DOCTRINE." The author of the "Source of Measures" does not, of course, himself know as yet, the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is, that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental meaning in all this—*only* in the Bible,—and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it, (the Pentateuch being the latest of all the old Scriptures.) Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good: namely, that the figures $\bigcirc$ $\triangle$ $\square$ and $3, 4=7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind.

To whosoever desires to display this process by way of symbol, says the author speaking of the *ansated cross*, the *Tan* $\hat{\tau}$ of the Egyptians and the Christian cross—"it would be by the figure of the cube unfolded in connection with the circle whose measure is

* Of Newark, in his work *The Quadrature of the Circle*, his "problem of the three revolving bodies" (N. Y. John Wiley and Son.)

taken off on to the edges of the cube. The cube unfolded becomes in superficial display a cross proper, or of the *tau* form, and the attachment of the circle to this last, gives the *ansated cross* of the Egyptians with its obvious meaning of the *Origin of Measures*.* Because this kind of measure was also made to co-ordinate with the idea of the *origin of life*, it was made to assume the type of the *hermaphrodite*, and in fact it is placed by representation to cover this part of the human person in the Hindu form.... [It is "the hermaphrodite Indranse Indra, the nature goddess, the *Issa* of the Hebrews, and the *Isis* of the Egyptians," as the author calls them in another place.] "...It is very observable, that while there are but six faces to a cube, the representation of the cross as the cube unfolded as to the cross bars displays one face of the cube as *common to two bars*, counted as belonging to either; then, while the faces originally represented are but six, the use of the two bars counts the square as four for the upright and three for the cross bar, making seven in all. Here we have the famous four, three and seven again, the four and three on the factor members of the Parker (quadrature and of the "three revolving bodies") problem".....(pp. 50 and 51.)

And they are the factor members in the building of the Universe and MAN. Wittoba,—an aspect of Krishna and Vishnu—is therefore the "man crucified in space", or the "cube unfolded", as explained (See Moore's *Pantheon*, for Wittoba). It is the oldest symbol in India, now nearly lost, as the real meaning of *Vishvakarina* and *Vikarttana* (the "sun shorn of his beams") is also lost. It is the Egyptian *ansated cross*, and *vice versa*, and the latter—even the *sistrum*, with its cross bars—is simply the symbol of the *Deity as man*—however phallic it may have become later, after the submersion of Atlantis. The *ansated cross* † is of course, as Professor Seyfforth has shown—again the *six* with its head—the *seventh*.  Seyfforth says: "It is the seat of the soul with the spine, back, and eyes and ears. For the Tanis stone thus translates it repeatedly by *anthropos* (man); and we have the Coptic *ank*, (*vita*, *life*) properly *anima*, which *anosh*, properly meaning *anima*. The Egyptian *anki* signifies "my soul.†"

It means in its synthesis, the *seven principles*, the details coming later. Now the *ansated cross*, as given above, having been discovered on the backs of the gigantic statues found on the Easter Isles (mid-Pacific Ocean) which is a part of the submerged

continent; this remnant being described as "thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people;"—and Mr. Subba Row having told us what he had found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans (vide supra)—the logical inference is that they had their septenary division from them, just as our Adepts from the "Sacred Island" had. This ought to settle the question.

And this *Tau* cross is ever *septenary*, under whatever form—it has many forms, though the main idea is always one. What are the Egyptian *oozas* (the eyes), the amulets called the "mystic eye," but symbols of the same? There are the *four eyes* in the upper row and the *three smaller ones* in the lower. Or again, the *ooza* with the *seven luths* hanging from it, "the combined melody of which creates one man", say the hieroglyphics. Or again, the *hexagon* formed of six triangles, whose apices converge to a point—thus  the symbol of the *Universal creation*, which Kenneth Mackenzie tells us "was worn as a ring by the Sovereign Princes of the Royal Secret"—which they never knew by the bye. If *seven* has nought to do with the mysteries of the universe and men, then indeed from the Vedas down to the Bible all the archaic Scriptures—the Puranas, the Avesta and all the fragments that have reached us—have no *esoteric* meaning, and must be regarded as the orientalists regard them—as a farago of childish tales.

It is quite true that the *three upadhis* of the *Taraka Raj Yoga* are, as Mr. Subba Row explains in his little article "The Septenary Division in different Indian Systems", "the best and the simplest"—but only in purely *contemplative Yoga*. And he adds: "Though there are *seven principles* in man there are but *three distinct upadhis*, in each of which his *Atma* may work independently of the rest. These three *upadhis* can be separated by the Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution" ("Five years of Theosophy," p. 185). Most decidedly he cannot. But this again holds good only with regard to his lower three principles—the body and its (in life) inseparable *prana* and *linga sarira*. The rest can be separated, as they constitute no *vital*, but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being "included in the third *kosa*, as the said principle is but a vehicle of will-power, which is but an energy of the mind." I answer! Just so. But as the higher attributes of the fifth (*Manas*), go to make up the original *triad*, and it is just the *terrestrial* energies, feelings and volitions which remain in the *Kama loka*, what, is the vehicle, the *astral form*, to carry them about as *bhoota* until they fade out—which may take centuries to accomplish? Can the "false" personality, or the *pisacha*, whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kama loka*, and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body*, and a *bhoot*, or spook?

*[And, by adding to the cross proper + the symbol of the four cardinal points and infinity at the same time, thus  the arms pointing above, below,

and right, and left, making six in the circle—the Archaic sign of the Yomas—it would make of it the Swastika, the "sacred sign" used by the order of "Ishmael masons", which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin.

† Quoted in "Source of Measures."

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu stand-point, the *lower fifth*, or *Manas* can re-appear after death, remarking very justly, that it is absurd to call it a *disembodied spirit*. "Five Years of Theosophy," p. 174.) As he says; "It is merely a power, or force, retaining the impressions of the thoughts or ideas of the individual *into whose composition it originally entered*. It sometimes summons to its aid the *Kamarupa* power, and creates for itself some particular, etherial form."

Now that which "sometimes summons" *Kamarupa*, and the "power" of that name make already two principles, two "powers"—call them as you will. Then we have *Atma* and its vehicle—*Buddhi*—which make *four*. With the three which disappeared on earth this will be equivalent to *seven*. How can we, then, speak of modern Spiritualism, of its materializations and other phenomena, without resorting to the Septenary.

To quote our friend and much respected brother for the last time, since he says that "our (Aryan) philosophers have associated seven occult powers with the *seven principles* (in men and in the kosmos), which seven occult powers correspond in the microcosm with, or are counterparts of, occult powers in the macrocosm,"* quite an esoteric sentence,—it does seem almost a pity, that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

H. P. BLAVATSKY.

Reviews.

LECTURES BY GERALD MASSEY.†

THE first of these lectures shows that the historical Jesus or rather Jehoshua Ben Pandira lived between 180 B. C. and 70 B. C., and that he was not the person whose life is related in the Gospels, but that these are in reality another version of the Egyptian Myths. Mr. Massey says, "The Christian religion was not founded on a man, but on a divinity; that is, a mythical character. So far from being derived from the model man, the typical Christ was made up from the features of various gods, after a fashion somewhat like those "pictorial averages" portrayed by Mr. Galton, in which the traits of several persons are photographed and fused into a portrait of a dozen different persons, merged into one that is not anybody. And as fast as the composite Christ falls to pieces, each feature is claimed, each character is gathered up by the original owner, as with the grasp of gravitation.

"It is not I that deny the divinity of Jesus the Christ; I assert it! He never was, and never could be, anything other than a divinity; that is, a character non-human and entirely mythical, who had been the pagan divinity of various pagan myths, that had been pagan during thousands of years before our era." Mr. Massey gives a number of instances of correspondence between the narratives of the gospels and the legends of the old gods of the heathen.

* "Brahmanism on the Sevenfold Principle in Man."

† Four Lectures by Gerald Massey: 1, The Historical (Jewish) Jesus and the Mythical (Egyptian) Christ. 2, Paul as a Gnostic opponent not the Apostle of Historic Christianity. 3, The Logia of the Lord, or the Pre-Christian Sayings ascribed to Jesus the Christ. 4, The Devil of Darkness; or Evil in the Light of Evolution.

The proposition that Mr. Massey seeks to prove in his second tract lecture is "that Paul was not a supporter of the system known as historical Christianity, which was founded on a belief in Christ carnalised; an assumption that the Christ had been made flesh; but that he was its unceasing and deadly opponent during his lifetime; and that after his death his writings were tampered with, interpolated, and re-indoctrinated by his old enemies, the forgers and falsifiers, who first began to weave the web of the Papacy in Rome."

In Mr. Massey's opinion the thorn in the flesh of which so many different explanations have been given by the commentators was a trance condition, in which Paul received revelations from God. The author relies for his proofs partly on internal evidence from the writings of Paul and partly on quotations from the Fathers.

In his third lecture Mr. Massey says, "According to the unquestioned tradition of the Christian Fathers, which has always been accepted by the Church, the primary nucleus of our canonical gospels was not a life of Jesus at all, but a collection of the Logia, oracles, or sayings, the Logia Kurika, which were written down in Hebrew or Aramaic, by one Matthew as the scribe of the Lord." The author then goes on to show that these sayings are "not original,... they can be identified as a collection..... of Egyptian, Hebrew, and Gnostic sayings..." In the last of his lectures Mr. Massey deals with the popular conception of the devil. He traces the origin of the Satan of sacerdotal belief in various ancient mythologies, and points out in stirring language that the only moral devil is ignorance, and that it is man himself, and not a supernatural demon, who has to answer for the evil and suffering in the world which all see, many deplore, and few lift a finger to remedy.

"The reason then why God does not kill the devil is because man has unconsciously created or permitted all that is the devil finally; and here or hereafter he has to consciously destroy his own work, and fight himself free from the errors of his own ignorance. Not man the individual merely, but man as part of the whole family of universal humanity. Not man as mortal simply, but as an immortal, standing up shoulder to shoulder, and marching onward step by step and side by side with those who are our elders in immortality, and who will unite with us, and lend a hand to effect in time the not altogether inscrutable, but slowly unfolding, purposes of the Eternal."

Speaking of the future Mr. Massey says. "Nor will men form leagues, religious or otherwise, on purpose to think alike and make all other people think the same. They cannot think alike if ever they are to grow..... We may co-operate to work, but not to think alike. That could never be free-thinking."

We are not prepared to agree with everything Mr. Massey says in his lectures, but we recommend everybody to read them; like ourselves they may not agree with all that is said, but they cannot fail to find much that is true, much that is suggestive. These lectures are calculated to promote thought in all who read them.

THE BLAZING STAR.*

THE Blazing Star is the six-pointed star that is one of the emblems on the seal of the Theosophical Society, and it has many meanings, some of which are set forth in the book before us. Mr. Greene says that the "Ideal of what we ought to be, and are not, is symbolically pictured in

* "The Blazing Star": with an Appendix treating of the Jewish Kabbala, etc., by William B. Greene. Boston: A. Williams.

the Blazing Star....."Whoso beholds this Star acquires faith. Faith is conviction born from the consciousness of aspiration. Faith is the active principle of intellectual progress.

"The Blazing Star is the transfigured image of man—the ideal that removes farther and farther, making always higher and higher claims, until, at last, it becomes lost in infinity; and faith affirms that this same Blazing Star may be, perhaps, the shadowy, imperfect, and inadequate image of some unknown and invisible God."

The writer mentions the use of this symbol among various nations and shows that it is represented by the Freemasons by a junction of the square and compasses. His main theme is, however, the ethical aspect of the symbol as a type of life in conformity with the one Divine law.

"Man's duty to himself and to his fellow-man, under the rays of the Blazing Star, is three-fold: (1) the achievement of his own liberty; (2) the definitive establishment of relations of equality between himself and other men; and (3) the fusion of himself, in the solidarity of Brotherhood, with all human beings who, like himself, recognize the Blazing Star.

"Liberty is the power which every human being ought to possess of acting according to the dictates of his own private conscience, under the rays of that Blazing Star which is seen by him secretly, from the centre of his individual heart.

"Equality is the condition that obtains in every society where no special or artificial privilege is granted to any one, or to any set, of its members. Brotherhood is that strict solidarity between the members of a social body, which causes, under the rays of the Blazing Star, the welfare of each to be seen as involved in that of every other, and of all, and that of all in that of each."

It is the harmonious action and interaction of these three fundamental principles upon which the ideal human society, according to the writer, rests. And it is these three principles that are symbolized, he says, in the Blazing Star.

The Appendix gives a brief account of the Kabbala and the philosophy therein set forth, as regarded from the ethical point of view. According to Mr. Greene, the synthetic triad of the Sephiroth is Wisdom, Strength and Beauty.

A second appendix is taken up with an examination of the facts of consciousness with special reference to the philosophy of Mr. Herbert Spencer.

Although, as it seems to us, the author touches on only one side of the great problem, his book will be read with interest and profit by all; for however much we may philosophize, the grand question is what we are and not merely what we think or believe.

THE NEW ILLUMINATION.*

This pamphlet, a paper read before the Hermetic Society, has for its subject the spiritual renaissance that seems to many to be manifesting itself in the thought of the day. The writer has summarised the theories in support of which he writes under these seven heads.

1. That from a certain remote period there has been in course of development among the Western races of our planet a certain faculty, and in course of unfoldment a certain system of thought which only

through that faculty can be cognized and verified—the faculty being that whereby is the knowledge of Divine things, namely, the spiritual consciousness or intuition; and the system of thought being the essential truth concerning the nature of existence, the knowledge of which is necessary to enable man to turn his own existence—which is himself—to the utmost possible account.

2. That the process of this dual evolution is divisible into ten cycles, each covering a period of about six centuries and constituting an advance upon its predecessor in respect both of the doctrine disclosed and of its extension and establishment in the world.

3. That the doctrine in question was originally in the world in its entirety, having been discerned, formulated and maintained by mystics; whose capacity of perception was, equally with that of other men, the result of natural evolution, but who were the advanced, or mature men of their time.

4. That both for its own preservation from profanation and loss, and for the security of its possessors from the enmity of the rudimentary majority, the doctrine was reserved from general cognition and communicated only to those who were competent to receive it, being therefore expressed by symbols to which initiates alone had the key; the period for its full disclosure being that of the tenth and completing cycle of the series.

5. That the function of the evolution in question is the elaboration of the human ego, individual and collective, and the edification thereby of that which mystically is called the Church of the Christ,—this term denoting the whole congregation of the redeemed whether militant on earth or triumphant in heaven.

6. That the tenth and concluding cycle of the Western series has now actually commenced, and the illumination introducing it is in progress, as proved by the fulfilment by the present epoch of all the conditions requisite for such an event.

7. That judged by its present achievements, the new cycle bids fair to realise the high anticipations formed of it, by carrying the consciousness of the race to a level far transcending any yet obtained by it.

These propositions deserve the thoughtful attention of all who are interested in the present movement to which we have alluded and who—in whatever form or under whatever symbology—are looking forward with longing hearts to the day when Christ shall reign on earth. We do not pretend to agree with every one of Mr. Maitland's details—we doubt whether his computation of the cycle and its ten periods is strictly correct, but he only puts it forward as tentative, and the main point is that cyclic evolution exists and must be recognised as a definite condition of progress whether in things mental, physical, or spiritual. Again, it does not seem to us that Mr. Maitland attaches sufficient importance to the mystical discoveries of the ancient Rishis, but here again it must be remembered that he limits his subject from the outset to the Western cycle.

This is the first time we have seen any of the papers read before the Hermetic Society printed in pamphlet form; we hope it is only the forerunner of a series, and that some of the valuable papers read before that Society will be reproduced from time to time for the benefit of those who cannot be present at their reading in person.

* "The New Illumination," by Edward Maitland, London, G. Redway, 1886.

LE SPIRITISME.*

THIS, the latest French Book on Spiritualism, is written by a medical man who has, by a number of contributions to the principal French medical journals, given proof of his ability as a scientist.

His book may be shortly described as a plea for attention to spiritualism from the modern scientific investigator. He gives a sketch of the rise and development of modern spiritualism in America and Europe and shows by quoting experiences narrated by travellers in America among the American Indians, and in India, that similar phenomena have been observed in different parts of the world, among men of different races. The work contains a good summary of the experiments of Mr. Crookes and others, as well as a detailed account of the author's own experiences with Slade and other mediums, some of whom were private persons of the highest respectability.

Dr. Gibier does not put forward any definite theory of his own; his position is simply that here we have a mass of undeniable phenomena of an order previously unknown to modern science, and therefore that it is the duty of those who are the guides of the scientific thought of the day to examine into these phenomena as they do into those produced by heat, electricity, and the like. The writer hints that in his opinion it is quite possible that in investigations akin to those invited by modern spiritualism we may be able to find at least a closer solution than any yet offered to the problem "know thyself." We hope this book will be, as it deserves to be, extensively read. Without unnecessary digressions the author gives us a body of well-arranged facts and some of the conclusions already suggested by them to other observers. In a short compass he has succeeded in giving the average reader a clear idea of the rise, progress, and nature of modern spiritualism, and it now remains for others to follow out his recommendation and push forward investigations on their own account.

Dr. Gibier seems to desire the formation of a French society for psychical research, but somehow or other, ever since the celebrated enquiry into mesmerism by the French Academy, societies of this kind have not prospered. A good deal was expected of the English society; but there seems to be so much wrangling between them and the spiritualists, and so much bad feeling has been created by gratuitous assumptions on the part of those who are supposed to be, by hypothesis, absolutely impartial investigators, that it is to be feared the high hopes are doomed to disappointment; and so we think that if Dr. Gibier can succeed by his writings in awakening a few individuals here and there to the fact that there really are a few things outside the domain of modern science that require to be taken note of, he will have done good and achieved as great a measure of success as he could hope for.

* "Le Spiritisme (Fakirisme Occidental)," par le Dr. P. Gibier, Paris, 1887.

TO CORRESPONDENTS.—We regret that for want of space we are unable to print the Correspondence in this issue. We hope to insert it in our next.—*Ed.*

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

STUDIES IN BUDDHISM.

(Continued from page 390.)

A WRITER on Buddhistic Theosophy in the *Church Quarterly Review* for October 1885 condemns the system in unmeasured terms on the strength of statements concerning it which are altogether the reverse of the truth. He begins by saying that between the Northern and Southern types of Buddhism there is surprisingly little in common. That is not the opinion of cultivated Buddhists, but simply an erroneous view arising from the fact that English writers on Northern or Tibetan Buddhism have been greatly misled by accounts of that system given by Roman Catholic Missionaries, anxious to show, regardless of chronology, that Lamaism was derived from Christianity. It might as well be argued that Chaucer's *Canterbury Tales* are a plagiarism on Voltaire, but we need not go into that point at length. The Southern form of Buddhism is the simpler and more materialistic, in the sense that it does not attempt to grapple with some extremely recondite metaphysical subtleties dealt with even in the exoteric writings of the Northern school, but the two schools are the same in essentials, and are less divergent than the Protestant and Roman Churches as forms of Christianity. The tendency of this "quasi-religion" to heterogeneity, says the writer in the *Church Quarterly*, proceeding on the basis of his false assumption as if it were an absolute fact, is due to its fragmentary character. He thus explains a state of things which does not exist by an assertion which is not the fact: and then he develops the assertion: "The system does not itself possess—a *theology*. For Buddhism proper has no conception of the Divine, no consistent eschatology, no feeling for the world and for temporal things beyond an impatient loathing and repulsion. Its entire

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