

By revolving his leaf forms in a beam of strong light let into a darkened room, Mr. Betts has succeeded in obtaining some remarkable colours. We should be glad if he would send us diagrams of his apparatus and a few cut out forms that we might repeat his experiments.

The present volume owes its production to Miss Louisa Cook, who, though separated from Mr. Betts, whom she has never even seen, by some thousands of miles of sea, has, as the result of months of correspondence (rendered all the more difficult by the fact that Mr. Betts seems to have so identified his own forms of thought with those of his symbols that he finds it extremely difficult to make himself understood by others) after considerable labour succeeded in giving some shape to Mr. Betts' theories. The greatest credit is due to her for the excellent manner in which she has accomplished her task. We hope that others who can appreciate the value of symbols will take up Mr. Betts' ideas and assist in working them out still more completely. We only wish we could have more diagrams and more definitions of what Mr. Betts considers the factors of consciousness on each plane with their corresponding modes of representation. We fear but few will have the patience to master even as much of the system as is contained in this book, and that it may be long ere we shall see the completion of one of the most remarkable mental edifices of modern times.

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#### LE LOTUS.

IN the person of Monsieur F. Krishna Gaboriau, of Paris, the Theosophical Society possesses a most enthusiastic and unselfish member. A short time ago he published at his own risk a translation by himself into French of Mr. Sinnett's *Occult World*; and he has now rendered the further important service of founding a theosophical monthly journal under the above title, and, as the cover informs us, "Under the inspiration of H. P. Blavatsky." He has all along been the loyal disciple of our colleague, and when other admirers have turned her the cold shoulder, he pluckily nails her colours to the mast-head of his new journal. His publication takes the place of M. René Caillé's *Revue Des Hautes Etudes*, which it has absorbed. Some of the cleverest pens of France will contribute to its pages, and its appearance is one more augury of that awakening of European interest in the Aryan philosophies which the thoughtful have so long awaited as the natural reaction against modern materialism. Among the interesting features connected with our new sister journal is a list of eighteen important French periodicals and daily newspapers which have been recently discussing the topics most familiar to our readers; a fact most significant of a change in continental thought. It is to be hoped that *Le Lotus* will be edited in so tolerant, frank and amiable a spirit as to make it a power for good, and ensure it the success which the moral courage and generous intentions of its Founder, no less than the unquestioned abilities of its contributors, deserve.

H. S. O.

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We regret that owing to the absence from Madras of Mr. T. Subba Row, we are unable to publish his last lecture on the *Bhagavat Gita* and the continuation of his article on the *Constitution of the Microcosm* in the issue of this month.—ED.

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# THE THEOSOPHIST.

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VOL. VIII. No. 94.—JULY 1887.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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HA-KHOSHECAN :

*A vision of the Infinite.*

(Continued from page 547).

I THUS saw that mankind was actually resolvable into three classes.

The self-seeker hardened in self-seeking, or impenitent.

The self-seeker who, under a feeling of remorse for the consequences of his self-indulgence, seeks in expiation the assuagement of his remorse.

The self-seeker who, sorry for the suffering he has caused by his acts of self-indulgence, endeavours to atone for these by giving satisfaction to those on whom the suffering was inflicted.

I had noticed at first that the matured spirits occupied themselves by seeking to influence the life of man. I now perceived that these matured spirits, reflecting as they did the classes of men from which they had been derived, sought each to react on its own class. And further that the spirits acting on the remorseless and hardened self-seekers were more or less opaque, according to the degree of selfishness they had attained to or were seeking to promote. While the spirits influencing the remorseful self-seekers were more or less translucent, according to the use they had made of their self-seeking impulses.

Passing from the remorseless self-seekers, with the class of spirits acting on them, as I had previously passed from the class of retrograding spirits, with the retrograding animal forms these had introduced, as having no further bearing on the inquiry I was pursuing, I now directed my whole attention to the remorseful self-seekers and the spirits influencing them.

The first thing that struck me here was, that while the spirits had great influence over those seeking to expiate their acts of self-indulgence, and to appease their remorse, their influence over those endeavouring rather to atone to others for the pain they had given, and the suffering they had caused, was but slight, and tending to become weaker and weaker until it was absolutely evanescent.

And now considering these spirits, which were all cloud-like shadows, without personality, or rather with an impersonal individuality—though they could assume a temporary personality upon occasion, and even maintain the same for a brief period,—I found that they were acting under the control of a single spirit which actuated all, though each worked in its own way and according to its own views.

This spirit was the Spirit of the Earth—for the Earth was the planet whose evolution I was now studying—which I thus learnt was a living body, with a life proper to itself, though not a living being.

This spirit, as the Spirit of the Earth, was void of personality and had no individuality apart from that of its body, of which it was the energizing principle. Hence it was so far like unto God that it was incognisable of man. Indeed it could only be apprehended of him as a centralizing focus of terrestrial activity, which—developed with the activities of which it was the concentrated expression—used these as its agencies.

The intelligential and volitional energy of this spirit was derived from and represented the sum of the intelligence and volition of the matured spirits, its offspring, just as its physical energy was derived from and represented the sum of the molecular energies of the mass of its body, the Earth—so that in its evolution reaches another phase; for it receives a constant recruitment from the spirits of men, as these return to it on the completion of their developing career and become its stimuli, its organs, or its agents. In this way the reflection of an intelligence acquired, developed and matured in one sphere of activity passes into another, to react therefrom on the sphere in which it originated.

The spirits through which this reaction was effected were teaching spirits. They acted in union with and under the Spirit of the Earth, and were used by it to train men in the course of life it desired they should pursue.

As the Spirit of the Earth this spirit was virtually the god of this world.

Itself produced by the action that had engendered the world, and itself through the world; and limited—in its action, to the world, its body: in its knowledge, to the experience it had gained by its action on and through the world, its body, and by the uses of its own existence in that body—it was ignorant of any existence higher than its own.

This spirit, fecundated by solar action, had produced the teeming life of the world out of its own body, the Earth; and, conscious that it had developed that life in conformity with its own will, and that it had absolute control over its offspring, considered itself the creator of all. And, as the creator of all, desired the

well-being of that which it had created; according to its own idea of that well-being.

Itself a spirit but loosely attached to the body through which it was acting, it did not know how absolutely dependent it was on that body for its own existence. And seeing that its offspring passed, as spirits, from body to body, and that they were developed by this process, imagined that it was creating spirits destined to pass a spiritual existence in and with itself.

Hence it desired to make these spirits perfect—perfect spiritual beings according to its own ideas of perfection,—and therefore, seeing that a large proportion of the spirits it was creating tended to imperfection; perceiving that, by and through continued self-indulgence, these contracted appetites in the flesh which they carried with them into the spirit, it sought in their human and ultimate embodied life to detach them from the flesh, in which they were being trained; and, to this intent, urged them to contradict their carnal appetites while yet in the body, and to substitute spiritual longings for these, so as to subject the flesh to themselves instead of being brought into subjection by it—that on quitting the body they might find themselves free from all carnal appetites, from all affection for or arising from the body, and so be wholly spiritual.

The Spirit of the Earth had observed that in man a feeling of remorse followed certain acts of self-indulgence.

It did not stop to ask itself the meaning of this remorse, or to what it was due. Ignorant of the process by which itself had been fecundated, and enabled to produce the offspring it seemed to be creating, it was not surprising that it should be also ignorant of the process by which in man the animal was changed into the human; and that the feeling of remorse it observed was due to a disturbance of the harmony of his being, and was the natural expression of his consciousness of that disturbance, produced by the continued action of the humanising energy.

It was sufficient for it that the feeling of remorse existed and might be made to serve its purposes.

The true meaning of this remorse was to check man in the abuse of that whose use was wholesome, necessary and natural.

But this use was a use through the flesh, and use through the flesh produced attachment thereunto, and developed a capacity for living in, and with this a dislike to, and dread of, being out of the body, whereas the Spirit of the Earth sought to develop detachment from the body by reducing the use thereof to the lowest point consistent with life: that it might thus give countenance to and encourage the desire to live a wholly spiritual life.

To do this it impressed the remorseful with the belief that their remorse was due to the use, and not to the abuse, of which they had been guilty. And that certain of the uses of the body were detrimental to advance in the higher or spiritual life to which all were called.

The effect of this impression was that individuals here and there took to leading self-denying and ascetic lives; by their example influencing others, and at death giving spirits to the Spirit of the Earth that it could use in the way it proposed.

These were the first teaching spirits. Their teaching was an extension of their practise during their human lives.

But a motive was given to their teaching, an impulse imparted thereunto. They had discovered how superior they were as spirits to those who had led self-indulgent lives; for these were gross and opaque, whereas they were refined and translucent. The appetites of these were sensual; whereas their desires were wholly spiritual. These were excluded from the presence of their God and shut out in the outer darkness; whereas they had free access to him, and shared the enjoyment of his spiritual kingdom.

Hence the motive they set before all was the claim of their God upon them. He was their creator, their sustainer, their all. Without him they would fall back to the original nothingness from which he had raised them. He had created them to be happy with himself forever as spiritual beings showing the spiritual life—the only true life—which was his.

But he only gave access to this life, to this happiness, upon conditions. Those aspiring thereunto must acknowledge him as their God. Must serve, must worship him. Must live so as to bring their bodies into subjection to their spirits, so as to destroy their carnal appetites. And to do this must lead self-denying, self-sacrificing lives, and excite in themselves spiritual longings and aspirations.

To those who so acted, that they might attain to the eternal spiritual happiness promised them as the reward for lives so passed, this happiness was assured. And these were taught to look upon and consider themselves as the "Saved"—because saved from the degradation to which the carnal-minded were reduced, in contradistinction to the "Lost"—those lost to the happiness promised to themselves, because they followed the instincts of their nature.

And then, because it was necessary that they should do battle with the instincts of their nature, and resist that nature throughout their natural, which they thus made unnatural lives, they were taught that this nature was a fallen nature, and that they must resolutely endeavour to lift themselves out of and place themselves above the same, in order to emancipate themselves from influence which would otherwise be fatal to all their aspirations, hopes and expectations.

Moreover, to impress these teachings more vividly on those whom they were thus training, these spirits occasionally appeared to them, made revelations to them—revelations explaining the past and pointing to the future; gave them distinct and explicit promises—some of which they from time to time fulfilled, as guarantees for the truth of their whole teaching; worked "miracles"—produced phenomena in apparent contradiction to the recognised order of nature, to show that they were outside and above it; and so made their doctrinal method not only spiritual but supernatural.

In a word, these spirits were the instigating founders of religion. And as their ranks were being constantly recruited from the ranks of those they were teaching, their influence was as constantly receiving extension.

But these spirits could only communicate through mediums, hence to their action mediation was necessary. And that this might not be wanting they appointed teachers, ministers, leaders in the religions they founded. And these were later made sacrificers and priests, because mediation was facilitated by the shedding of blood.

And the assembling together in circles or congregations was commanded, because in gatherings actuated by a common motive, and wrought to enthusiasm by singing or otherwise, a more complete mediation was possible.

And upon occasion, as on Mount Sinai, the Spirit of the Earth solemnly confirmed the teachings of the spirits, and itself gave laws amid awe-inspiring surroundings, obedience to which was required under pain of death, to be followed by eternal punishment.

And the breach of these laws constituted sin.

But in giving their teaching the spirits perpetuated the views they had carried with them out of the human—each still clinging to its own ideas, methods and practises.

Moreover their power of making themselves understood was limited by the intelligence of those they were teaching; for they could only communicate what the taught were capable of receiving.

Thus there was a limitation on either side; the teachers and the taught being hemmed in by their own capacity or lack of capacity for intercommunication.

Hence miscomprehensions could hardly be avoided.

Owing to this there was a constant tendency to change in the doctrines, and through these, of the religion revealed to or developed by man.

Moreover, from time to time, spirits, associating themselves with suitable mediums, originated wholly new forms of religion—forms suited to the needs or inclinations of certain classes of men, since they rapidly extended themselves, and energized those on whom they acted, making them fanatical zealots.

Indeed there seemed to be a necessity for successive changes in religion, seeing that each in turn after a time lost the influence it originally possessed, as though some natural cause were fighting against the religionizing principle, and gradually making each successive manifestation thereof inoperative.

The consequence of this weakening of the insensible influence of religion was a tendency in individuals to think themselves religious, to believe themselves to be living up to the principles of religion, and carrying out the practice thereof, when only perfunctorily doing the same, the religion having no real hold on the life.

Owing to this, very complicating influences were acting simultaneously on mankind, producing very mixed and perplexing results; not the least of which was a very general conviction of the uncertainty of everything connected with the religious life, with a desire, on the part of man, to know the meaning of the influences and surroundings working on and in him, the intent of the creation, and of his own existence as a unit in that creation.

But this knowledge was withheld from him. It seemed as though an important principle in his training was that it was to be carried on in uncertainty: this, although the aim of the supernatural and spiritual revelations from time to time made to him was to turn this uncertainty into semblance of certainty by professing to teach him all he so earnestly desired to know.

At any rate man's training was carried on in uncertainty—an uncertainty only made more palpable by the contradictory teachings of successive teachers—all claiming to teach with divine authority; all affirming that their own teaching alone was divine.

But this uncertainty had its advantages. It left room for faith and trust; and these were all man needed to support him on his onward path. These and love—love with a definite object.

Generation after generation was plunged into this tangled web of teaching. And the uncertainty in which man found himself became so great, that he came to doubt the very existence of the spirit-state; of anything outside himself; outside the natural world in which he passed his life.

This he studied experimentally; developing a science of hypothesis to explain the results of observation; a science as full of uncertainty as the religious teachings it opposed; as complicated and contradictory as those religious teachings. And this science had its fanatics. Fanatics as fanatical as the religious fanatics. And the struggles of these several orders of fanatics with each other and amongst themselves made the position yet more difficult for those who only desire was to know the truth.

But even in this war of teachings, and as its outcome, only two classes of men were found, each with a corresponding class of spirits cooperating or working on and through it. And even these were actuated by a common impulse; for all were self-seekers—only the one class was remorseless, the other remorseful in its self-seeking.

The class I was considering was that of the remorseful self-seekers. The condition and course of the other, with its ultimate issue, were obvious and inevitable.

Considering these more closely I found that they comprised two classes, actuated by a common principle—for all were self-sacrificing.

But, while by far the greater part were self-sacrificing for their own sakes, or that they might be saved, some were self-sacrificing for the sake of others—out of affection for them, and to atone to them for the suffering they had caused by acts of self-seeking.

I had noticed that the advancing spirits, those that had not yet entered but were progressing towards the human form, were divisible into two classes—the self-asserting or aggressive and their victim spirits; though owing to interblending the division between them was not very distinct.

I now noticed that the aggressive spirits formed in the human the remorseless self-seekers. Their victim-spirits the remorseful self-sacrificers.

I thus saw that the principle which came out so distinctly in the end was manifesting itself from the beginning; that the being

in process of creation was making itself throughout by the use it made of its successive lives; and that the victim spirits were prepared by their victim lives to enter the class of choice spirits from which the chosen were ultimately selected.

This class was that of the remorseful self-seekers, changed into self-sacrificers. For all were self-seekers at first.

The distinction between the remorseless and the remorseful self-seekers, which resolved itself into the distinction between the self-seekers and the self-sacrificers, had enabled me at once to see which of these two classes was the class of choice spirits, and so to concentrate my attention on this class. And it now seemed to me that, since this class was itself resolvable into two classes—those who were self-sacrificing for their own sakes, and those who were self-sacrificing for the sake of others—this analysis might be carried further; and that it was time to consider whether the process of elimination was not being thus carried further; and whether those who were self-sacrificing for the sake of others were not the chosen of the choice under process of creation.

These were by far the smallest class, which was itself a reason in favour of this view. But then they were the class on which the religious principle was inoperative. For, observing them, I found that even those who seemed to be religious were so little subject to the religious principle that it produced no visible effect on their lives.

Watching them I discovered that the great difference between these two classes was, that the one led natural lives—used the natural without abusing it; whereas the other devoted its whole energies to contradicting nature. So that, while the one was struggling after a spiritual existence—striving to make itself wholly spiritual in order to prepare itself for and deserve the spiritual existence for which it was looking in a future state, the other was content to be what it was, what its natural life made it; looking for nothing but the affection it hoped to carry with it into whatever future state it might hereafter be called to.

The difference between the two classes of beings was a difference which influenced their whole lives which gave them different and opposed motives for action; different and opposing impulses.

But these motives and impulses reduced to practice, and expressing themselves in the life, were the creative agencies; and as creative agencies were building up their subjects in different and opposite directions, or making two widely different classes of beings.

This was very apparent. And this being the case I now turned my attention to the beings created by these several lives, when what was my surprise to find that those who had been contradicting nature, in order to spiritualize themselves, passed from their bodies at death as spirits—refined spirits, it is true, but still mere spirits. Whereas those who had been leading natural lives, cultivating their natural affections, and looking to the future in the full trust that flows from faith and hope and love—with the assurance a full trust imparts, that they would at death enter a state where, re-united to the objects of their affection, this affection would become

enduring, eternal—passed from their bodies at death as luminous images of the human they had been clothed with, which at once vanished from my view.

This luminous figure I recognized at length as the human soul, and I thus learnt that the human soul was the being under creation. And that those who failed so to live as that their creation could be completed, and themselves pass from the earth as human souls, had lost the true end of their being, and would be ultimately and finally lost, if that condition can be so termed which results from dissolution and return to the state which is neither life nor death, neither existence nor annihilation, neither being nor non-being, from which all originally sprang.

I thus perceived that the human soul was the outcome of the life—of the successive lives of the being under creation. And that a process of eliminative selection, carried on through the whole series of successive lives through which this being passed, was the process by which the creative forces were guided in their operations.

The necessity for some such process was evident, if the intent of creation was to convert the perishable into the imperishable, to transform the temporal into the eternal. For, unless a selection was made of those beings only which proved themselves fitted for the conditions of the life for which they were preparing, and capable of happiness under the same, all not so fitted must have passed to a state of unhappiness—of enduring misery; and the consciousness of their misery could not but have taken from the happiness of the rest.

Under such a process of eliminative selection only those spirits could enter the elective orders in succession which had fitted themselves, in and by their lives, for that next in succession to the life through which they were passing—each in its own, hardly any two in the same serial line of advance.

All others at once dropped out of the line of creative evolution, to enter the class of retrograding spirits, and thus formed the first series of the lost. So that each elective order, as passed through, becoming virtually a selective order, diminished the number of expectants, of unconscious candidates for the next order in advance above its own, until, in the order immediately preceding the human, these were reduced to their smallest number, vast as that number remained. And all which fell out of the ranks, until the human was reached, became retrograding spirits and entered the first series of the lost.

The second series of the lost was constituted of the self-asserting and aggressive spirits, which in the human became remorseless self-seekers; and, remaining such till the end, were necessarily unfitted for a life in which self-seeking could have no part.

The third series of the lost comprised those victim spirits which, as remorseful self-seekers, sought to expiate their self-seeking acts by leading self-sacrificing lives, but were self-sacrificing for their own sakes; for these also remained self-seekers to the end, self-seekers seeking their own salvation; and, as self-seekers, were necessarily unfitted for a life in which self-seeking could have no part.

Thus the principle of self-seeking had to be eliminated, as an actuating impulse, from the lives of those who were to pass from the perishable to the imperishable state.

And yet self-seeking, as the all-powerful incentive to functional action in the living organism, was the indispensable instrument of the perishable, the means by which it attained its coveted enjoyment of life; and was, moreover, the agency by which progressive advance in the evolution of natural, perishable bodies was secured, as matrices for the developing imperishable, and, in so far, was a creative impulse.

But then it was an impulse that required to be constantly checked and restrained. And it was restrained—restrained by eliminative selection, which ceaselessly thinned the ranks of the advancing spirits by throwing out the fruits of a too pronounced self-seeking.

Self-seeking, moreover, was the cause of all the evils attendant on and growing out of natural life; of all the cruelty, the pain, the suffering and the sorrow in which the perishable is enveloped.

And this was why the too pronounced self-seekers were successively rejected as creation advanced. Why the principle of self-seeking was rigidly excluded from the imperishable state.

But, since self-seeking was in itself a creative impulse, the self-seekers were permitted such enjoyment as self-seeking can attain to—the suffering they caused by their self-seeking advancing their victims in the creative order. And then, when their own ultimate dissolution, with the destruction of the world to which they owed their origin, and in whose evolution they had participated, shall have closed the perishable career from which they had, by their self-seeking lives, made it impossible for them to be raised, infinite justice, tempered by infinite mercy, will be found to have been the handmaid of infinite love throughout the thus completed terrestrial evolution.

Contemplating these commingled relations and their expected issue, I learnt that the work of God and the work of the Spirit of the Earth went on together; that the one was carried on through the duly controlled natural, the other through the unduly controlling supernatural; and that even the introduction of the religious principle was not without its uses, since it aided the process of elimination that was going on.

But each one (born of parents who brought up their offspring in subjection to an organized church) was called, through the instincts of his nature, from the supernatural to the natural way of life. And each one who responded to this recall to the natural was aided in extricating himself from the supernatural and spiritual toils in which he had been involuntarily entangled—aided by an inner guidance. And in proportion to his earnestness in following this guidance was the necessary light given to him, and facilities for his disentanglement set before him. And each one so made free longed to draw others from the nets of the spiritual snarer; but was virtually powerless in any such attempt, since example was the only available influence, all efforts at teaching being foiled in many ways. For in the natural order action is through the life,

and influence flows from the life—that each may realize in the end that he has worked out his own career, and has only reaped as he has sown.

And now I perceived that every organised attempt to build a church whose towers should reach to heaven, or to found a teaching and practise which should lead its subjects thither, failed—was found to fail, through a confusion of tongues.

But this confusion of tongues, this misunderstanding of teaching, I quickly saw, led rather to the formation of sects than to the freeing of the individual; and even when the individual was ultimately freed, if he was followed by disciples who sought freedom through his freedom, only too often the teaching of his example was misrepresented, his words distorted, and the influence of his name misapplied, until at last he was made out to have refounded, in a modified shape, that which it had been the aim of his life to overthrow.

Closely considering the relations thus unfolded to me, I discovered that religion can only act upon and influence those not fitted to pass from the perishable to the imperishable state. In this way I perceived that its bearing on, its function in creative development, is simply that of an eliminating agency; and that as such, takes its place in the terrestrio-spiritual selective evolution as an elective factor. And indeed such a factor was needed to complete the process of psychic evolution, and make of the functional elective method a perfect system.

This seemingly complex yet very intelligible system is, as I thus realized, fulfilling its course. Under it man passes his life. Subject to it he develops either the spiritual or the psychical side of his being. Through spiritualizing impulses the Spirit of the Earth calls him to the spirit state. Through the natural processes of life the author of nature would, by functional action, lead him to the soul state. Those who fail to attain this state, on the completion of the spirit evolution of the Spirit of the Earth, merge in that spirit as its naturally provided stimulus, to repass ultimately with it, as duly renewed energy, to the divine substance miscalled space, from which all originally proceeded and to which all will finally return, but which it re-enters in the latent condition.

Deeply moved by all I had thus seen and considered, I now tried more carefully to observe the course taken by the departing souls; when I found they invariably turned towards the sun. And now, directing my attention to that glorious orb, I discovered that its relations were such as, I inferred, would proceed from and provide for continuity; for the visible is not the true sun, but an incandescent envelope which does more than surround and conceal it from view—which repels or consumes the perishable coming within the range of its activity, reducing it to the elemental state. Hence in the sun is neither day nor night, but a uniform and continuous light. Hence in the sun is no liability to change; no subjection to the vicissitudes which make up the sum of earthly discomfort and unrest. Hence those called to an existence thereon pass at once from the temporal relations of the earth to that continuity of surroundings and to that rest for which their hearts had longed. This rest is found in

the tried and true affection they have carried with them—an affection implanted and developed on earth, that it may be maintained and matured in their new home.

While considering these relations I seemed to be drawing nearer to the sun. And as I looked upon it a dark spot unfolded itself before my wondering eyes, which I presently saw was an opening in its blazing atmosphere; gazing through which, with awe stricken feelings, I saw—

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What, dreaming again! exclaimed a voice beside me; and, rousing myself from a kind of stupor into which I had fallen, I found that I was leaning over the bulwarks of the ship on which I was sailing, looking vacantly into the deep blue waters of the Atlantic, which still reflected the myriad stars shining above them.

HENRY PRATT, M. D.

### THE KABBALIST OF JERUSALEM.

WHILE I am not at liberty to give the real name of the person whose remarkable experience in the search after occult truth is to form the subject of my present narrative, yet I may say that he is personally known to me as a Hebrew merchant of respectability and influence in one of the chief towns of Hindustan. As he is of the priestly caste of the Hebrews, I shall call him the Rabbi.

A native of Jerusalem, learned in our law, and in other respects well educated, he was nevertheless a thorough sceptic as regards the future life. As for magic, whether black or white, his attitude was one of scornful incredulity. The Kabbala, or mystical philosophy of our people, he regarded as little better than a jumble of obscure phrases and old wives' fables. This was his mood of mind until his thirtieth year, when, at the Indian town above mentioned, a certain very striking circumstance befell him. He had to cross the river in a boat, and his attention was attracted to certain muttered threats made by a fellow-passenger at his side, who seemed greatly incensed at some third party not present, and unaware that he was speaking his thoughts aloud. An expression of malignity was upon his face, his features worked nervously, and between his clenched teeth, he said: "I will have my revenge! He wants to ruin me, does he? He would destroy my business and ruin my character? Well, *we shall see what magic will do!* He shall learn that there is a power that can crush him!" Saying so, he struck his knee with his fist, and in doing so unintentionally brought his elbow in contact with the person of the Rabbi. He instantly apologised for his rudeness, and this led to a conversation between the two.

"You will excuse my curiosity," said the Rabbi, "but I overheard you make a remark just now which I cannot understand. Do you really mean to say that a gentleman of your apparent intelligence believes that there is such a thing as magic in this country of railways and telegraphs, and that it can employ powers to affect people for either good or bad?"

The man turned and looked at him in blank surprise. "Do you wish me to believe that you have any doubt upon that subject?"

"You really confuse me," answered the Rabbi; "I never in my life met with a person who gave me to understand that he could entertain a belief—pray excuse me—so contrary as this to all the teachings of modern science, and, as it seems to me, of common sense, and I have scarcely words at command to answer your question." "There is an Arabic proverb" rejoined the traveller: "'If Naman teaches him not, Time will make him wise:' have you sufficient curiosity about the subject to seek for proofs?"

"If my smattering of western education has made me sceptical in this direction," said the Rabbi, "it has at least taught me the duty one owes himself, to shrink from no means to enlarge one's knowledge." "Then I shall take you just now to the place where I am going, and I warn you to be prepared for very novel experiences."

The boat touched the opposite shore, the passengers disembarked, and the Rabbi's new acquaintance led him to a distant street, where he at last stopped before a mud hut of most unpromising appearance. Bidding him wait his return, the stranger tapped at the door in a peculiar manner, and, upon a voice from within responding, entered and closed the door behind him. The Rabbi had not to wait long, for presently a shrill female voice called to him: "Open the door, Jacob, and enter." The Rabbi had a shock of surprise at hearing his name thus pronounced in a strange town and by one of two persons of whom neither had any means of knowing his identity; but other and greater ones were in store, for, upon his obeying the invitation and pushing open the door, he saw sitting in Oriental fashion upon a piece of old matting upon the floor, a queer old woman, who began talking to him as familiarly about himself, his family and business, as though she had known him from boyhood. She told him whence he came, what had brought him to—, and what were his most secret beliefs respecting God, the soul, the future life, and magic. Her gaze fascinated him, for she seemed to be searching to the remotest corners of his memory; her eyes having a weird look as though gazing upon things behind the visible world.

Stunned by such to him unprecedented revelations of psychic insight, the Rabbi found himself in a state of mind the antithesis of his life-long scepticism: his whole fabric of materialism tottered, and he could only gaze, open-mouthed at the seeress, to the great amusement of his new friend, who laughingly asked him what he thought now of magic. The tension on his nerves became at last so strong, that he felt he must get away into the open air to collect his thoughts. Taking a hasty farewell of the seeress, who refused his proffered fee, and thanking his companion, he returned to his hotel, and spent a sleepless night in thinking over his adventure.

Various theories were tested and in turn rejected, and, since that of collusion was the least of all reasonable, in view of his identity being of necessity unknown to the other parties, he found himself in such a dilemma that he determined to seek the mysterious old woman once more and further test her powers. He did so, but his per-

plexity was increased by additional revelations. He came again and again, no longer as a sceptic but as an eager enquirer. A new field of thought had opened before him, new and nobler ideas of man, of God, and of nature had presented themselves.

He felt a great yearning for knowledge, so great that it made him forget the paramount duties he owed to wife and children. The old seeress, however, recalled him to his senses. When he implored her to take him as a pupil, or, at least, show him where he could find a teacher, "Thy time," said she, "is not yet come, Jacob: provide first for thy family, and then thou wilt be free to seek that mistress, knowledge, which tolerates no rival." In vain he besought her to change her decision; her invariable reply was that his time was not yet come. Astonished to find a woman of such transcendental powers living in such squalor, he begged her to allow him to give her some comforts—a carpet to lie upon, a better mat, some new clothes to wear. She refused everything. "To the mind fixed upon the higher life, a scrap of course matting such as this is as pleasant as a silken carpet."

One day, he asked her to show him some phenomenon of a physical character, to prove the control of the human spirit over the correlations of matter, "Shut thine eyes," said she. He did so. "What seest thou, Jacob?" "A mist, pale grey at first, but now changing into a mass of colors. A landscape, now; a deep blue sky; a city with turrets and domes: it is—yes, it is JERUSALEM, *Dar-ilsalam!*" "What seest thou now?" "Our own street; my brother's house, Ha! what is this? A precious MSS., a commentary upon the hidden meaning of certain biblical texts, that my late father—*alloh haschalome!*—most highly prized: it is in his handwriting. After his death my brother and I disputed for its possession; the case was referred to the elders, and they awarded it to my brother." "Would'st thou know thy late father's handwriting?" "Of course." "Could'st thou be certain of the manuscript and know it from a forged copy?" "Most assuredly." "And where seest thou that manuscript at this moment?" "At Jerusalem, in my brother's house, in our father's brass-bound box." "Count seven, Jacob, and then open thine eyes."

The Rabbi obeyed, and, to his consternation, saw lying before him upon the mat the identical manuscript he had just seen in the family house at Jerusalem! It was no copy but the very original itself, for it bore upon the last page a certain ink-blot that he himself had accidentally made when a child, by upsetting his father's ink-horn, as he played upon the floor near his carpet. Whatever lingering shade of doubt there had been in his mind as to the reality of magic was dispelled by this last corroborative proof. And the MSS. is still in his possession.

Respecting the incidents of her life the old seeress was very reticent. "In the Divine Science, my son," said she, "personality is forgotten if not obliterated: there is a new birth—that of the spirit, and the Kabbalist counts his age no longer from the nativity of the physical body, but from that second birth of the spirit. I am of thine own race, born at Constantinople, of a good family; thou may'st think of me under the name of Sarah."

This was the Rabbi's last interview with her. His business affairs brought him to Bombay where, for six weeks, he was my guest. Knowing my interest in Kabbalistical philosophy and theosophy, he engaged me daily for hours in conversation upon these subjects. He felt a peculiar interest in what I told him about spiritualism and mediumship, and night after night we used to sit together near the deserted bandstand, and talk about death and the future life until long after midnight had sounded from the clock tower. As he was going to Europe, I advised him to attend some séances of the more noted mediums, and he promised to do so. A few months later he wrote me from Paris that he had found the missing link in his chain of belief; at the house of a private medium at Paris a communication had been rapped out, giving the name and correct particulars about a friend of his who had died seven years previously.

From Europe he went to Jerusalem, and there made diligent enquiry for any living Kabbalist who would be able to give him instructions or direct his studies.

His researches were for a long time fruitless; the Rabbis proved to be mere formalists and worldlings, who derided his eagerness after such an "unattainable" knowledge as the Kabbala! But at last he heard that, in the synagogue Beth-el, situated in a remote quarter of the Holy City, and frequented only by the poorest Jews, there might daily be seen an eccentric old Rabbi who passed for a mad-cap. He was said to crouch all day in a corner of the synagogue, paying no attention to either the compliments or jibes of visitors. Some said he was a learned man; that, in fact, his mind had been affected by close attention to dream studies, while others, less charitable, set him down as a mere fool. The Rabbi Jacob's experience with the seeress in India had taught him the useful lesson that appearances are, especially with mystics, often deceitful; so he went in search of the old recluse, and found him alone in the house of God after the congregation had dispersed.

Before addressing him he watched him from a distance. He saw before him a thin-faced, white-bearded old man, clad in a ragged national costume, and squatted upon a mat in the darkest corner of the synagogue. With eyes closed, he seemed alike insensible and indifferent to surrounding things. His appearance was not that of one asleep, but rather of one whose attention was fixed upon an inner world. A holy calm seemed to have settled over him, and this inward beauty made Rabbi Jacob think he saw upon his face and round his head that Shechina, or soul-shine, which is believed to appear upon the face of the true seer; the brightness which overspread the face of Moses when he descended the Mount Sinai from the presence of God. It was with a reverence, then, that he approached the old man and uttered the salutation "*Shalome Alaichem!*" There was no reply, although the recluse opened his eyes, pushed back his *sesceth*, or head-veil, such as is worn by all Jews at prayer time, and looked vacantly at him. The visitor repeated the salutation with still greater deference. After a further short silence the mystic gave the usual response "*Alaichem shalome!*" but showed no desire for

further conversation. The Rabbi then said: "May I have some conversation with you?" Whereupon the other fell to acting in a strange manner, trembling as if afraid, and, in a whining tone, said: "What have I done? What do you want of a harmless man like me? I know nothing about anything! ask some one else." The Rabbi reassured him as to his good intentions, and, mentioning the name of his late father, one of the best known Jews of the community, begged him to give him some information about the Kabbala. "Since you are the son of my benefactor, the good Rabbi Joseph, I will speak with you; but not here, such holy things must only be discussed in private. Tomorrow, at such an hour, come to such and such a street, and I shall tell you what you wish to know."

The appointment was kept, of course, and our Rabbi was favoured with much information. Taking him by the hand, the recluse read his thoughts and answered questions that he had only framed in his mind. "You are not yet ready to begin the study of Kabbala," said he; "you are not prepared. Your worldly interests occupy you. If your purpose is fixed, then it is not with me, you must begin your pupilage. Go to Tunis with this letter [and he handed him a note written in Hebrew and bearing a peculiar seal] and seek out a certain person whom you will find there engaged as a common laborer sprinkling the public streets, with others like him. They take this humble work for appearance sake, but they are Kabbalists, and they will teach you what you must learn before you come to Jerusalem as my pupil."

In our long conversations at Bombay the Rabbi had learnt from me the leading facts about our Society, the alleged existence of the Himalayan adepts, and the teachings of the Aryan *Sanathan Dharma* about man and nature. These facts were all corroborated by the Kabbalist of Jerusalem. "There is but one God and one truth," said he. "Whomsoever may be the teacher, he can but teach the Universal Doctrine. There are such adepts in the Himalayas, as there are others of the same kind in Egypt and other parts of the world. God has not abandoned any family of his children to their own ignorance and weakness. He would not be a true Father, if that were so. These doctrines promulgated by the Theosophical Society are identical with those taught by the Kabbalists of our race; there is the same rule of life, the same goal to reach. The world has never been without such teachers, nor will ever be. In the darkest night of superstition and ignorance, in the deepest depths of social degradation, there are always living witnesses to the truth. And now, my son, go in peace; and when thou art fully prepared thou mayst return to me."

The Rabbi kissed the hand of the master, who laid it with a blessing upon his head, and then turned away and presently disappeared around the next corner of the street.

A. D. EZEKIEL, F. T. S.



## ROSICRUCIAN LETTERS.

(Translated from the German).

## I.

*Divine Wisdom.*

DO not attempt to study the highest of all sciences, unless you are resolved to walk in the way of holiness; for those who are not capable of feeling the truth will not understand my words. Only those who enter the kingdom of God will understand the divine mysteries, and each one can learn wisdom and truth only to the extent of his ability to receive the divine light of truth in his heart. Those who live merely in the light of their intellect will not understand the divine mysteries of nature, for the words which the light speaks, are not audible to their souls; only he who deserts his own self can know the truth; because the truth is to be known only in the region of (absolute) good.

Everything that exists is a product of the activity of spirit; the highest science is the one by which man learns to know the link which connects spiritual intelligence with corporeal forms; there are no hard lines between spirit and matter, but there are all possible shades and gradations existing between these two extremes.

God is Fire, emitting the purest Light. This Light is Life, and the gradations existing between the Light and the Darkness are beyond human conception. The more we approach the centre of Light, the more strength do we receive, the more power and activity is the result. Man's destiny is to rise up to that spiritual centre of light. Primordial man was a child of that Light. He was in a far higher spiritual state of perfection than his present one, he descended to a more material state and assumed a gross corporeal form. To rise up to his former altitude he must retrace his steps on the path on which he descended.

Every animate object in this world obtains its life and activity through the power of the spirit, the gross elements are ruled by the more refined ones, they again by still more refined ones, up to the purely spiritual and divine power, and thus God influences and governs all. There is a germ of divine power in man, which may become developed into a tree, bearing wonderful fruits; but this germ can only be developed by the influence of the heat radiating from the fiery centre of the great spiritual sun and the degree of this heat is felt in proportion as we approach the light.

From the supreme and aboriginal centre or cause are continually radiating active powers, streaming into the forms which its eternal activity has produced, and from those forms they radiate back again to the first cause, thus producing a continual chain, wherein everything is activity, life and light. Man, having left the radiant sphere of light, has become incapable to contemplate the thought, will and activity of the infinite One in its unity, he only sees now the image of God in a multiplicity of various images. Thus he sees God in an almost infinite number of aspects, but God itself remains only *one*. All these images should remind him of the

exalted station which he formerly occupied, and to regain which he must use his efforts. Unless he uses his efforts to rise to a higher spiritual altitude, he will sink still deeper into sensuality, and it will then be far more difficult for him to return to his former state.

In our present terrestrial life we are surrounded by dangers and endowed with little power for our defence. Our material bodies chain us to the realm of the sensual, and we are daily tempted by a thousand attractions. In fact, without the reaction of the spirit, the action of the animal principle in man would draw him quickly down into the mire of sensuality, where his manhood would ultimately be lost. Nevertheless this contact with the sensual is necessary for man, because it furnishes him with strength, and without that strength he would be incapable to rise. Man is enabled to rise by the power of the will, and he whose will has attained such a state of purity, as to be one and identical with the will of God, may even during his life upon the earth become so spiritual as to behold and understand the realm of intelligence in its unity. Such a man may accomplish everything; because, being one with the universal God, all the powers of nature are his own powers, and in him will the harmony and unity of the whole become manifest. Living in the eternal, he is not subject to the conditions of space and time, for he partakes of the power of God over all the elements and powers in the visible and invisible world, and shares and enjoys the glory (consciousness) of the eternal.

Let all your efforts be directed to nourish the tender plant of virtue within yourself. To enable it to grow, purify your Will and let not the illusions of time and sensuality tempt and cheat you; and with each step which you advance on the path to eternal life you will obtain a purer air, a new life, a clearer light, and your mental horizon will expand in proportion as you rise upwards.

The intellect alone does not lead to wisdom. The spirit knows all, and yet it is known by no man. The intellect without god becomes insane, it begins to adore itself and repulses the influence of the Holy Ghost. Oh, how unsatisfactory and misleading is such an intellect without spirituality! How soon will it perish! Is not the spirit the cause of all, and how soon will the light of even the brightest intellect cease to shine, when bereft of the life-giving rays of the sun of spirit!

To understand the secrets of wisdom it is not sufficient to speculate and to invent theories about them; the foremost requirement of all is wisdom. Only he who acts wisely is really wise, even if he has never received any intellectual instruction. To enable us to see we must have eyes, to enable us to hear we must have ears; to enable us to perceive the things of the spirit we must have the power of spiritual perception. It is the spirit and not the intellect, which gives life to everything, from the planetary angel down to the mollusc in the ocean-bed. This spiritual influence always descends from above downwards, but never rises from below upwards; in other words, it always radiates from the centre to the periphery, but never from the periphery to

the centre. This explains, why the intellect of man, being the product of the light of the spirit which shines into matter, can never rise above its own sphere, or penetrate with its light into the sphere of the light coming from the spirit; only if man's consciousness enters the realm of the spiritual light, will his intellect become capable of grasping spiritual truths. This is a truth, which the great majority of the learned and scientific will not comprehend; they cannot rise above their own self-created intellectual spheres, and they consider all things beyond as vagaries and idle dreams. Therefore their understanding is dark, in their hearts reside passions, and they are not permitted to see the light of the truth. He, whose judgment is determined by what he perceives with his external senses, cannot grasp spiritual truths; a sensual man clings to his individual self, which is an illusion, and he naturally hates the truth, because the knowledge of the truth destroys his own individual self-hood. The natural instinct of the lower self of man impels him to consider himself as an isolated being, distinct from the universal God; the knowledge of the truth destroys that illusion, and therefore sensual man hates the truth.

Spiritual man is a child of Light. The regeneration of man and his restoration to his former state of perfection, in which he surpasses all other beings in the universe, depend on the destruction and removal of everything which clouds or obscures his true inner nature. Man is, so to say, a concentrated Fire within a gross material shell: his destiny is to dissolve in this fire the gross material parts (of the soul) and to unite himself again with the fiery centre, of which he exists as an isolated spark during his terrestrial life. If man's consciousness and activity are continually centered upon external things, the light radiating from the divine spark within the heart becomes weaker and weaker, and finally disappears; but if the internal fire is cultivated and nourished, it destroys the gross elements, attracts other refined principles, renders man more and more spiritual and endows him with divine powers. It changes not only the state of the soul (the internal activity), but also the state of the body, makes the latter more receptive for pure and divine influences, and ennobles the whole constitution of man, until he becomes actually the Lord of creation.

NOTE.—*Divine Wisdom* or "Theosophia" does not consist in intellectually knowing a great many things, but in *being wise* in thoughts, words and actions. There can be no "Indian" or "Christian" or any other *qualified* Theosophy. Wisdom in the absolute (Divine Wisdom) has no qualifications. It is the practical recognition of absolute truth, and this truth is only *one*.—H.

## II.

### *The Practical Way to Approach the Light.*

He who by the gratification of sensual desires attempts to fill the void existing within his soul, will ever be disappointed, nor can the cravings of the heart after the truth be satisfied by intellectual pursuits in regard to external things. Man cannot enter the

harbour of peace, as long as he has not conquered within himself everything which is incompatible with his divine self and its aspirations.

To obtain this victory man must seek to approach the Light by obeying the law of the Light. He must cease to care for external and sensual things, direct his spiritual sight towards the Light, and try to dispel the clouds which separate him from the latter. The first step necessary is to become conscious of the existence of the divine germ within oneself, to direct the power of Will towards that centre, to lead an internal life, and to attend strictly to all internal and external duties.

There is an occult law, which has often been mentioned in occult writings but is still understood only by a few, which says that "everything *below* has its counterpart *above*, and there is nothing, however insignificant it may appear, which is not depending on a corresponding higher thing; so that if the lower one acts, the higher one will react upon it." According to this law every good or evil desire, thought, or aspiration, is immediately followed by a corresponding reaction from above. The more man's will is pure and unadulterated by selfish desires, the stronger will be the divine reaction.

Man is by no means dependent on his own exertions for the purpose of progressing spiritually; on the contrary, the less he attempts to establish laws of his own, and the more he submits to the universal law, the faster will be his progress. Man can exercise no Will of his own in any way different from the Universal Will of God; his will, if not identical with the divine will, is merely a perversion of the latter and becomes ineffective. Only when man's individual will is in entire harmony and cooperation with the will of God, will it become powerful and effective.

Moreover there have been at all times celestial or spiritual agencies, which have entered into communication with man, to impart to him a knowledge of spiritual truths, or to refresh his memory when such truths were about to be forgotten, and thus to establish a strong link between the intellectual and the divine man. Men who are sufficiently pure, may even while in this life, enter into communication with and know these celestial messengers, but there are few who are sufficiently pure and spiritual to be able to do so. It is however the *Will* and not the *Intellect* which must become purified and regenerated, and therefore the best of instructions are useless unless one has the Will to carry them out; and as nobody can be saved against his Will, it must be the innermost desire of the heart to know and to practice the truth.

He whose *Will* is thus good will obtain knowledge and the power of the true Faith, without needing any external signs or logical reasons to convince him of the truth of what he knows to be true; only the would-be-wise of the world ask for such proofs; for their hearts are full of conceit, and their will is evil, and therefore they possess no spiritual knowledge and Faith, and have not the power to know anything unless it comes through external channels; while those whose minds are pure and without duplicity in course of

time become conscious of those truths in which they intuitively believed.

All sciences culminate in one point. He who knows the One, knows All; he who believes he knows many things, believes in illusions. The nearer you arrive at this point,—in other words, the closer your union with God—the clearer will be your perception of the truth. If you arrive at that point, you will find, that there are things in nature which transcend the most exalted imagination of our philosophers, and of which our scientists do not yet dare to dream.

All life is in God, and there is no life without God, and that which seems to live without God is merely an illusion. If we desire to know the truth, we must look at it in the light of God and not in the false and deceptive light of our intellectual speculation. There is no other way to arrive at a perfect knowledge of the truth, except the union with the truth, and yet this way is known only to a few. Those who follow this path are ridiculed and laughed at by the world; but that world does not know the truth, for it is a world of illusions, filled with cripples who are blind to the truth.

To learn to be silent and tranquil, to remain unaffected by the laugh of the fool, the scorn of the ignorant and the contempt of the conceited, is the first sign of the dawning of the light of wisdom. Nevertheless the truth, when it is once fully understood, is able to bear even the most severe intellectual scrutiny and the aggressions of the most powerful logic. It is only those who feel, but do not yet fully perceive the truth, whose minds may be shaken. Those who know and understand the truth stand as firm as a rock.

As long as we seek for the gratification of our senses, or wish to satisfy our curiosity, we do not seek for the truth. To find the truth we must enter the kingdom of God, then will the truth come to our understanding. To do this, it is not necessary that we should torture our body or ruin our nerves, but it is necessary that we should believe certain fundamental truths, which are intuitively perceived by all whose intellects are not perverted. These fundamental truths are the existence of a universal God, (i. e. cause of all good,) and the possibility of the immortality of the human soul. Man has a reasoning intellect, and has therefore the right and the power to use it; but he has not the right to misuse it, that is to say to employ it for purposes which are opposed to the law of good, which is the Law of divine Love and Order or Harmony. He should not desecrate the gifts given to him by God through the instrumentality of nature; he should consider everything as being a divine gift, and himself as being a living temple of God and an instrument through which the divine power may become manifest.

A man without God is unthinkable and could not exist; for all nature, man included, is merely a manifestation of God. If light enters our interior, that light is not of our making, but is given to us by the sun, and if we recede from the sun, the light disappears. God is the sun of the spirit: our duty is to remain in its light, to enjoy it and to call others to enter the light. There

is no wrong in seeking to know this light intellectually, if our Will is directed towards it; but, if the Will is attracted by a false light which we mistake for the sun, we necessarily fall into error.

There is a definite and exact relation existing between the cause of all things and the things which that cause created (produced). Man may even in this life arrive at a knowledge of these relations by learning to know himself. The world in which we live is a world of phenomena, (i. e., illusions); for that which is usually called "real," appears only to be real as long as certain conditions or relations exist between the perceiver and the object of his perception. What we perceive does not depend so much on the quality of the things which are the objects of our perception, as on the condition of our own organism. If our organization were different, everything would appear different to us.

If we have once fully learned to realize this truth, and to discriminate between that which is real and that which is merely illusive, then may we enter the realm of that higher science, assisted by the light of the divine spirit. The mysteries with which this higher science deals, are:—

1. The interior realm of nature.
2. The link which connects the internal spiritual world with the external corporeal forms.
3. The relations existing between man and invisible beings.
4. The occult powers in man by which he may act upon the interior of nature.

In this science are contained all the mysteries of nature. If you desire the truth with a pure heart, you will find it; but if your intentions are selfish, lay these letters aside, for you will not be able to understand their meaning, nor will you in such a case be benefitted by them.

The mysteries of nature are sacred, and he whose will is evil will not comprehend them. But, if the evilly disposed should succeed in prying into the mysteries of nature, her light would become a consuming fire within his soul, which would destroy him, and he would cease to exist.

F. H.

(To be continued.)

## KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

(Continued from page 576.)

## PART II.

*The clearing away of Doubts.*

IMITATING the method of men who, having dug a (deep) pit and gently set up therein a long post, (throw gravel into the pit and) continually pound and harden the earth around the post in order that it may stand firm, I now proceed to sing "The clearing away of Doubts," in order that the mental *Vritti* that has centred in the *swarupa* of the Universal Spirit may secure a firm footing.<sup>1</sup>

2. The pupil, who now continued to be a person of pure thoughts<sup>2</sup>, and also a person of wisdom<sup>3</sup>, never separated, after the fashion of the monkey<sup>4</sup>, from the true master who had explained (to him everything) from the (lowest) modification of the gross elements (namely, the *sthula sarira*) to the highest state of *Nirguna*<sup>5</sup> *Vidéhamuktee*, but was in continual attendance on him.

3. Now the Master—looking at the son who was Love itself, and who, like that shadow (that never leaves) the man, never quitted him, said: "Dost thou now stand forth solely as *sáksi*? Have all doubts in (thy) mind been resolved? Has any *Antaram*<sup>6</sup> become blended in the clearness (of thy *Swánubhavam*, i. e., self experience)? Relate (to me thy) experience."

4. Falling at the two feet of the Master who had thus graciously asked him, the *chela* (replied): "O my Sire! when on the Udayagiri<sup>7</sup> of your spiritual grace the sun of divine instruction rises and the glorious rays of heavenly wisdom spread forth so as to illumine (my) mind's eye, will the fiends of *bheda*<sup>8</sup> that spring up only in the darkness of *móham*<sup>9</sup> (enveloping) the formidable forest of conditional existence remain (any longer)? (No. They will not.)

5. "Nevertheless, even though the devil deranging the intellect of the possessed departs through the agency of the magician, still they engrave and tie up *yantrams*<sup>10</sup>, and thus by this contrivance prevent its return in the future; so, although *móham* (i. e.,

1. The mind that is for the first time centred on Brahm will not remain there fixed, but will return to the phenomenal world through force of habit. Every time that it thus returns, it must be corrected till it for ever remains constant in the Universal Spirit.

2. i. e., His thoughts were completely fixed on the spiritual effulgence (*chit jyóti*).

3. He was no longer other than himself, but was of the form of *gnanam* itself (*chaitanya swarópi*).

4. Though the mother monkey jumps down from the top of a high tower, its young one clings to it firmly without being in the least daunted by the danger.

5. i. e., Free from all *gunas* or qualities.

6. *Vikalpam*, which means difference or anomaly.

7. The eastern mountain behind and on which the sun is supposed to rise. The matutinal mountain.

8. i. e., *Vikalpam* or difference.

9. Delusion. It also means lust or desire.

10. Amulets or talismans. *Yantrams* are mystical diagrams written on square or circular plates of metal and worn, after pronouncing magical incantations over them for a certain number of times, on the arm or other parts of the body as a charm against all evil influences.

delusion) has departed by the instruction you have already been pleased to give me, still, O Sir, I have certain questions to put to you, in order that my *buddhi* may stand strongly fortified (by the replies I may get.)

6. "You have said<sup>1</sup> (the following of Brahm): 'Know (and realize it) by *ágama pramánam*'<sup>2</sup>, and 'the one Brahm is beyond the reach of words.' Again, 'Thou wilt comprehend it by (thy) mind', and 'that self-refulgent Brahm cannot be reached by the fainting mind.' Now two puzzling doubts have sprung up within me. Deign to weed them out."

7. "Brahm cannot be determined (not only by *ágama*, but also) by the three other *pramánam*s.<sup>3</sup> Brahm being neither a *vishayam* (object), nor a *bhútam* (cause), nor *ubhayam* (dual), it is serious defect (to express it in any of the three modes). Again Brahm is unassociated with distinctive attributes. Hence it is also true that such-like (Brahm) cannot be reached by words.<sup>4</sup> Know (this truth) thyself.

1. Com: These statements are found in the *Védas* and not anywhere in this work. The pupil says: "In the beginning of time, you standing forth as the Unembodied (*asariri*), spoke out the *Vedas* in which I now find these contradictory statements, namely, that Brahm can and cannot be reached by words, and that Brahm can and cannot be comprehended by the *manas*. As you have explained to me the most precious mysteries of the *Védas*, please explain this also unto me."

2. There are eight ways called *pramánam*s (or canons of evidence) of obtaining the true knowledge of a thing or occurrence: viz., (1) *Agamam*, i. e., by the testimony or assertions of great men either orally or in writing. It is also called *Sabdapramánam*, or the testimony of sound or voice. (2) *Pratyaksham* or *Káitchi*, i. e., evidence by the senses, especially the sight. Ocular demonstration. (3) *Anumánam*, i. e., inference or drawing conclusions from what has been admitted or supposed true; as where smoke is, there is fire. (4) *Upamánam*, i. e., similarity or comparison. (5) *Arthápati*, i. e., inference from hints or signs given; as, for instance, in the sentence 'He does not eat in the day and is plump and strong,' the sense that he eats in the night is tacitly implied. (6) *Abhávam* i. e., Proof of non-existence. (7) *Aitiham*, i. e., traditional testimony. (8) *Sambhávam*, i. e., proof of co-existence; as the existence of the species in the genus; a hundred in a thousand, &c.

3. Viz., *Pratyaksham*, *Anumánam* and *Upamánam*. By *Pratyaksham* is meant the knowledge of objects that we gain by the evidence of the senses. Hence a description of Brahm in the way called *Pratyaksham* would imply that it is an object which it is not. Again, *Anumánam* implies cause and effect. Brahm then would be the cause of its effect, while really it is neither cause nor effect separately but is everything. Thirdly, in a simile there are always two things—and equal things to boot—expressed, viz., the subject and object of comparison. The using of a simile (*Upamánam*) would therefore involve that Brahm has a second which is not true. Hence employing any of these three modes to express the absolute truth is a fault.

4. Human language is merely a symbol expressing the attributes or qualities which our consciousness takes note of and associates with the idea of the phenomenal universe. We have not even the remotest conception of what the essence is that underlies—forms as it were the basis of these attributes. Any attempt therefore to convey an idea of Parabrahm in words must be utterly futile. It is therefore quite true that words cannot define and limit the absolute essence. In this connection it is interesting to note what Paranjoti Muni says regarding God. "Thou art the effulgence (Jyoti) that does not fall within, but transcends, the investigations made by sciences like the *Védas*, by *pramánam*s beginning with *Káitchi* and by the *Dévas*, such as *Vrinjan* (Brahma) and others. Lo! what wonder, what presumption that I have dared to investigate Thee!"

In the next two stanzas the Master explains in what sense the assertion that Brahm can be known by means of words is true.

8. "But has not the same Vēda, that has declared (in one place) that the real essence is beyond the reach of words, revealed that self-same Brahm by the employment of words? (Yes. It has). If then thou dost ask which of the (two) statements<sup>1</sup> is true, (I reply :) Both the declarations are certainly true; occult sciences will never lie. Listen thou (to my explanation).

9. "She<sup>2</sup> was saying 'not he,' 'not he' of every one that was not her husband. But the very instant (they pointing to her lover) asked her (if he was her beloved Lord) she became bashful and remained mute. Like this saying, the Vēda, discarding (all the *Tatwams* or principles one by one) by declaring 'not this,' 'not this,' will speak of the ultimately remaining Parabrahm without speaking<sup>3</sup>.

10. "Understand now what I have told thee so as to clear the first doubt<sup>4</sup>. Next hear the reply I am about to give in order to remove the second doubt<sup>5</sup>. The heart (*hridayam*) is the king of the organs,<sup>6</sup> and its thoughts will move and play about, as *manas* and *Buddhi* both in the exterior and in the interior.

11. "Just as a face resembling thy face appears in the mirror, so the image (*chāya*) of the effulgent form of *chit*<sup>7</sup> will appear

1. viz., That Brahm is beyond the power of words and that Brahm can be described by words.

2. i. e., The bride. The Master here refers to an *aitēham* or tradition. The bride's female companions having heard that their lady's lover whom they have not seen before is seated in the next hall with a large number of persons bring her to a place from which they can all see every one in the assembly. They then point to each individual and ask her if he is her lover. Of every one that is not, she says in so many words, 'He is not my Lord.' But when they at last come to her real lover, she stands abashed, and remains quite silent hanging down her head, for speech fails her. This is a characteristic of Oriental females. Similarly the Vedas describe all the *Tatwams* and declare that they are not Brahm, when they, thus exhausting all the phenomenal changes, come to what ultimately remains, namely, Parabrahm, they are overpowered and remain quite mute. This is the occult signification of the common Hindu custom that forbids wives to utter the names of their husbands. The adept Maharajah Kumāra Devar says in his work that Iswara is his lord or husband, as he is the lord of every one else both male and female. Paranjoti Muni says: "When even the most precious Vedas go on praising the most beautiful Iswara in negative words by saying (of only other things) 'This is not he,' 'This is not he,' and then (through exhaustion) faint away, can my words determine and bound Him? No. They cannot."

In this example, she is intelligence and the lover is happiness or *ānandam*. Just as she is struck dumb when she recognizing her lover, namely, her happiness or *ānandam*, realizes that she, namely, her intelligence, is inseparable from her *ānandam*, that her intelligence is in fact nothing apart from *ānandam*, so the intelligence goes on rejecting everything that is non-ego—and when it reaches Brahm it completely realizes *ānandam*, which it then sees to be nothing but itself; hence it becomes mute. Wherever happiness springs up, there, if the intelligence is also viewed in connection with it, *mounam* or absolute silence is the result. Hence the lady-adept *Avvaiyar*'s aphorism "Mounam is gnanam's limit."

3. i. e., Though no direct definition of Brahm is found in the Vedas, still they indirectly point out Brahm by saying what Brahm is not.

4. viz., Whether Brahm can or cannot be defined by words.

5. viz., Whether the *manas* can or cannot comprehend Brahm.

6. Indriyams, namely, *manas*, &c.

7. *Chinmaya vadivu*.

as the *chit* itself in *Buddhi*<sup>1</sup>. The stain-free *Vritti*<sup>2</sup> will move about by the way of that *chāya*. O my good virtuous son! it is this (*Vritti*) alone that they will call *gnānam*.

12. "Just as molten copper assumes a variety of forms (according to the moulds in which it passes), so the *Vritti*<sup>2</sup>, itself will assume new forms of objects, such as *ghata* (a small vessel), *pata* (cloth), and so on. The rare *Pratiphala*<sup>3</sup>, namely, *Chidābhāsa*, will cause all objects to be visible<sup>4</sup>. Can things in darkness be visible without both the lamp and the eye? No.

13. "Objects in the dark must be seen with the burning lamp and the eye; but to go to see the visible (resplendent) sun, the eye alone is sufficient. Similarly to see this expansive universe, *Vritti*<sup>5</sup> and *Pratiphala* (i. e., *Chidābhāsa*) are necessary; but to those that wish to perceive the real substance the sole *Vritti* that resolves (itself into the I) is sufficient.

14. "It is this they call *manas*, namely, the *Vikāram* formed out of the combination of *Vritti* and *Pratiphala*<sup>6</sup>. By reason of *Vritti* that rises out of thought being required, (it is stated that the Supreme Being) can be reached by that mind. But understand that it is out of the reach of that mind that is of the form of the afflicting *Pratiphala*. Knowing that this is the meaning and repelling all doubt, clear up within thyself."

1. i. e., The effulgent form of *chit* is reflected in *Buddhi*, which is compared to the mirror, and the image formed in the mirror (*Buddhi*) appears as the real *chit*. Just as by the mirror the face is called *Bimbam* (original orb), and *Pratibimbam* or *chāya* (the reflected image), so by the *Buddhi* the *Chaitanyam* or *chit* becomes distinguished as *Vritti* and *chāya*, which is *Chidābhāsa* or *Jiva*. The *chidākāś* is called *Nimāla Vritti* or simply *Vritti* when it possesses the quality of reflecting an image in *Buddhi*. But when it does not possess this quality it is called *Chinmaya Vadivu* or the effulgent form of *chit*. Just as the *mirage* is inseparably connected with the idea of water, so *Vritti* is connected with the illusive intelligence, namely, *Buddhi*. Hence the author says, "The stain-free *Vritti* will move about through the way of that *chāya*" which is *Chidābhāsa* or *Jiva*. The *Chidābhāsa* is not apart from the illusive intelligence or *Buddhi*, this illusive intelligence is not apart from the stain-free *Vritti*; and this stain-free *Vritti* is not apart from *Chinmaya vadivu*. Hence the Master says, "It is this they will call *gnānam*." *Buddhi* is called illusive intelligence, because it is nothing but intelligence phenomenally changed.

(2.) *Svarūpānanda Desikar* says, "*Chit Svarūpam* alone is *Jagat Svarūpam*," i. e., It is the spirit itself that assumes the form of the universe. If copper does not pass through the way of illusion, namely, moulds, it will not change. So, if intelligence does not pass through illusion, it will not change.

(3.) i. e., *Chāya* or the reflected image which is compared to the lamp. *Vritti* is compared to the eye.

(4.) The *Chidābhāsa* changes itself into the form of the object we see before we cognize it.

(5.) Hence *Vritti* is intelligence free from illusion, and *phala* or *pratiphala* is intelligence in connection with illusion—phenomenal intelligence. Intelligence is one; when it views objects as what they are not it is called phenomenal intelligence, and when it sees things as what they really are it is called pure intelligence. To know the universe the two intelligences, namely, the phenomenal and the pure, are necessary; because the universe is an illusive thing—therefore the phenomenal intelligence is necessary. But this phenomenal intelligence is nothing apart from the pure intelligence. Hence the two are required. But the self is noumenal. Therefore to know self the pure intelligence alone is enough.

6. i. e., The *manas* is of the form both of *Chit* and *Jada*.

15. "O never-deceiving spiritual Master! I have understood the ways you have explained (unto me). Still (I have) a word (to say). Deign to hear (me). Is not this *Samādhi yōgam*: namely, the *chittam* free from fluctuation attaining to the undivided fulness and becoming of the form of self? But the nature of this mind is to be wavering like a swing and to spring up into many worlds in a single moment. How is such a mind to attain to the state of resting in the absolute substance without wavering like the state of a light sheltered from the wind? Graciously tell me<sup>1</sup>."

16. "The qualities of the thinking *manas* are three. Of the three, if one rises in preponderance; the other two will stand hidden<sup>2</sup>. When the *Satwa-guna* abounding in *dharma*<sup>3</sup> is in the ascendant, divine, that is, moral perfection will accrue. If the *Rajo-guna* which is next (in rank to the *Satwa* predominates) the *vāsana*<sup>4</sup> of the world and of the body and the *vāsana* of *Shastras* will ensue. But, O my rare son! when the *Tamas* gets the upper hand, know that demoniac perfections will result.

17. "The *manas* is (*par excellence*) of the form of *Satwa-guna*. But the other two (*gunas*) have come and mingled (in the meanwhile)<sup>5</sup>; hence they will pass away if removed. If the good moral path (of investigating and realizing the self) is not given up, but is constantly adhered to, the *Tamas* and the *Rajas* will of themselves perish. Then the solid changes (namely, the *drisya* or phenomena, and *Chalana*<sup>6</sup>) will pass away; if these go away, thy *manas* will then attain to the same state as that of the *ākās*, that stands forth free from all stain, and it will then be one with that *Brahm* in *Nirvikalpa Samādhi*.<sup>7</sup>

18. "When before a spotless mirror another spotless mirror is shown, it remains in its own bright nature without any difference, and is thus one (with the other mirror) without any change. So, if the *manas*,—that has united with *Brahm*, which is immeasurable, omnipresent and eternal, *sat*, *chit* and *ānanda*,—remains as it has cleared up, then where is the world?<sup>8</sup> and where is the (mental) fluctuation?<sup>9</sup> Banish therefore thy doubt."

19. "If the *manas* dies by becoming one (with *Brahm*), then wherewith will the *Jivan-muktas* experience *Prārabda* as long as

1. He asks this because he has not yet learnt *Sahasa Samādhi*.

2. *i. e.*, Will be quite powerless.

3. *i. e.*, Influencing one to stick to the path of duty.

4. *i. e.*, This word literally means smell and figuratively knowledge or understanding. The sentence means that the person will have a knowledge of the world and the body, and acquire worldly prosperity in addition to becoming acquainted theoretically with the occult sciences.

5. *i. e.*, They are of an adventitious character, that is acquired during conditional existences; not natural.

6. *i. e.*, Motion. The mind moving towards and clinging to external objects, and becoming thereby disturbed by emotions, &c.

7. "To be quite free from *bandha* (*i. e.*, worldly affinity) and like the steady unshaking flame of a lamp is *nirvikalpa Samādhi*."—*Sivaprakasār*.

8. *i. e.*, The phenomenal world, though existing, will not appear.

9. The wavering of the mind is caused by the appearance of diversity in external things, when therefore the world does not appear, the mind ceases to externalize, and the consequence is that it stands motionless in the supreme Spirit.

they live (in this physical world)?<sup>1</sup> Is not *Prārabda Bhogam*<sup>2</sup> a thing to be exhausted by experiencing it? If (you) say it should be exhausted, then surely the *manas* has not perished (for) the *manas*, which alone is capable of feeling pleasure and pain dies, there is no (such thing as experiencing) *Prārabda*. But if (you) say that the *manas* will appear, they (the *Jivan-muktas*) cannot certainly be called *muktas* (or emancipated ones). O Master! you must graciously explain this well (unto me) so that this puzzling doubt may clear away." Thus spoke he who has become himself the All:—

20. "They all distinguish two kinds of extinction of the *manas*, called *Swarūpa-nāsam*<sup>3</sup> and *Arūpa-nāsam*.<sup>4</sup> O my son! Of these (two) one<sup>5</sup> relates to the unquestioning<sup>6</sup> *Jivan-muktas* and the other<sup>7</sup> to the *Vidēha-muktas*. The perishing of the *Tamō-guna* and *Rajō-guna*, so as to let the *manas* be of its own nature, namely, *Satwa-guna*, is (called) *Swarūpa-nāsam*. And, O thou non-egotistical one, the dissolution of the *Satwa-guna* itself (which takes place) when the *Linga-Dēha* (*i. e.*, the subtle or astral body) subsides is called *Arūpa-nāsam*.

21. "The pure *Satwa-guna* alone is real. If the dim *Rajō-guna* and the dark *Tamō-guna* perish, even the word '*manas*' will pass away—will certainly go away. Hence they (the *Jivan-muktas*) will eat whatever food comes to them in the present time;<sup>8</sup> they will neither rejoice nor wither away by thinking of what will come (in the future), or of what has passed. It is possible, by being

1. To feel anything, there must be consciousness of duality; that is, one must consider himself as separate from the things felt. But if the mind identifies itself and the universe with *Brahm*, then to it there is nothing apart from itself. Hence such a mind cannot feel whatever influence objects of pleasure and pain may make on it. Your statement that *Prārabda* must be exhausted only by a being experiencing it (*vide stanza 96 of Part I*) is therefore inconsistent with this view of the case.

2. Whatever enjoyment or suffering *Prārabda Karma* awards in the present life as the retributions of actions in the former states of existence, is called *Prārabda Bhogam*. The totality of all moral, mental and spiritual actions done in former births—the potential energy, so to speak, which precipitates a human soul into a state of conditioned existence at any given time, and which waits to give births in the future after the present life is exhausted, is called *sanjita Karma*.

This is commonly compared to the money which is kept idle in a bank, and out of which an amount necessary for circulation may be drawn when the ready cash in current use (*Prārabda*) is all exhausted. *Agāmyam* is the *Karma* developed while experiencing *Prārabda*; this is like the profit derived by the use to which the ready money is put. All or that portion of *agāmyam* for which no result has been experienced in the present life, itself becomes eventually *Savijita*.

3. *Swarūpa*=form, and *nāsam*=extinction or destruction. *Swarūpa-nāsam* means the perishing of the mind so as to have only its own pure natural form. The existence of the mind in its true quality of *Satwa* with all its *Vrittis* or processes ceasing.

4. *Arūpa* means without form. In *Arūpa-nāsam* nothing appears as external to the mind.

5. *Viz.*, *Swarūpa-nāsam*.

6. *i. e.*, Free from all doubt.

7. *Viz.*, *Arūpa-nāsam*.

8. *i. e.*, They will submit to whatever enjoyment or suffering may occur to them.

non-agents, forsaking the egotism that declares 'I am the agent', and remaining solely seers<sup>1</sup> as well of the *Vrittis* of the organs (both internal and external) as of the *Avestas*;<sup>2</sup> and it is also possible to be experiencing at the same time *Prárabda Bhógams*. There is no incompatibility at all. Knowing this truth, discard thy doubt.

22. "Is it not absurd to say that (the *Jivan-muktas*) are in *samádhi* even during all the time (they are engaged) in (*worldly*) occupations? Will not the mind become agitated? If it so goes astray, will not *samádhi* fail? If thou dost say so, (I reply: No). Hear an example (of mine which is similar) to this. The heart of the woman who, with love, has newly embraced and delightfully enjoyed the sexual happiness, will not relinquish (but will be continually dwelling on) the pleasure she enjoyed by clasping her lover even while she is performing the most meritorious household duties.

23. "Thou dost say: 'If it is said that the *Jivan-mukta*, who—identifying himself no longer with the body, being non-agent and ceasing to be *Jiva*—has cleared up as *Brahm*, will experience *Prárabda Bhógam*, then he becomes an agent. But (he is a non-agent and) with reference to the all-full non-agent, can there be any *Prárabda Bhógam*? O you Master that have graciously dispelled my misery! you must remove this stain (namely, doubt). But hear the greatness of these *muktas* who (with regard to enjoyment, are of three kinds, namely, *Máhá-karta*,<sup>3</sup> *Máhá-Bhógi*<sup>4</sup> and *Máhá-Tiyagi*<sup>5</sup>.

24. "He alone is the omnipresent and eternal *Máhá-karta*, who stands firm and unshaken in this conviction, namely, just as before the mountain of loadstone free from both action and the causing of action,<sup>6</sup> pieces of iron move, so before me who am free from both action and the causing of action, the whole material universe operates. I am like the sun<sup>7</sup>, a mere spectator as well of the diverse forms of *Vivakára-Vrittis*<sup>8</sup>, of the bodily organs (of perception and action) as of the *samádhi* that goes on in connection with the reality, and in which all *Vrittis* (shine forth) as the absolute self.

25. "He is the *Máhá-Bhógi*, who, without strictly examining the food<sup>9</sup> with regard to the fault and excellences of the 'six

1. *Sákshi* or witness.

2. The three states of *Jagra* (waking), *Swapna* (dream) and *Shushupti* (dreamless sleep.)

3. Great actor.

4. Great enjoyer.

5. Great renouncer.

6. The magnet does not itself move towards iron, nor does it will that the iron should move towards it. It only enjoys the property called magnetism which is inherent in it, by virtue of which the iron exhibits the curious disposition of moving. Similarly I do not volitionally act on the universe; but in virtue of the inherent property of the *Atma*, everything in the world acts.

7. Just as the sun does not will anything to happen, such as the growth of plants, the opening of lotus buds, &c., but is merely a passive looker-on of all the changes that go on in the universe before his presence.

8. Activities exhibited in occupations.

9. *i. e.*, Whatever object of enjoyment or suffering they get.

flavours'<sup>1</sup> such as their purity or impurity, fitness or unfitness, patiently consumes (or experiences) all *Bhógams* without distinction, just as the wild fire of the forest (consumes) whatever reaches it. He alone is the *Máhá-Tiyagi*, whose *chittam* is unsullied (by worldly affinity); come what may, as small or great, one's own or foreign, good or bad. Now these persons, who possess this three-fold self-abnegation (*vrátam*), are really the emancipated ones."

26. "O you, my Master, that have dispelled the afflicting misery (of rebirths)! Be gracious enough to explain well (unto me) what is the meaning of saying that the *Jivan-mukta* is one that has finished performing all the duties that ought to be done (*Krita-Kri-tyan*) while he really continues in the path of the ordinance of *Prárabda* with the instrumentality of the body, and goes on doing all appropriate works for the benefit of the ritualists<sup>2</sup> who exist solely (in the belief that the phenomenal is the real)."

27. "The actions that men do are of three kinds: namely, the *Vivakáras* done (with a view to secure happiness) here and hereafter. These properly belong to those persons who, during the time they are under the sway of *avidya*, are possessed of lust, self-conceit and pride. (Secondly) all exertions towards the acquisition of *Vidya* (*i. e.*, wisdom leading to liberation from conditional existence) which have reference to those who wish to approach the state of emancipation. (Thirdly) the great work of singing (in order to instruct others carried on by adepts) who have become all-full. But by this do the adepts derive any benefit (to themselves)?<sup>3</sup> No."

28. "O you crest-jewel among preceptors! Deign to hear me. The path you have hitherto mentioned is consistent. But is not this the fact, that only those who have renounced (the desire of enjoyment in) this world and the next will devote themselves to true *gnánam*? Will those then that have turned away from efforts mingled (with desire) still wish and exert themselves to have it<sup>4</sup> back? They will not. Nevertheless, are not *Sravana*, *Manana* and so on necessary for the *chittam* to be strengthened?"<sup>5</sup>

29. "O thou my son that dost shine forth (solely as *chit*) listen to me! It is quite the duty of those who do not know what is truth to pursue *Sravana*. The few that have doubt (in what they have learnt by *Sravana*) will perseveringly practise *Manana*. Those that are tormented by the evil genius of *Viparita* (perversity) will continue in *Nidityásana*. But is any of these (three practices) necessary to those (*muktas*) who are of the form of the pure *ákás*, who are *chit* and who are all-full? No"<sup>6</sup>.

1. *viz.*, Bitterness, sweetness, sourness, saltness, astringency, and pungency.

2. *Karmis*, those devoted to rituals and ceremonies.

3. The adepts do not refer the actions they do to self. Hence though they act, it is the same as not having acted.

4. Enjoyment. That is, will these who have once renounced all desire for enjoyment again wish to secure it?

5. Though *Jivan-muktas* are free from worldly *Vivakáras*, still is it not absolutely necessary for them to practise at least *Sravana*, &c., which are also *Vivakáras*?

6. *Sravana*, *Manana* and *Nidityásana* are required only as long as ignorance, doubt and perversity remain, and are of no use afterwards.

30. "O Sir! condescend to hear me. May true *sages* indeed express themselves like the ignorant in this way, namely, 'I do, I saw, I ate, I went?' You have said that with regard to them the illusive *Viparitam*s are gone. Surely this is nothing like true Brahma-Vichára (*i. e.*, Investigation into the nature of Brahm). Vouchsafe to explain this clearly (into me)."<sup>1</sup>

T. M. SUNDRAM PILLAI, B. A.

(To be continued.)

### LEADING THE LIFE.

A dialogue.

**MYSTICUS.**—Ah, Mundanus—what ails you? You look pale and worn, and walk with drooping gait. Has fever shaken the strength out of your limbs, or affliction preyed upon your emotions, or have you used up the vital essences of the brain by burning too long the midnight oil?

**Mundanus.**—I thank you for your kind inquiries; but there is nothing much amiss so far as I am aware. The fact of the matter is I've been trying to lead the life, and have found the course prescribed rather severe: it is so unlike my former self-indulgent ways. However it is only the first step which costs, and I have no doubt I shall be all right when I get into my stride.

**Mysticus.**—The first requisite for leading the life is a sound mind in a sound body. I have no wish to disparage your mental parts, but your appearance certainly belies your assurances about your health. Have a care, Mundanus, or the doctors will dispute over your organs. I should like to hear what you call leading the life—so tell me, what have you been doing?

**Mundanus.**—After our last meeting I made the acquaintance of a gentleman, who is in truth a veritable mystery man. He assured me that a long incarnation was a *sine qua non* to a student of occultism; for death and re-birth with all the troubles of nurses and school-masters cause great inconvenience and waste of time, and if a man goes to Devachan, there is no knowing when he will get back to his work on earth. So my friend kindly consented to put me in the way of hatching a more enduring body out of the mortal coil the poet writes of, and developing senses and powers with which to pursue my studies on the astral plane. If my body is rather less robust than it was, I should think that is rather a good sign; for it stands to reason the outer shell will not crack and let out the chicken, unless it is first made thinner and more ethereal. All Yogies, I suppose, have the eye of an eagle, the legs of a stork, and a remarkable absence of abdomen.

**Mysticus.**—Doubtless you will let the chicken out if you reduce yourself sufficiently. Who is your friend and adviser, and what Yog does he advocate?

1. But Jivan-muktas act and speak like the ignorant. How then are they free from perversity or *Viparitam*?

**Mundanus.**—I promised secrecy, but I do not see that that should prevent me from talking with you on the subject: I will call my friend Mr. X. He tells me that he is a probationary chela, and is walking the thorny path his master has marked out for him. So he should be a reliable authority.

**Mysticus.**—Has he given you any exhibition of his own powers?

**Mundanus.**—No. He is very reticent about his experiences—talks a good deal about his intuitions, psychic messages from his Guru and other subjective phenomena. However, he has certainly developed considerable magnetic power, and I think he sometimes appears to people in his astral body, though he has not done so for me, though I particularly requested him to do so. He says that he cannot yet fully materialise his double, and that I am not sensitive enough to see it.

**Mysticus.**—I do not doubt your friend is a very wonderful gentleman. What has he told you to do to acquire these senses and powers?

**Mundanus.**—Well, he says the astral plane lies between the physical and the spiritual, and that a man can't leap over a whole plane of matter like a five-barred gate. So before one can attain to adept powers on the spiritual plane, he must master the one below it and acquire the corresponding lower powers, which are the mesmeric will, the magnetic gaze, clairvoyance and clairaudience, and the development and power of projecting the double. Sooner or later, too, the Dweller on the Threshold must be encountered. Mesmerism, says X., affords a key that will unlock the door of the *Sanctum Arcanum*. To develop the mesmeric will and the magnetic gaze, a course of mental concentration must be pursued. The best method is to gaze fixedly at a black spot for an hour at a time without winking, keeping the mind fixed on one thought and never allowing it for one moment to wander. I set up a life-sized lay figure in my study and practised upon it, concentrating my gaze upon the pupil of the left eye, and making passes with my hands from time to time down the body and limbs. At first tears poured from my eyes, and I found it difficult to keep from closing them. The mental concentration was if any thing worse than the physical strain. But I stuck to my task till a few days ago, when I experienced a severe pain at the back of the eyes and found that I could not see to read. I thought it best to consult a specialist, and was told that my case was an aggravated form of spasm of the accommodation muscles of the eye and congestion of the optic disc, due partly to overuse and partly to a slight natural error in refraction. If I want to get well, says the leech, I must never be exposed to any light brighter than twilight, and must give up all reading for three months at the very least. The advice is no doubt correct enough from the standpoint of an ophthalmic surgeon, but what does he know about occult development! However, I'm giving myself a few days rest, though I may be wrong in doing so. For clairvoyance, acting on X.'s instructions, I have been crystal gazing for long periods and trying to keep my mind positive whilst doing so. But I found that as long as I kept positive I saw nothing but my reflection on the surface, though if I



allowed myself to fall into reverie I saw clouds floating through the crystal or behind it, which disappeared so soon as I pulled myself together. Clairaudience, I was told, would come to me in the natural course of things if I trained myself into a sufficiently fine physical condition, gradually lessening the quantity of my solid and liquid food as I became more spiritual. My friend said that in the beginning I should hear a confused ringing in the ears, then bell sounds, and finally the voice of a guru, when I had attracted his attention. The *magnitum opus* is the elaboration and control of the double. For this I had to practice visualizing, that is, picturing to myself rooms I had been in with all the furniture and occupants as they were when I saw them, imagining myself there. Another exercise was to look at black pictures of various shapes, and then subjectively, project them on a white wall from various distances and make them move about on it and exchange places. Then I was to look at myself in a mirror and project my own image on the wall, and imagine myself in it. Finally, when I got proficient in that, which is as yet far from being the case, I was to take a certain drug, which would alter my state of consciousness, every night for a fortnight during the bright half of the moon, and to will myself wherever I wanted to go. I haven't tried that yet, for I cannot manage the pictures as well as I should like; but I must have made some progress, for I made the acquaintance of the Dweller the other day. I discovered, however, that I'm an arrant coward on the astral plane; for, although I've been told that the human will has power to command all those things, if it only realises its power, I could not stand up to my guns, and only escaped, I don't know what terrible fate by ignominious flight. I do not feel at all anxious to meet that Dweller again at present.

*Mysticus*.—Tell me how it happened. Possibly I may be able to recognise the nature of your astral enemy from your account.

*Mundanus*.—After a day of intense concentration I was enjoying a rest in my arm chair with only the light of a shaded reading lamp, which left the greater part of the room in comparative darkness. I became drowsy; then quite suddenly I began to experience an unutterable and indescribable feeling of horror. My hair stood up, my skin contracted, cold creepy currents chasing each other through my body and limbs, and causing me to give big shudders. I felt that I was being paralysed by having all the nerve force sucked out of me. At first I thought that I had caught a cold or fever, but almost immediately the idea of an unseen presence in the darker part of the room, a ghastly but unsubstantial reality hostile to man, flashed across my mind. In curiosity and terror I raised my eyes and believed I saw what looked like a column of black smoke, somehow suggestive of a living form but with nothing distinctive about it. My heart stood still; I could not think; my will was powerless; and a clammy sweat oozed from every pore. Then I shrieked aloud in my fear, and making a supreme effort of despair, I broke the spell and rushed out of the house. I felt better when I got outside, though still weak and weary. Not feeling any inclination to return to the scene of my adventure, I took a bed at an hotel; for, even if my

ghostly enemy had departed, my overwrought imagination was quite capable of conjuring up innumerable imaginary fiends to take his place.

*Mysticus*.—Your little experience of the astral world is a better argument against meddling with it than any thing I could say. You were fortunate to get away before your friend had time to materialise fully; but, I assure you, if you persist in leading the life, or training, or whatever you call it, you will very soon be honoured with another visit. Probably your visitor will then be fully materialised and will greet you unexpectedly with "Salaam Mr. Mundanus!" And you will see a beast with a misshapen human body towering up to the ceiling crowned with the head of a tiger, crocodile, or bull, his snout and jaws breathing fire, and great saucer eyes, or a single eye with a wonderful magnetic gaze. Such sights are not always the result of supping not wisely but too well. There are many varieties of such entities in the unseen universe, and you, who are quite undeveloped on their plane—a mere astral baby trying to walk,—would have no chance against such powerful brutes. You are going the right way to qualify for admission to the lunatic asylum. For that is generally the end of such experiences, unless suicide cuts short the career of the would be adept. It is only when a man's spiritual soul, the *karana sarira*, is strong, that he can lord it over these creatures. As for getting out of the body, some men think they do so when they merely project an image of themselves by what has been termed thought-transference upon the auras of the people they appear to. Ask your friend Mr. X. what he saw in his astral peregrinations. If he does not describe the dense crowd of nature forces filling space and threatening but not impeding him, you may rest assured that he has not perambulated the astral world in his astral body. If you succeed in your attempts to project yourself in the double, you may return to find your beloved body occupied by some stranger, like your visitor of the other evening, who will refuse to quit until he has committed all sorts of atrocities, for which you will have to pay the penalty. Or again, you may be attacked by hostile elementals, or taken prisoner by black magicians; or you may not be able to get into your body properly on your return. An adept takes a thousand and one precautions for the safety of his body. For instance he may bathe it in a subtle fire which would burn any meddling elemental, and he may also draw some of the same into his astral circulation. What do you expect to do when you get out? Your astral body is in the condition of an embryo, the senses belonging to it are undeveloped. Consequently you cannot study in the Hall of Learning. The utmost you can do is to wander about like an astral Cretin, and I can't see much utility in that. Surely you do not believe, like some youthful aspirants to adeptship I have heard tell of, that you must meet the Tibetan Brothers if once you get out of your body. The astral world is large, and there is, I assure you, no more likelihood of meeting them there than in the physical world. No, my son. Quit all these tom-fooleries and set to work to acquire knowledge and real soul strength. It will be time enough to investigate the astral world when you have made

the acquaintance of the little girl mentioned in that beautiful book "The Idyll of the White Lotus." She will teach any elemental a lesson that tries to harm you. It is no use your questioning me about her, for she is connected with mysteries that I may not reveal. You will learn all about her in due time if you tread the true path; but I solemnly assure you that all those practices you have been telling me about have no connexion with the sacred science. They may make a bit of a magician of you, if you have the necessary qualifications, but they will not bring you one whit nearer your Logos.

*Mundanus.*—Tell me then, I beg of you, Oh Mysticus, what is the true path? What must a man do to live the life?

*Mysticus.*—Don't do anything, except, of course, your duties in life. If severe physical training procured salvation, the holiest man on earth should be the strong man in the circus who supports a pyramid formed of some half a dozen of his fellow creatures on his head, shoulders and thighs. There are many paths, it is true, but the shortest is the path of Knowledge. Abstract thought is the food of the spiritual soul. Upon such nutriment it grows strong. The clairvoyance you have talked of developing by gazing into a crystal is an untrustworthy thing of little or no practical use. But if you daily meditate upon spiritual problems, you will find in time that you have developed a kind of clairvoyant intuition, as the opening buds of your higher senses begin to supplement your ordinary faculties. Such a capacity is of far more use to a philosopher than the power of projecting his double; and it has the further advantage of freedom from danger. If you master the psychological problems connected with consciousness, you have only to knock at the door of the Temple of Initiation, and be assured it will open to you. The true disciple works for his *karana sarira*, or spiritual soul, for its possessions are carried on from incarnation to incarnation, whereas astral powers are perishable, and have to be developed anew in every term of life upon earth. As that wonderful little book "Light on the Path" says: *Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.*

*Mundanus.*—But surely discipline is good! All spiritual teachers have enjoined it upon their disciples, and taught them to practice more or less asceticism. A man must root out his lower nature with its gross appetites before he can gather in treasure for his soul.

*Mysticus.*—Discipline is a good thing in its way, but it should hold merely a subordinate place, otherwise it only accentuates the personality by keeping your thoughts fixed on your own development. Besides, if given too much prominence, it is apt to produce uneven growth and unbalanced incarnations. If by asceticism you mean half starving the body, I most emphatically deny its utility. As Sri Krishna says in the Bhagavad Gita, "A man who eats too much is no good for a Yogi; likewise a man who eats too little is no good for a Yogi." It is doubtless good to repress your evil nature, but beware of letting your mind dwell upon it,

for by so doing you give it strength. A far more effectual way of getting rid of it is to starve it by keeping your mind occupied with high ideals and living in the eternal; for the mind of man cannot think of two things at once. The true discipline to practice is the discipline of the mind. At the same time if evil thoughts arise check them at once like a horseman who instinctively curbs his horse the moment it takes fright: otherwise it would run away with him and not stop until it fell exhausted, and the utmost the rider could do would be to guide it clear of the most dangerous places.

*Mundanus.*—What shall I do to attract the attention of the Masters and gain their help and teaching?

*Mysticus.*—The Masters have their work to do; you have yours. Doubtless you can attract their attention and gain their help if you are sufficiently in earnest in the matter. But I think it is much better for you to learn to stand alone and work out your own evolution. You can help in their work by working for humanity; and those holy beings will incur a debt to you that they will be sure to pay off sooner or later. If you want personal favours, go to earthly grandees, but not to the spiritual guardians of humanity. Learn to be a true man and a sound philosopher, and you will have laid a sound foundation for the temple which you wish to build. Remember that Wisdom is a divine principle in nature which will descend into you when you are a fit vessel to contain it. A powerful solvent can only be held in a cup of noble metal purified from all alloy.

*Mundanus.*—I am glad to have met you, and to find that your views harmonise with my own inner consciousness on these matters. I shall not be sorry to abandon my mountebank practices in favour of good honest work and thought.

HENRY MERVYN, F. T. S.

## NORSE MYTHOLOGY.

(Continued from page 290.)

### II. BALDER AND LOKI.

IT must have been evident to the student that the *Vola-spá*, as represented in a former article, contains too many heterogeneous elements to be the product of any one mind or time. These heterogeneous elements will, however, fit into one another and readily form a harmonious whole, when looked upon as expressions of the progressive life of an evolutionary process. The *Vola-spá* is itself an evolution. In that consists its primary value and high mythological significance. It presents to us a panorama of the development of MIND under figures of cosmogonic and theogonic tales.

In the first part it deals exclusively with purely naturalistic elements; the *Vola* speaks of the primordial state of the universe, the origin of the *Hrimthursar* or frost-giants, the cow *Audhumbla* and *Ymer*, and how the gods made man and woman, &c.,

&c. All these figures represent mind in its chaotic\* state and the first dawn of organized life in rational form. Then there is a break in the narrative. May we not consider that break designed to represent a cataclysm?

The next series of utterances relate to the Asas or the heroic life. The main feature is the death of Balder and the consequent Ragnarökur. In this part of the Vola-spá is represented the life of the desires and their inevitable self-destruction.

But out of Ragnarökur, the downfall of the world of desire, arises the purified mind, now liberated, and to live in "righteousness and bliss."

Of these three degrees of development, the middle one is the most interesting and instructive from our point of view. I shall therefore now dwell upon it at some length, by recounting the legends about Balder and Loki, and in a following paper explain them at length.

#### BALDER, BALDR, BALLDR, BALDUR.

The etymology of the term is uncertain; some philologists derive it from *bál* (Danish *baal*, Scotch *bale*), fire, flame. We may also connect his name with the Anglo-Saxon *baldor*, princeps, the best, the foremost, for Balder is the best among the gods. If the *a* is unaccented, the word may be connected with the Moso-Gothic *balths* and be synonymous to the English *bald*, bold in the sense of freedom and high moral courage. Balder is called the Bold in reference to his higher moral qualities (Comp. βέλτιον sup of. ἀγαθόν).

Balder is called the Good-god, the White-god, and the Light-god. His face was transparent with qualities indicated by such names, and a halo of dazzling glory radiates from his person. His hair is as white and pure as virgin snow.† He is not only the wisest among the Asas, but also the most eloquent, and his character is of such an unswerving rectitude, that the legality of his judgment was never even suspected, nor his decisions ever reversed.

Balder lives in *Breidablik*: the region of "ample vision." On all the pillars of his palace are written Runes, that can raise the dead. Nothing impure is tolerated around his temples, and neither man or beast may be slain there. Around him and his abode "peace blooms like flowers after rain in May." Balder does not fight, he only shines and dazzles; his presence alone is enough to carry conviction and victory. The powers of the state are subject to him, and princes serve him as priests.

Balder is the son‡ of Alfadir and Frigga§ (Frigg), mother-earth (or, possibly the moon). Frigga is the same as the goddess *Hertha*, the fruitful earth (soil) of the ancient Germans.

\* Chaos, theosophically means the World-egg. Comp. J. Boehme.

† A certain well known little flower, *Anthemis cotula*, is in the north called *Baldersbrá*, Balder's brow, because of its delicacy and whiteness. Some say it is in allusion to the open-eyed glory of his golden eyes. The English deep blue gentian used to be called Bald money. Balder's name is very common in local names, &c.

‡ According to the *Yuglinga Saga*, but really he has no father, nor mother.

§ Finn Magnussen has shown a close connection between the root of this word and *Freyr* (and *Freyja*). If we take *Freyja* to be the symbol of the moon, we may also in *Frigga* see a lunar deity.

Balder being the embodiment of all that is morally good and right, the existence of Asgárd and Midgárd\* depends upon him. And the Norse gods know their fate. In no other mythology do the gods prepare for a fall. It was known to Odin and Frigga, that Balder should die and eternal bloom cease from the Asas, but in the giddiness of life, the gods forgot their fate until evil dreams troubled Balder; then Odin journeyed to the Vola to inquire of her what to do. The Vola knew nothing better; "I behold the fate looming for Balder, the bloody victim. Of this more below.

#### LOKI (pron. Lókeh) or LOPTR.†

Etymology of the term: Loki, old Norse *logi*, flame (the Latin *luceo*; the Scottish *lug*, fire); German *loke*, a smothered flame.‡ In this sense, Loki is the burning passion and the destructive fiery element of air, earth, &c. K. Simrock connects the name with *lux*, λεύκος, Sans. *lūg*. Loki may also be derived from *loca* (and *lúka*), the Anglo-Saxon *lúcan*, to shut, to lock (J. Grimm), figuratively to finish. In this sense, Loki is the fatal end of the gods and their world.

Loki is also called *Loptr* (*aërius*), *Luft*, air.§ He is always named after his mother Nal (needle) or Lanfray (leaf-*ea*) *Loki Lanfrey jar son*, and not after his father. There may be a connection between his unsteady and fickle nature and these two names. *Huft*, or air, taken in a good sense, usually represents truth, as wisdom, but in an evil sense, regarded in its ever shifting and unsteady nature, it may well represent the fair face and evil disposition of Loki. His mother's name Nal (needle) would bear an interpretation after the same manner. Everything rising up, everything of a straight line usually represents truth (in a general sense); take the word in an evil sense, and it will represent *truth perverted*, which is the character of Loki, as depicted in all accounts.

Formerly he was a companion of Odin. Thus the Elder Edda:

*Loki.*

Dost thou mind, Odin,  
That we in time's morning  
Mixed blood together?  
Then thou pretendest  
That thou never wouldst ask a drink  
Unless it was offered to both of us.

This was the taunt Loki flung at Odin at the banquet of Ægir, when Odin refused to recognize him. In the Younger Edda he is called Odin's brother, the uncle of the gods. He took part in the creation of man, under the name of *Loder* (fire) and gave man the senses and the passions.

\* The names of the gods (Asas) and men; lit. The middle home or house.

† This Loki must not be confounded with Snorri's or Saxo's Utgardr Loki, a king, whose acts and powers deceive even the god-like Thor. This Loki is a personification of a nature-power, not a hero.

‡ J. Grimm has drawn some parallels between Hephæstus and Loki, but overlooks entirely the ethical conceptions underlying the character of Loki. To identify Loki with Momus is ridiculous.

§ I should think that the character thus given to Loki might be the alchemical *Sulphur*, the unstable element. If so, then Balder probably means *Quicksilver* (Mercury), the baser element.

We thus recognize three distinct characters in Loki\*: a brother of Odin, and creator of man†; a god of the air‡; a type of the destructive fire.

Loki has two wives and two families of children. By Sigun, who is an Asynje, he had two boys, of whom more below.

Loki has three children by Angurbodi (anguish-brooding), a giantess of Jötunheim. The first is the wolf Fenrir; the second *Jörmungand*, the *Midgard serpent*; the third *Hela*.\* The gods were not long ignorant that these monsters continued to be bred up in Jötunheim,† and, having recourse to divination; became aware of all the evils they would suffer from them; their descent from such a mother was a bad presage, and from such a sire, one still worse. Al-father‡ therefore deemed it advisable to send one of the gods to bring them out. When they came the serpent was thrown into that deep ocean by which the earth is encircled. But the monster has grown to such an enormous size that, holding his tail in his mouth, he encircles the whole earth. Hela was cast into Nifheim,§ and given power over nine worlds, into which she distributes those who are sent to her,|| that is to say, all who die through sickness or old age. Here she possesses a habitation¶ protected by exceedingly high walls and strongly barred gates. Her hall is called Elvidnir (El=storm?; and Vidr=wide?). Hunger is her table; Starvation her knife; Delay her man; Slowness her maid; Precipice the threshold; Care her bed; and Burning Anguish forms the hangings of her apartment. The one half of her body is livid, the other half the colour of human flesh. Her face is dreadfully stern and of grim countenance.\*\*

The wolf Fenrir was bred up among the gods, the Asas;†† but Tyr‡‡ alone dared to go and feed him. Nevertheless, when the Asas perceived that Fenrir daily increased prodigiously in size, and that the Oracles warned him that he would one day become fatal to

\* The following narratives are from the Younger Edda. Comp. verses of Elder Edda as given, pp. 288 & 289.

† The house of the giants. Our Norse forefathers recognised nine worlds: Muspelheim (the fire world); Asa-heim (the home of the Asas); Ljosalfa-heim (the home of the light elves); Vana-heim (the home of the Vans); Manna-heim (the home of men); Jötun-heim (the house of the Jötuns or giants); Svartalfa-heim (the home of the dark elves); Hel-heim (Hela's home); and Nift-heim (the nebulous world).

‡ Al-father, i. e., the deity, not Odin. Much confusion reigns among writers upon Norse mythology, most of them being unable to distinguish between Al-father and Odin. The distinction is this: Al-father is the Deity; Odin the god or deity manifested.

§ Nine worlds within Nift-heim: "These sent to her;" she does not go for them or call them, they come of themselves, having no other place of being.

|| Called Hel-heim.

¶ Necessity namely.

\*\* Hela's kingdom is not a place of punishment; its drearfulness consists in its emptiness. She does not liberate any, but after Ragnasöcken all her captives leave her for a higher "judgment," which is final. Hela is the gothic *Halja* and has been connected with the Sanscrit *Kāli*, the "black," i. e., twilight.

†† No explanation is given in any of the Eddas as to why he was bred up among the gods.

‡‡ Tyr. J. Grimm has satisfactorily shown that the Sanskrit *Dyaus*, Greek *Zeus* (gen. *Διός*), Mosco-Gothic *Tius* (gen. *tivis*) and the Norse *Tyr* are synonyms signifying god. The Younger Edda describes him as most daring and intrepid; but he is also wise.

them, they determined to make a very strong iron\* fetter for him, which they called Laeding. Taking this fetter to the wolf, they bade him try his strength on it. Fenrir let them do what they pleased, and then, by great muscular exertion, burst the chain and set himself at liberty. The Asas having seen this, made another fetter, half as strong again as the former, which they called Drómi (the strong tie), and prevailed on this wolf to put it on, assuring him that, by breaking this, he would give the greatest proof of his power. The wolf saw well enough that it would not be so easy to break this new fetter, but, finding at the same time that his strength had increased since he broke Laeding, and thinking that he could never become famous without running some risk, he voluntarily submitted to be chained. When the Asas told him that they had finished their task, Fenrir shook himself violently, stretched his limbs, rolled on the ground, and at last burst his bond which flew in pieces all around him. He thus freed himself from Dromi. After this, the Asas despaired of ever being able to bind the wolf; wherefore Al-father sent Skirnir (the Serene One), the messenger of Frey, into the country of the dark elves (Svart-alfheim) to engage certain dwarfs to make the fetter called Gleipnir (the Devanring). It was fashioned out of six things, to wit, the noise made by the foot-fall of a cat, the beard of a woman, the roots of stones, the sinews of bears; the breath of fish; and the saliva of birds. "Though thou mayest not have heard of these things before, thou mayest easily convince thyself that we have not been telling thee lies. Thou must have seen that women have no beards, that cats make no noise when they run, and that there are no roots under stones. Now, I know what has been told thee to be equally true, although there may be some things thou art not able to furnish a proof of."†

"The fetter was as smooth and soft as a silken string, and yet, as thou wilt presently hear, of very great strength." When it was brought to the Asas they were very profuse in their thanks to the messenger for the trouble he had taken; and taking the wolf with them to the island called Lyngvi (lit. Heath, the sweet broom,) in the lake Amsvartnir (lit. gloomy desert,)§ they showed him the cord, and expressed their wish that he would try to break it, assuring him at the same time that it was somewhat stronger than its thinness would warrant a person in supposing it to be. They took it themselves, one after another, in their hands, and after attempting in vain to break it, said: "Thou alone, Fenrir, art able to accomplish such a feat." "Methinks," replied the wolf, "that I shall acquire no fame in breaking such a slender cord:

\* Iron represents intellect. Laeding=combat, fight (?).

† The words are addressed by Har to his interlocutor Gangler. In the Younger Edda Har (the High One (?)) plays the same parts as the Vola in the *Vola-spá* of the Elder Edda. Har is supposed to be a designation of Odin.

‡ The chain is made of the No-thing.

§ Does this not mean that the Asas descended to the "lowermost," there to bind and leave the wolf; for who is Fenrir but Loki himself in another shape?

|| As it is Al-father who has called these terrible children of Loki out of Jötun-heim and as Tyr is "God" manifested (see note above), we see that a higher power than that of the Asas is managing this affair.

but if any artifice has been employed in making it, slender though it seems, it shall never come on my feet." The Asas assured him that he would easily break a limber silken cord, since he had already burst asunder iron fetters of the most solid construction. "But if thou shouldst not succeed in breaking it," they added, "thou wilt show that thou art too weak to cause the Asas any fear and we will not hesitate to set thee at liberty without delay."

"I fear me much," replied the wolf, "that if ye once bind me so fast that I shall be unable to free myself by my own efforts, ye will be in no haste to unloose me. Loath am I, therefore, to have this cord wound round me, but in order that ye may not doubt my courage, I will consent, provided one of you put his hand into my mouth as a pledge that ye intend me no deceit." The Asas wistfully looked at each other, and found that they had only the choice of two evils until Tyr stepped forward and intrepidly put his right hand between the monster's jaws. Thereupon the Asas, having tied up the wolf, he forcibly stretched himself as he had formerly done, and used all his might to disengage himself, but the more efforts he made the tighter became the cord, until all the gods, except Tyr, who lost his hand, burst into laughter at the sight. When the Asas saw that the wolf was effectually bound, they took the chain called Gelgja (gallow), which was fixed to the fetter, and drew it through the middle of a large rock named Gjöll (same root as gjollr, to echo; Heindal's horn) which they sank deep into the earth; afterwards to make it still more secure, they fastened the end of the cord to a massive stone called Thviti which they sank still deeper. The wolf in vain made the most violent efforts to break loose, and, opening his tremendous jaws, endeavoured to bite them. The Asas seeing this, thrust a sword into his mouth, which pierced his under jaw to the hilt, so that the joint touched the palate. He then began to howl horribly, and since that time the foam flowed continually from his mouth in such abundance that it formed the river called Von. There he will remain until Ragnasökur.

Thus the Asas acted in self defence; but all the while they were living an evil life, as I shall show below. The alienation between the Asas and Loki had now grown into open hostility, and Loki soon finds an occasion for revenge. He brings the life of the Asas to an end by the death of Balder, but he also brings his own karma to a culmination.

#### BALDER'S DEATH AND LOKI'S PUNISHMENT.

Thus the Younger Edda:—

Balder was tormented with terrible dreams, indicating that his life was in great peril. He communicated his dreams and fears to the Asas. The Asas resolved to conjure all things to avert from Balder the threatened evil. Frigga exacted an oath from fire and water, from all metals and stones and earths, diseases, beasts, birds, persons and creeping things. They all promised not to harm Balder. The Asas (frivolously and tempting fate) now used for sport to hurl darts at him, and stones, or heaved at him with their swords and axes, and nothing hurt Balder. Yes the Asas thought they conferred a great honor upon him.

Loki, envious and desirous of bringing ruin upon the Asas, thought of a stratagem to accomplish his object. Assuming the shape of an old woman, he went to Frigga's residence and managed to attract her attention. Frigga asked the pretended woman what the Asas were doing, and was told that they were throwing darts and stones at Balder, without hurting him. "Ay," said Frigga, "nothing can hurt him, I have taken an oath from everything; excepting a little plant, the Mistletoe, which grows on the eastern side of Valhalla; I thought it too young and too feeble to crave an oath from. No sooner had Loki heard this, than he went away, threw off his disguise, and went and cut the Mistletoe. Then he repaired to the assembly of the gods. There he found the blind Hoeder (Strength, Power) standing alone, not partaking in the sport. Loki encouraged him to take part in the fun and gave him the little twig he had in his hand, and told him to throw that at Balder, and not be ashamed of himself for being blind. Loki guided his arm and threw the Mistletoe at Balder, who, pierced through and through, fell down lifeless.

[The Asas of course were terrified, and struck speechless. At length they gave vent to their grief by loud lamentations. Odin foresaw the trouble that was coming. Frigga sent Hermed to Hela to ask Balder back—without avail. The Asas buried him, and everything excepting the old hag Thankt—Loki in disguise—wept for him. All this is told circumstantially in the Younger Edda, but we must leave it out here for lack of space.]

When Loki saw what he had done and how exasperated were the Asas, he fled and hid himself in the mountains. There he built himself a dwelling with four doors, so that he could see every thing that passed around him. Often in the day time he assumed the shape of a salmon, and concealed himself under the waters of a cascade called Tránángurs fors, when he employed himself in divining and circumventing whatever stratagems the Asas might have recourse to in order to catch him. One day, as he sat in his dwelling, he took flax and yarn, and worked them into meshes in the manner that nets have since been made by fishermen. Odin, however, had deserted his retreat out of Hlidskjalf, and Loki becoming aware that the Asas were approaching, threw his net into the fire, and ran to conceal himself in the river. When the gods entered the house, Kvasir, who was the most distinguished among them for his quickness and penetration, traced out in the hot embers the vestiges of the net which had been burnt, and told Odin that it must be an invention to catch fish. The Asas thereupon set to work and wove a net after the model they saw imprinted in the ashes. This net, when finished, they threw into the river in which Loki had hidden himself. Thor held one end of the net, and all the other Asas took hold of the other end, thus jointly drawing it along the stream. Notwithstanding all their precautions the net passed over Loki, who had crept between two stones, and the Asas only perceived that some living thing had touched the meshes. They therefore cast their net a second time, hanging so great a weight to it that it everywhere raked the bed of the river. But Loki, perceiving that he

had but a short distance to the sea, swam onwards and leapt over the net into the waterfall. The Asas instantly followed him, and divided themselves into two bands. Thor, wading along in mid-stream, followed the net, whilst the others dragged it along towards the sea. Loki then perceived that he had only two chances of escape, either to swim out to sea, or to leap again over the net. He chose the latter, but as he took a tremendous leap, Thor caught him in his hand. Being, however, extremely slippery, he would have escaped had not Thor held him fast by the tail; and this is the reason why salmon have ever since had such fine, thin tails.

The Asas having thus captured Loki, dragged him without commiseration into a cavern, wherein they placed three sharp-pointed rocks, boring a hole through each of them. Having also seized Loki's children, Vali and Nari, they changed the former into a wolf, and in this likeness he tore his brother to pieces and devoured him. The Asas then made cords of his intestines, with which they bound Loki on the points of the rocks, one cord passing under his shoulders, another under his loins, and a third under his paws, and afterwards they transformed these cords into thongs of iron.\* Skadi then suspended a serpent over him in such a manner that the venom should fall on his face, drop by drop. But Sigun, his wife, stands by him and receives the drops as they fall in a cup, which she empties as often as it is filled. But while she is doing this, venom falls upon Loki, which makes him howl with horror, and twist his body about so violently that the whole earth shakes, and this produces what men call earthquakes. There will Loki lie until Ragnarókur.

Thus Loki and his children were disposed of. The Asas could not destroy their antagonists, for they originally hailed from the same source. They should have organized a state of existence in which they themselves and their opponents should have held the opposite ends of the balance, but they did not. *The Asas were weak, and mixed with the giants,*† and that brought destruction upon the Asas and the giants alike. It brought their world to an end (in Ragnarókur). This we now shall see.

#### THE DRAMA OF THE GODS.

In the beginning the gods were just. Al-father appointed rulers and bade them rule men with justice. The Asas lived in Gladsheim (home of gladness) and Asgaard (the abode of the Asas). They built a smithy, and after having furnished it with the necessary instruments, they worked in metals, stone and wood, and made so large a quantity of the metal called gold, that they made all their house-furniture of it. Hence that age was called the Golden Age. In the midst of Asgaard are the plains of Ida, *Ida Völldr* (the assembling plain of the gods) and Odin's high-seat

\* He is bound in that of "his own," but that being evil, it is very justly transformed into chains of "Iron." "Iron" means intellect, but intellect is the subjective form of truth or justice. Loki is bound in the chains of his own personality.

† Gen. vi. 2. And the sons of God saw the daughters of men—and they took them wives;—there were giants in the earth in those days.

Hlidskjalf. Above the heaven of the Asas are the higher heavens, and there stands the bright Gimle—imperishable and brighter than the sun.

Almost every god and goddess has a hall of his or her own. They are happy and spend their lives in joy.

The golden age of the gods, when  
On the green they played  
In joyful mood,  
Nor knew at all  
The want of gold,  
Until there came  
Three giant maids  
From Jötun-heim.

This is the first age and the first act in the divine tragedy of the North. Now comes the evil and the final end.

The Asas adopted the giantesses into their community. We have already heard about Angarboda, Loki's wife, and her terrible children. Frey or Freyr, the Vanagod, married Gerda, whose beauty could not conceal her giant nature. Frey is a symbol of the sun, and Frey in the arm of Gerda is the sun sinking into the earth-girding sea. At Argir's banquet, Loki charged his father Njord with incest intimating Frey's nativity.

Hold thy tongue Njord!  
Subdue thy arrogance;  
I will conceal it no longer  
That with thy sister  
A son thou didst beget  
Scarcely worse than thyself.

Njord's legitimate wife was Skadi (harm, damage), a daughter of the wicked giant Thjasse, who was killed by Thor. Skadi sided with the Asas, and she was the one who placed the poisonous snake over Loki's face, when they bound him. Symbolically Njord is the sea and Skadi is winter. Njord married to Skadi means the unbound sea in winter. But it is not only the Vanas (or Wans) who marry giant daughters, the giants sue for Asynges: Thrym for Freyja, and Thjasse carries off Iduna with the apples of immortality. Hruginr asks for Freyja and for Sif. The highest gods unite with the giantesses. Gunnlöd is Odin's beloved, and Thor marries Jarnaxe. The Asynje Gefion bore sons to a giant. In view of so near relationship we cannot wonder when we hear the gods go to the banquet of Aegir and freely associate with the Jötums or giants.

But the giant element, the dark element thus brought into the world of light, that of the Asas, disturbs the balance and drags down the higher into the sphere of lower, unorganised nature. Evil preponderates, the balance of forces is lost and a general break-up of order follows. The twilight of the gods, the elementorum dissolutio, the *ruptura seculi*, is already foreshadowed. The sensitive Balder, the god of light, is the first that perceives the coming *Götterdämmerung*, the Ragnarókur. The story has already been told about his evil dreams. After his burial the gods gradually fade and then comes the conflict, but that we pass by for

the present. After the final conflict and a rest (pralaya) of "three years of winter" comes a new heaven and earth, &c. That also we pass by for the present. Our main object has been to present the Norse symbols of light (Balder) and Darkness (Loki) and their conflict.

C. H. A. BJERREGAARD.

### PLANT LORE.

WITH regard to the questions asked under the above head, it may be observed that with regard to the felling of trees, the wane of the moon is certainly the best time, so far as my experience goes. It may be stated that, as a general rule, the sap rises from the new moon to the full of the moon, and declines as the moon falls. It has been noticed that trees felled during the former period exhibit on their stumps an enormous discharge of sap, whereas those felled during the wane of the moon show but comparatively a small exudation. With bamboos the experience is that when felled during the first stages of the moon they are attacked by a species of borer which is most destructive, whereas when felled after the full moon the borer never touches them. With regard to the felling of trees a new theory has been started, viz., that trees should be felled when full of sap and left to lie with their branches and leaves on, the idea being that in course of time the leaves will draw out the whole of the sap from the stem of the tree. It would seem that this theory tries to prove too much, for the object in seasoning timber is to get rid of the sap, and surely felling the tree when it has the least amount of sap would be the surest way of getting rid of a dangerous ingredient. It may be mentioned that the latter mode of felling trees in summer instead of in winter, has been recommended for Europe—not for India. Of course there are various ways of seasoning timber, apart from the mode of felling that may be adopted. The latest is to subject the wood to a uniform heat of eighty degrees for a month or more. Another method is to soak the wood in a tub of water in which one five-hundredth part of lime has been dissolved, the theory being, that the proper pressure of the water in the capillary tubes forces out the sap, and the lime is deposited in them as the water evaporates. The time of immersion of the wood varies according to size, from one to six months. As to the planting of trees it may be laid down that moist weather is always favorable, whatever may be the state of the moon. Whether the germination of seeds is affected by the state of the moon is a difficult question, because the moon affects the weather, and it is the latter which exercises a direct influence on germination. The subject, no doubt, is interesting, but to solve the question, it would require perhaps years of intelligent observation. As regards the felling of trees, I may say that the results of an experience extending over more than thirty years completely convince me that the moon exercises a decided influence on the flow of sap.

The question of beans as an article of food is a very interesting one, and that there is something in it cannot be denied; for instance,

in coaching and posting days, when post horses especially were called upon to do hard and often fast work, one feed of beans a day was considered to be essential to the horse's good condition: and when a horse exhibited unusual fire or was hard to manage, he was said to be "full of beans." For this expression there must have been some remote authority. It may be that Pythagoras forbade the eating of beans by his "chelas," because they were too stimulating a food, for in the table of the composition of the various alimentary substances most in use as laid down in "The Perfect Way in Diet," we find that a man requires for his daily support about nineteen per cent. of carbo-hydrates and five and a half per cent. of nitrogenous matter. Beans certainly fulfil these conditions, for the analysis gives of carbo-hydrates nearly fifty-six per cent., and nitrogenous matter thirty; but then again dried peas give much the same, and sepoys are very fond of fried peas on a march; but I never heard of their eating beans, so that the objection to eating beans could hardly apply to their stimulating properties so far as sepoys are concerned—for it would be the very food most adapted to their duties, and we must look elsewhere for the objection against beans. The question certainly is important especially to Theosophists, who are guided by the table of diet above quoted. The Japanese are said to eat beans largely: they are a frugal race of Buddhists and are reported to abstain even from milk and its productions. The bean question is something like the puzzle of mushrooms growing in rings on grass. Electricity or sheet lightning was supposed to be the cause. Also fairies have been suggested as knowing something about it, hence they were called "Fairy rings," and it is a curious fact that the grass on the circumference of the ring is always of a darker green in which the mushrooms grow, than that inside or outside of the ring. The rings too are from three to ten feet in diameter, sometimes very perfect, at other times imperfect, thus showing that the cause or force which created the mushrooms had been interrupted. Your correspondent wishes to know about bones. There certainly is a prejudice against their use, probably because most of the bones are those of cattle, and caste natives on this side object to handle them, but low caste people have no such prejudices. It is a pity that natives do not use more bone dust for their crops, as the phosphoric acid contained in bones, would do wonders for agriculture. Lime is generally to be found in most soils. What is required for manure is potash found in clays and decomposed felspars and phosphoric acid. We hear a great deal about the poor agriculturist being deprived of firewood and compelled to burn cowdung; but if he rightly used his opportunities, the burning of the dung of his cattle would not impoverish his crop, as limes, potash and even bones are, to a certain extent, procurable by him at only the cost of labor, and if he imitated the Japanese in the production and application of night soil, and their careful and painstaking, not to say scientific agricultural operations, he would no longer have to complain of short crops, and a grinding ground rent; but unfortunately for the ryot he cannot escape the exactions of the Monigar of his village, who, as headman, grinds him into the dust. It is hopeless to talk of scientific agriculture or the

amelioration of the ryots' state, until he is freed from the incubus of the Monigar and the Cutcherry officials. Education may do something for his children, but the present generation is past all hope.

In this part of the country night soil is used for sugarcane, but nothing else, nor is it scientifically prepared with dry earth. Small efforts have been made by Government in the District Gazettes to spread a knowledge of this valuable fertiliser, but as few ever read the Gazette amongst the farmers, it is to be feared that unless the Government are prepared to import a few thousand Japanese to teach the people a mode of agriculture which would, to a great extent, stave off famine, that the people through their ignorance will continue to suffer and Government be called upon to pay millions to support millions in a state of semi-starvation. If the soil of India is to support the increasing millions of its inhabitants, there must be a radical change in the mode of agriculture of the people, and it will be necessary for them not to make two blades of grass grow where only one grew before, but ten blades for one. This is somewhat of a divergence from plant lore, still the knowledge of agriculture to a population like that of India is of the first importance, and it is a pity that the governing powers do not recognise that the puny efforts in that direction that they have hitherto made, cannot suffice for the rescue of millions from that famine which every ten years or so overtakes them. Railways may do something, but the store of water, coupled with an improved mode of cultivation, would do far more. The three last famines have cost over thirty millions of money, and what is there to show for the expenditure? We hear a great deal of a famine fund, but little or nothing of improved agriculture. The area, no doubt, is vast, and the difficulty to be grappled with is truly gigantic, but the welfare of millions is worth all the trouble. It cannot be expected that a people living a life of semi-starvation can care for a higher life and its possibilities; it is not until they have been raised in the social scale that any improvement in their moral status can be expected or looked for.

There is but one more remark in the use of bones: perhaps the people have tried them and derived no benefit from them, because their effect on the field was not apparent. It is notorious that in Cheshire, where boning fields had been a practise for more than a century, and where many hundredweights per acre were used, that, in consequence of the bones being applied in large pieces, they remained in the ground for thirty years untouched and not disintegrated by the weather; but when bone powder was applied, the effect was at once visible, hence in applying bones to the soil it is essential that they be applied in a state of powder or well rotted by hot lime, or buried in a dung heap some time before application, so that they readily become disintegrated. That excellent work, the "Perfect Way in Diet," by Dr. Anna Kingsford, proves by numerous quotations that we can extract from vegetable substances all that is requisite in the way of nourishment, indeed she proves that not only are vegetarians healthier than Kreophagists, but

actually stronger and more enduring of fatigue, and the cost of vegetarian diet but a fifth of that of meat. These are very strong arguments in favor of a vegetarian diet, but if beans are worse than meat, the Theosophist may well ask for some certain guide as to his diet. It is to be hoped that the bean question will soon be cleared up, and that an authoritative scale of diet will be drawn up by competent authority, showing clearly what may be eaten and what should be avoided.

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Major-General.

#### NOTES ON THE BHAGAVAD GITA.\*

(Continued from page 447.)

#### IV.

THE subject of these lectures is a very vast and complicated one. I have endeavoured to compress the substance of my lectures within the required limits, expecting to go through the whole discourse in three days, but my calculations have failed, and I have hardly finished even the introduction. These lectures must necessarily remain imperfect, and all I could do in them was to lay before you a few suggestions upon which you should meditate.

A good deal will depend on your own exertions. The subject is very difficult; it ramifies into various departments of science, and the truths I have been putting forward will not be easily grasped, and I might not even have succeeded in conveying my exact meaning to your minds. Moreover, as I have not given reasons for every one of my propositions, and have not cited authorities in support of my statements, some of them might appear strange.

I am afraid that before you can grasp my real ideas, you will have to study all the existing commentaries on the Bhagavad Gita, as well as the original itself, according to your own lights, and see besides this to what conclusions the speculations of the Western scientists and philosophers are gradually leading. You will then have to judge for yourselves whether the hypothesis which I have attempted to place before you is a reasonable one or not.

In my last lecture I stopped at the eleventh chapter of the book.

In that lecture I pointed out the various passages relating to the *Logos*, which I thought would support and justify the assertions I made in my preliminary lecture about its nature and its relation to mankind. I shall now proceed to point out the passages to which it is desirable to call your attention in the succeeding chapters.

In Chapter XII, to which I shall have to refer again in another connection, I have to ask your attention to the passages with which it commences. There Krishna points out the distinction between meditating and concentrating one's attention upon the *Ayaktam* of the Sankhyas and fixing the mind and relying upon the *Logos*.

\* 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.



I have already shown in what important respects the Sankhya philosophy differed from the Vedantic system of Krishna. Krishna has stated in various places that their *Avyaktam* was different from his *Parabrahmam*—that he was by no means to be considered a manifestation of that *Avyaktam*—and now he tells Arjuna in this chapter that those who try to follow the Sankhya philosophy and endeavour to reach that *Avyaktam* by their own methods, are placed in a far more difficult position than those whose object it is to search for and find out the *Logos*.

This must naturally be so, and for this reason. This *Avyaktam* is nothing more than *Mulaprakriti*. The Sankhyas thought that their *Avyaktam* was the basis of the differentiated *Prakriti* with all its *gunas*, this differentiated *Prakriti* being represented by the three principles into which I have divided the solar system. In case you follow the Sankhyan doctrine, you have to rise from *Upadhi* to *Upadhi* in gradual succession, and when you try to rise from the last *Upadhi* to their *Avyaktam*, there is unfortunately no connection that is likely to enable your consciousness to bridge the interval. If the Sankhyan system of philosophy is the true one, your aim will be to trace *Upadhi* to its source, but not consciousness to its source. The consciousness manifested in every *Upadhi* is traceable to the *Logos* and not to the *Avyaktam* of the Sankhyas. It is very much easier for a man to follow his own consciousness farther and farther into the depths of his own inmost nature, and ultimately reach its source—the *Logos*—, than to try to follow *Upadhi* to its source in this *Mulaprakriti*, this *Avyaktam*. Moreover, supposing you do succeed in reaching this *Avyaktam*, you can never fix your thoughts in it or preserve your individuality in it; for, it is incapable of retaining any of these permanently. It may be that to reach it means to take objective cognisance of it, but even that you cannot do from the standpoint of *karana sarira*. You have to rise to a still higher level before you can look upon *Mulaprakriti* as an object. Thus, considering *Avyaktam* as an object of perception, you cannot reach it until you reach the *Logos*. You cannot transfer your individuality to it, for the simple reason that this individuality derives its source from a quarter altogether different from the *Mulaprakriti* or the *Avyaktam* of the Sankhyas, and that as this *Avyaktam* in itself has no individuality, and does not generate by itself anything like an individuality, it is impossible that anybody's sense of ego can be transferred to and preserved permanently in it.

What, then, do the efforts of all those who try to follow the Sankhya doctrine end in? Krishna says, that after arriving at the plane of *karana sarira*, "they will come to him," finding it impossible otherwise to reach this *Avyaktam* for the reasons indicated above. So when Arjuna asks whether *Avyaktam* or the *Logos* is to be the goal, Krishna says that the latter must be looked upon as the ultimate destination, because those who try to follow the line indicated by the Sankhyas have tremendous difficulties to contend with. If anything is gained at all by following this latter course, it is that end which is also to be gained by following his path, by making him the object of meditation, and looking upon him as the ultimate goal.

Read Chapter XII, verses 3, 4 and 5 in this connection:—

"Those who are kind and charitable towards all creatures, and who, with a properly balanced mind and with senses under control, meditate on the imperishable and undefinable *Avyaktam*, which is all-pervading, unthinkable, undifferentiated and unchangeable, reach me alone. But the difficulty of those who fix their minds on *Avyaktam* is great. The path towards *Avyaktam* is travelled by embodied souls under very great difficulties."

This description refers to the *Avyaktam* of the Sankhyas.

In Chapter XIII we find the following in the first four verses:—

"O son of Kunti, this body is called *Kshetra* (*Upadhi* or vehicle). That which knows this (*Kshetra*) the wise call *Kshetragna* (the real self or Ego).

"Know also that I am the *Kshetragna* in all *Kshetras*; the knowledge of *Kshetra* and *Kshetragna* I consider to be real knowledge.

"Hear me. I shall state to you briefly what that *Kshetram* is, what its attributes are, what qualities it generates, its source and the reason of its existence; and further who that *Kshetragna* is, and what powers he possesses. Rishis have described them in various ways. Different accounts of them are to be found in different Vedas; and they are also spoken of by the *Brahmasutras*, which are logical and definite."

Here he speaks of *Kshetram* and *Kshetragna*. *Kshetram* means nothing more than *Upadhi* or vehicle, and *Kshetragna* is the Ego in all its forms and manifestations. *Kshetram* springs from this *Avyaktam* or *Mulaprakriti*. But he says that he himself is *Kshetragna* in the sense in which every manifested Ego is but a reflection of the *Logos*, while he himself is the real form of the Ego, the only true self in the cosmos. He takes care, however, to point out in several places that though he is *Kshetragna*, he is not subject to *Karmabandham*; he does not create *Karma*, simply because the self manifested in the *Upadhi* is not his own true self, but merely a reflection, which has an individual phenomenal existence for the time being, but is ultimately dissolved in himself.

In verse 4 (see above) he refers to *Brahmasutras* for the details of the three *Upadhis* in man, their relation to each other, and the various powers manifested by this Ego. Hence it is in that book—the *Brahmasutras*—that we have to look for a detailed examination of this subject.

Turn now to verse 22:—

"The supreme *Purusha* in this body is called the Witness, the Director, the Supporter, the Enjoyer, the Great Lord, and the Supreme Spirit (*Paramatma*)."

It must not be imagined that the word *Paramatma* here used refers to *Parabrahmam*. I have already said that it applies to Krishna himself. Though he is *Kshetragna*, he is not responsible for *Karma*, and this he explains in verses 30 and 32 of the same chapter:—

"He perceives the real truth who sees that *Karma* is the result of *Prakriti*, and that the *Atma* performs no *Karma*.

"This imperishable and supreme *Atma*, does no *Karma* and does not feel the effects of *Karma* even while existing in the body, as it is without beginning and without *Gunam*."

Throughout Chapter XIV Krishna distinctly repudiates any responsibility for *Karma*, or any of the effects produced by the three *Gunams* which are the children of *Mulaprakriti*. Look at verse 19 for instance:—

"When the (discriminating) observer recognizes no other agent (of *Karma*) than the qualities (of *Prakriti*), and knows that which is beyond these qualities, he attains to my being."

And now turn to the closing verse in that chapter, a passage we have already referred to in another connection :—

"I am the image of *Parabrahm*, which is indestructible, unchangeable; and (I am) the abode of the Eternal Dharma (Law) and of absolute happiness."

Here he says he is the image of *Parabrahman* which is eternal and has no *Vikarman*, and he is the abode wherein resides the eternal *Dharma* of the cosmos, and he is also the abode of bliss, and it is for this reason that the *Logos* is often described as *Sachchidanandam*. It is *Sat*, because it is *Parabrahman*; and *Chit*, because it contains within itself the eternal *Dharma* of the cosmos, the whole law of cosmic evolution; it is *Anandam*, because it is the abode of bliss, and the highest happiness possible for man is attained when the human soul reaches the *Logos*.

Now turn to Chapter XV, verse 7, a passage which has unfortunately given rise to many sectarian disputes :—

"It is the *amsa* which emanates from me and which is manifested from the beginning of time that becomes the *Jiva* in the world of living beings, and attracts mind and the other five senses which have their basis in *Prakriti*."

The proposition herein made is a matter of necessary inference almost inevitable from the premises I have laid down :—if what constitutes the *Jiva* is the light of the *Logos*, which is *Chaitanyam*, and which, becoming differentiated, forms the individual Ego in combination with the *Karanopadhi*.

I need not now advert to all the controversies to which this passage has given rise. The verse is perhaps susceptible of more than one interpretation, and the different interpretations were necessitated by the different premises with which the interpreters started.

Read now verse 8 :—

"When the lord, *Jiva* (human Ego), quits one body and enters another, he carries with him the mind and the senses as the wind carries the fragrance of flowers from their source."

Here Krishna refers to that human individuality which resides in the *karana sarira*. It is the human monad or *karana sarira*, that is the one connecting link between the various incarnations of man; when it leaves the body for Devachan, it takes with it all the germs of conscious existence, the essence of the five *Tanmatras*, the *Manas* and the *Ahankaram*. Strictly speaking, in every stage of conscious existence, there are seven elements which are always present, viz., the five senses, the mind (also recognised as a sense by some of our philosophers), and the Ego. These are the seven elements that constantly manifest themselves whenever consciousness manifests itself, or conscious existence makes its appearance. They exist in the *sthula sarira*, further also in the *sukshma sarira*, and they are latent in *karana sarira*. Not only are they latent in *karana sarira*, but even the impulses generated in connection with the seven elements of conscious existence reside in it, and form that latent energy which tries to spend itself, as it were, by bringing about the future incarnations, the environments being those determined by the past *Karma* of the man and the impulses already generated thereby.

In calling attention to verses 12—14 :—

"Know that the splendour which belongs to the sun and illumines the whole world—which is in the moon and in fire—is from me.

"Entering into the earth, I sustain all things by my energy; and I am the cause of the moisture that nourishes the herbs.

"Becoming fire (of digestion) I enter into the bodies of all that breathe, and being united with *Pranam* and *Apanam*, I cause food of the four kinds to digest."

I have only to point out that what Krishna really means is, that it is his energy that gives to matter all its properties, and that all the properties that we now associate with matter, and all those tendencies of chemical action that we see in the chemical elements, did not belong to it or them originally.

When you examine *Mulaprakriti* none of these tendencies are found to be present in it. It is simply the stuff or substance which is endowed with these properties by the action on it of the current of life which emanates from the *Logos*. Consequently Krishna says that all the qualities exhibited in matter, as in fire, the sun, light, or any other object that you may take into consideration, originally emanate from him, because it was his life, his energy, that gives to matter all the qualities that enable it afterwards to form the various organisms that we now see in the manifested cosmos. In connection with this point you will find it interesting to refer to what is stated, I believe, in one of the ten Upanishads (*Kenopanishad*) with reference to the mysterious appearance of *Parasakti* (*Daiviprakriti*) in *Swarga*.

When *Parasakti* first appeared, Indra wanted to know what it was. He first sent *Agni* to enquire what it was that appeared in that peculiar form. Then *Parasakti* asked *Agni* what functions he fulfilled or what was his latent capacities. *Agni* replied that he could reduce almost everything to ashes. And in order to show that this attribute did not originally belong to *Agni* but was simply lent to him, *Parasakti* placed before him a little bit of grass and asked him to reduce that to ashes. He tried his best, but failed. *Vayu* was next sent; but he also failed in a similar manner. All this was done to show that *Parasakti*, or the light of the *Logos*, endows even the *Panchatanmatras* with qualities that did not originally belong to *Mulaprakriti*. Krishna is right in saying that he constitutes the real energy of the fire and of all those things he has enumerated.

Now turn to verse 16 of the same chapter, which has also given rise to a considerable number of interpretations :—

"These two *Purushas*—the perishable and the imperishable—exist in the world. The perishable is all the living beings, and the imperishable is called the *Kulastha*."

The meaning here is clear enough if you will only read it in the light of the explanations already given. Krishna first divides all existing entities into two classes, those not permanent—*Asharam*—by which he means the manifested cosmos, and *Aksharam*, or imperishable, which he calls *Kuthastham*, the undifferentiated *Prakriti*. He also uses the same word, in another passage, in connection with the *Avyaktam* of the Sankhyas; and it is but natural to conclude that he here uses the same word in the same sense.

In the succeeding verse he says that these two classes are inferior to himself. Although *Aksharam* is not destroyed at the time of cosmic *Pralaya*, as are all the things that come out of it, yet his own nature is superior to that of this *Aksharam*, and that is why he is called *Uttama Purusha*. For we read in verse 17 :—

“But there is another, the supreme *Uttama Purusha*, called *Paramatma*, (the supreme *Atma*) who is the imperishable Lord, and who pervades and sustains the three worlds.”

I have only to refer you, in this connection, to verse 66 of Chapter XVIII :—

“Renouncing all religious observances, come to me as the only refuge. I will deliver thee from all sins ; grieve not.”

To crown all, here is a distinct declaration that he is the one means and the most effectual means of obtaining salvation. These are all the passages to which I wish to call your attention in reference to the *Logos*. The passages read go far, I believe, to support every one of the propositions I have laid down in connection with it, as regards its own inherent nature and its relation to the cosmos and to man.

Now, as regards *Mulaprakriti*, I have already called attention to it in several places when speaking of *Parabrahmam* and of the *Logos*. There is one passage, however, which I did not cite. I believe I have clearly indicated the distinction between this *Avyaktam* or *Mulaprakriti* and the *Logos*, as well as that between *Mulaprakriti* and *Daiviprakriti*.

I have also said that *Mulaprakriti* should not be confounded with *Parabrahmam*. If it is anything at all, it is but a veil of *Parabrahmam*. In order to support my statements I now ask you to turn to Chapter VIII, verse 20 :—

“But there is another *Avyaktam* superior to the *Avyaktam* above mentioned, which is without a beginning and which survives when all the *bhutams* perish.”

The preceding verses should also be read :—

“At the approach of day all manifestations issue from *Avyaktam* : at the approach of night they are absorbed into *Avyaktam*.”

“All these collective beings, produced again and again, are dissolved at the approach of night, O Partha (Arjuna), and are evolved involuntarily at the approach of day.”

Here Krishna says that at the time when the cosmos wakes into a condition of activity, all the *bhutams* spring from this *Avyaktam* ; when the time of *Pralaya* comes, they go back into *Avyaktam*. But lest this *Avyaktam* should be mistaken for *Parabrahmam*, he takes care to point out that there is an entity which is higher than this, which is also called *Avyaktam*, but which is different from the *Avyaktam* of the Sankhyas and even existing anterior to it. It is *Parabrahmam* in fact.

It is not an evolved entity, and it will not perish even at the time of cosmic *Pralaya*, because it is the one basis, not only of the whole cosmos, but even of this *Mulaprakriti*, which seems to be the foundation of the cosmos.

As regards *Daiviprakriti*, I have already called your attention to those passages in Chapter VII which refer to it.

Thus the four main principles I have enumerated, and which I described as constituting the four principles of the infinite cosmos, are described and explained, precisely in the manner I have myself adopted, in the teachings of this book.

Krishna does not go into the details of the four principles that exist in the manifested solar system, because, so far as the ultimate object of his teaching is concerned, it is not absolutely necessary for him to go into the details of that question, and as regards the relation of the microcosmic *Upadhis* to the soul and their connection with each other, instead of giving all the details of the philosophy connected with them, he refers to the *Brahmasutras*, in which the question is fully discussed.

The so-called *Prasthanathrayam*, upon the authority of which our ancient philosophers relied, composed of the *Bhagavad Gita*, the ten *Upanishads* and *Brahmasutras*, must be thoroughly examined to find a complete explanation of the whole theory.

The main object of the *Bhagavad Gita*—which is one of the main sources of Hindu philosophy—is to explain the higher principles that operate in the cosmos, which are omnipresent and permanent and which are common to all the solar systems.

The main object of the *Upanishads* is to indicate the nature of this manifested cosmos, and the principles and energies therein present.

Lastly, in the *Brahmasutras* an attempt is made to give a clear and consistent theory about the composition of the entity that we call a human being, the connection of the soul with the three *Upadhis*, their nature and their connection with the soul on the one hand, and between themselves on the other. These books are not, however, devoted to these subjects only, but each book deals prominently with one of these subjects, and it is only when you take all the three into consideration, that you will have a consistent theory of the whole Vedantic philosophy.

And now, granting the truth of the premises we have laid down, what are the conclusions that will necessarily follow ?

For this purpose the whole of the *Bhagavad Gita* may be divided into three parts. Of the first six chapters, the first is merely introductory, the remaining chapters deal with the five theories that have been suggested by various philosophers as pointing out to man the way to salvation ; the succeeding six chapters explain the theory which Krishna advocates as pointing out the way which he recommends as the best one to follow, and give such explanations as are necessary. In the last six chapters, Krishna attempts by various arguments to point out that it is *Prakriti* which is mainly responsible for *Karma*, for even the various intellectual and moral qualities that are exhibited by human beings, for the varieties of the emotional nature, and for the various practices that are followed. It is impossible for me now to go into the whole of this argument in detail. In studying this book the last six chapters should be read first, because one of the main principles that will have to be taken into account in dealing with all the various measures that have been recommended, is therein enumerated and established ; and our conclusions will have to be altered if the doctrine those six

chapters are intended to inculcate is found to be false or untenable. Of course, in those six chapters, the illustrations are taken, not from matters with which we at the present day are familiar, but from matters which, at the time Krishna gave this discourse, were perfectly intelligible to his hearers, and to the public of that day, and with which they were thoroughly familiar. So it is possible that in the illustrations he gives we may not be able to find those arguments and those considerations, which, perhaps, a modern writer, trying to support the same conclusions, would present to the mind of the reader. Notwithstanding this, the nature of the argument is the same and the conclusion is true for all time to come. Illustrations will certainly be forthcoming, if necessary, from other departments of human knowledge with which we at the present day are familiar. It does not require any very lengthy argument to show, now that the works of Professor Bain and Herbert Spencer have been so widely read, that the human physical organism has a great deal to do with the mental structure of man; and, in fact, all modern psychology is trying to find a foundation for itself in physiology and is perhaps even going to extremes in this direction. The great French philosopher who originated what is called Positivism, would not, in his classification of sciences, assign a separate place to psychology. He wanted to give psychology a subordinate place, and include it, as a branch subject, under physiology.

This classification shows the extremes to which this tendency may lead. If all that is found in the body is nothing more than the material of which it is composed, true psychology is nothing more than physiology, and the mind is but an affection of matter. But there is something more than the mere physical organism; there is this invisible essence that we call the supreme *Chaitanyam* which constitutes the individuality of man, and which is further that energy which manifests itself as the consciousness behind the individuality.

It is not material, and it is not likely, that science will be able to get a glimpse of its real nature till it begins to adopt the methods of all the great occultists who have attempted to probe into this mystery. But at any rate this much must be conceded; whatever the real nature of this essence or life-force may be, the human constitution or the physical body has a good deal to do with the mental development and character of a human being.

Of course the force that operates in all these *Upadhis* is, as it were, colourless—it can by itself produce no result. But when acting in conjunction with *Prakriti*, it is the force that is the substratum of all the kingdoms, and almost every thing in the cosmos is, in a certain sense, traceable to this force. When, however, you begin to deal with particular forms of conscious existence, particular characteristics and developments, you will have to trace them, strictly speaking, to the *Upadhis*, or the material forms in which the force is acting, and not to the force itself. So Krishna says all *Karma* is traceable to *Upadhi*, and hence to *Prakriti*. *Karma* itself depends upon conscious existence. Conscious existence entirely depends upon the constitution of the

man's mind, and this depends upon the nerve system of the body and the various elements existing therein, the nature of the astral elements and the energies stored up in the *Kavanopadhi*.

In the case of even the astral body the same law holds good. To begin with, there is the aura, which is material in the strict sense of the word, and which composes its *Upadhi*. Behind this there is the energy, which is the basis of that feeling of self that even an astral man experiences.

(Going on still higher, to *Karana Sarira*, there again you find this invisible, colourless force acting within its *Upadhi*, which contains within itself the characteristics of the individual Ego.

Go where you will, you will find that *Karma* and the *gunams* emanate from *Prakriti*: *Upadhi* is the cause of individual existence.

Existence itself, I mean living existence, is however traceable to this light. All conscious existence is traceable to it, and, furthermore, when spiritual intelligence is developed, it directly springs from it.

Now let us assume that this is the conclusion we are prepared to admit—and I need not enter into the details of the argument which you will find at length in the last six chapters. Let us now examine in order the various theories suggested by different philosophers. I shall take them as they are dealt with in the first six chapters of this book.

The first chapter is merely introductory. The second treats of Sankhya Yoga, the third of Karma Yoga, the fourth of Jnana Yoga, the fifth of Karmasanyasa Yoga, and the sixth deals with Atmasamyama Yoga.

These are the theories suggested by other philosophers, and in this list Krishna does not include that path of salvation pointed out by himself, which is set forth in the second group of six chapters. I believe that almost all the various suggestions made by different philosophers can be brought under one or the other of these headings. To complete the list there is the method suggested by Krishna himself as being of universal applicability, and, standing in the background, unknown and unseen, is that occult method, to facilitate which all the systems of initiation have been brought into existence. As this occult method is not of universal applicability, Krishna leaves it in the background and puts his doctrine in such a manner as to render it applicable to the whole of mankind. He points out the defects of each of the other systems, and takes, as it were, the best part of the five theories, and adds the one element, without which every one of these theories will become false. He thus constructs the theory which he recommends for the acceptance of mankind.

Take, for instance, the Sankhya philosophy. I have already explained the peculiar doctrine of the Sankhya philosophers that their *Avyaktam* itself was the one self-manifested everywhere in all *Upadhis*. That is more or less their *Purusha*. This *Purusha* is entirely passive. It is not the *Esvara*, not the active creative God, but simply a sort of passive substratum of the cosmos, and all that is done in the cosmos is done by *Prakriti*, which produces all

the organisms or *Upadhis* that constitute the sum total of the cosmos. They accept the view that *Karma* and all the results that spring therefrom are traceable to this *Maya* or *Prakriti*, to this substratum that forms the basis of all manifestation. Now it is through the action of this *Karma* that individual existence makes its appearance. On account of this *Karma* individual existence is maintained, and it is on account of *Karma* that man suffers all the pains and sorrows of earthly existence. Birth, life and death, and all the innumerable ills to which human nature is subject, are endured by mankind owing to this *Karma*. Granting their premises, if the ambition of your life is to put an end to all earthly sorrows, then your object should be to put an end to the operation of this *Karma*.

But the question is, how can you do this? While *Parabrahmani* remains passive, *Prakriti* goes on creating the cosmos without its interference. It is not possible to get rid of *Prakriti* or its *gunams* altogether. You may as well try to rid fire or water of all its properties. Thus, *Karma* being the inevitable result of *Prakriti*, and *Prakriti* continuing to exist as long as you are a human being, it is useless to try to get rid of *Karma*. But, they say, you must try to get rid of the effects of *Karma* by reducing yourself to the passive state of existence in which *Parabrahmam* is, remaining simply a disinterested witness. Do *Karma*, not with a desire to do it, but from a sense of duty—because it must be done. The Sankhyas say: give up *Sangam*, that desire to do *Karma*, which alone seems to connect the soul with it, and renounce this connection, which alone renders the soul responsible for the *Karma*.

What will happen then? They say, when you renounce this desire, *Karma* will become weaker and weaker in its ability to affect you, till at last you arrive at a condition in which you are not affected by *Karma* at all, and that condition is the condition of *Mukti*. You will then become what you were originally. You yourself are but a delusive manifestation of *Avyaktam*, and when once this delusive appearance ceases to exist, you become *Parabrahmam*.

This is the theory suggested by the Sankhyas. Furthermore, as this *Avyaktam*, which exists everywhere,—which is eternal, and cannot be affected by anything else—forms the real soul of man, to hold it responsible for any *Karma*, is shown in the chapter before us, to be but a figment of Arjuna's fancy. Self cannot kill self. All that is done by the real self is in reality what is done by the various forms of *Prakriti*. The one substratum is immutable and can never be affected by any action of *Prakriti*. For some inexplicable reason or other the one self seems to have descended from the condition of passive existence, and to have assumed a delusive active individual existence in your own self. Try to get rid of this delusive appearance, then the result will be that you attain Nirvana.

Krishna examines this theory. He admits two of the premises. He says that all this *Karma* is due to *Upadhi*, and leads to conditioned existence, subject to all the pains and sorrows of life. But he denies that the supreme end of man's life is to reach this *Avyaktam*, and he further states that it is far more difficult to

reach this *Avyaktam* than to reach himself; and that even if those who direct all their efforts towards the attainment of this *Avyaktam* meet with any success at all, it can only be by joining him, for otherwise it is impossible to reach *Avyaktam*. While accepting two of the conclusions of the Sankhyas, he points out that the real goal is not the one they postulated.

Now let us turn to the second system. This is mainly that kind of philosophy which is inculcated by the followers of *Purva Mimansa*. Every form of ritualism has its basis in the philosophy of *Karmakanda*. The arguments here used by Krishna in support of his own conclusions will not be quite intelligible to our minds, for the simple reason that times have changed during the last five thousand years. At the time this discourse was delivered, the Vedantic ritual was strictly followed, and the conclusions of the followers of *Purva Mimansa* were very well known and were a common topic of discussion. This philosophy was intended to provide a solution for all the difficulties that were common to the other systems of philosophy at that time evolved. But some of the arguments put forward by the *Karma Yogis* may be extended beyond the very limited form in which they are to be found stated in the books, and can be made applicable even to the life of modern times.

*Karma Yogis* say: True, this *Karma* may be due to *Upadhi*, but it is not due to *Upadhi* alone; it is due to the effects produced by the two elements *Upadhi* and *Chaitanyam*. Those philosophers who want to reject all *Karma* pretend to renounce it altogether. But that is an impossible task. No man, as long as he is a human being, can ever give up *Karma* altogether. He is at least bound to do that which the bare existence of his physical body requires, unless indeed he means to die of starvation, or otherwise put an untimely end to his life.

Supposing you do give up *Karma*—that is, abstain from it in action, how can you keep control over your own minds? It is useless to abstain from an act and yet be constantly thinking of it. If you come to the resolution that you ought to give up *Karma*, you must necessarily conclude that you ought not even to think about these things. That being so, let us see in what a condition you will then place yourselves. As almost all our mental states have some connection with the phenomenal world, and are somehow or other connected with *Karma* in its various phases, it is difficult to understand how it is possible for a man to give up all *Karma*, unless he can annihilate his mind, or get into an eternal state of *Sushupti*. Moreover, if you have to give up all *Karma*, you have to give up good *Karma* as well as bad, for *Karma*, in its widest sense, is not confined solely to bad actions. If all the people in the world give up *Karma*, how is the world to exist? Is it not likely that an end will then be put to all good impulses, to all patriotic and philanthropic deeds, that all the good people, who have been and are exerting themselves in doing unselfish deeds for the good of their fellowmen, will be prevented from working? If you call upon everybody to give up *Karma*, you will simply create a number of lazy drones, and prevent good people from benefiting their fellow beings.

And, furthermore, it may be argued that this is not a rule of universal applicability. How few are there in the world who can give up their whole *Karma* and reduce themselves to a position of eternal inactivity. And if you ask these people to follow this course, they may, instead of giving up *Karma*, simply become lazy, idle persons, who have not really given up anything. What is the meaning of the expression "to give up *Karma*?" Krishna says that in abstaining from doing a thing there may be the effects of active *Karma*, and in active *Karma* there may be no real Karmic results. If you kill a man, it is murder, and you are held responsible for it; but suppose you refuse to feed your old parents and they die in consequence of your neglect, do you mean to say that you are not responsible for that *Karma*? You may talk in the most metaphysical manner you please, you cannot get rid of *Karma* altogether. These are the arguments put forward by an advocate of this second view.

The unfortunate mistake that these Karma Yogis make is this; in their system there is little or nothing said about the *Logos*. They accept all the thirty-three crores of gods mentioned in the Vedas and say that the Vedas represent the *Logos* or *Verbum*. They say "the Vedas have prescribed a certain course to be followed, and it is not for you to say whether such a course is or is not capable of producing the result to be attained. You ought to take what is stated in the Vedas as absolute truth, and by performing the various rituals therein prescribed, you will be able to reach *Swargam*. Devas will assist your efforts, and in the end you will attain supreme happiness. That being the course prescribed, we are not called upon to give up all *Karma*, and thereby throw all existing institutions into a state of inextricable confusion."

To these Karma-vadis Krishna says: "One of your conclusions I accept, the other I deny. I admit that an incalculable number of evil consequences will follow as the result of telling people to give up *Karma*, but I cannot admit that your worship of the Devas is at all a desirable thing."

Who and what are these Devas? "They are beings on the plane of *Karana Sarira*. They can never give you immortality, because they are not immortal themselves. Even if through worshipping them you are enabled to reach *Swargam*, you will have to return thence into objective existence in a new incarnation. The happiness that *Swargam* can give you is not eternal and permanent, but subject to this disturbance. And what is more, if you worship the Devas, concentrating your mind on them and making them the sole object of your attention, it is their *bhavam* that you will obtain, and not mine." Taking all these circumstances into consideration, and admitting the many mischievous consequences that in their view will follow as the result of recommending every human being to give up *Karma*, Krishna adds to this system all that is to be found in the teaching that makes the *Logos* the means of salvation, and recommends man—if he would seek to obtain immortality, a method by following which he is sure to reach it, and not one that may end in his having to go through another incarnation, or being absorbed into another spiritual being

whose existence is not immortal. Furthermore, all these thirty-three crores of gods spring into existence with the beginning of every *Manwantara* and disappear at *Pralaya*. Thus, when the very existence of the Devas themselves is not permanent, you cannot expect that your existence will become permanent by merging it into their plane of being.

I now turn to the third theory—*Karmasanyasa-Yogam*. This Krishna at once rejects as being a most mischievous and even impossible course to follow. All the advantages offered by its pursuit may be obtained by doing *Karma*, not as a matter of human affection, passion or desire, but as a matter of duty.

The fourth system is that of *Gnana-Yogam*. When people began to perceive that Ritualism was nothing more than a physical act, and that it was altogether unmeaning, unless accompanied by proper knowledge, they said it was not the *Karma* suggested by the followers of *Purva Mimamsa*, or the followers of any other particular ritual, that would be of any use for man's salvation, but the knowledge of, or the intellectual elements underlying, the ritual that would be far more important than any physical act could be.

As Krishna says, their motto is, that all *Karma* is intended simply as a step to gain knowledge or *Gnanam*. These philosophers, while admitting that *Karma* should not be rejected, have prescribed other methods of their own, by means of which they thought salvation would be gained.

They said, "Consider *Karma* to be a kind of discipline, and try to understand what this *Karma* really means. It is in fact merely symbolical. There is a deep meaning underlying the whole ritual that deals with real entities, with the secrets of nature, and all the faculties imbedded in man's *Pragna*, and its meaning must not be taken to apply to physical acts alone, for they are nothing more than what their outward appearances signify." In addition to mere *Karma-yogam*, they adopted several other kinds of *yogam*, such as *Japam*. Strictly speaking, this *Karma-yogam* is not *yogam* at all, properly so called. They have added to it *Antar-yogam*, *Pranagnihotram*, and other things which may be more or less considered as refined substitutes for external ritual. Now as regards the theory of these philosophers. All that Krishna has to propose is that their *Gnanam* should be directed towards its proper source. They must have some definite aim before them in their search after truth, and they must not simply follow either *Japam* or *Thapas*, or any other method which is supposed to open the interior senses of man, without having also a complete view of the whole path to be traversed and the ultimate goal to be reached. Because, if the attainment of knowledge is all that you require, it may be you still stop short at a very great distance from the *Logos* and the spiritual knowledge that it can give you. Strictly speaking, all scientists, and all those who are enquiring into the secrets of nature, are also following the recommendations of this *Gnana-yogam*. But is that kind of investigation and knowledge sufficient for the purpose of enabling a man to attain immortality? It is not by itself sufficient to produce this effect. This course may indeed ultimately bring to the notice of man all those great truths

belonging to the principles operating in the cosmos, which alone, when properly appreciated and followed, will be able to secure to man the highest happiness he can desire—that is, immortality or *Moksham*. While admitting the advantages of the spirit of enquiry recommended by this school, Krishna tries to direct it towards the accomplishment of this object.

Let us now examine the fifth system. The votaries of this sect, after having examined what was said by the Sankhyas as well as all the teachings of the other systems we have described, came to the conclusion that it would only be possible to give up *Karma* in truth and not merely in name, if you could somehow or other restrain the action of the mind. As long as you cannot concentrate the mind upon yourself, or turn self towards self, it is not possible for you to restrain your nature, and so long as you cannot do that, it is almost impossible to subdue *Prakruti* or rise superior to the effects of *Karma*.

These philosophers wanted men to act in accordance with certain recommendations they laid down as a more effectual and positive means of obtaining mastery over one's own mind, without which mastery they considered it impossible to carry out the programme of either the Sankhya or the *Gnana-yoga* schools. It was for this purpose that all the various systems of *Hata-yoga* with their different processes, by means of which man attempted to control the action of his own mind, were brought into existence. It was these people who recommended what might be called *Abhiyasa-yoga*. Whatever may be the definite path pointed out, whether *Hata-yoga*, or that department of *Raja-yoga* that does not necessarily refer to secret initiations, the object is the same, and the final purpose is the attainment of perfect control over oneself.

This recommendation to practise and obtain self-mastery, Krishna accepts. But he would add to it more effectual means of obtaining the desired end,—means sufficient in themselves to enable you to reach that end. He points out that this *Abhiyasa-yogam* is not only useful for training in one birth, but is likely to leave permanent impulses on a man's soul which come to his rescue in future incarnations. As regards the real difficulties that are encountered in following this system, I need not speak at present, because all of you are aware of the difficulties generally encountered by *Hata-yogis*. Many of our own members have made some efforts in this direction, and they will know from personal experience what difficulties are in the way.

Krishna, in recommending his own method, combines all that is good in the five systems, and adds thereto all those necessary means of obtaining salvation that follow as inferences from the existence of the *Logos*, and its real relationship to man and to all the principles that operate in the cosmos. His is certainly more comprehensive than any of the theories from which these various schools of philosophy have started, and it is this theory that he is trying to inculcate in the succeeding six chapters.

As I have already referred to various passages in these six chapters to show in what light you ought to regard the *Logos*, I need not say anything more now, and if you will bear in mind

the remarks I have already made, the meaning will not be very difficult to reach.

In this connection there is one point on which I have been asked to give some explanation.

Reference is made in this book to *Uttarayanam* and *Dakshinayanam*, or day and night, or light and darkness. These are symbolical of the two paths *Pravrittimarga* and *Nivrittimarga*. What he calls *Uttarayanam* is *Nivrittimarga*, represented as day or the path of light, the path he recommends, and the other *Dakshinayanam* is *Pravrittimarga*, or the way which leads to embodied existence in this world.

But there is one expression in the book that is significant. Krishna says that those who follow this second path attain to *Chandramasamjyoti* and return thence, while those who follow the first method reach *Brahma*. This *Chandramasamjyoti* is in reality a symbol of devachanic existence. The moon shines, not by its own light, but by the light derived from the sun. Similarly the *Karana Sarira* shines by the light emanating from the *Logos*, which is the only real source of light, and not by its own inherent light. That which goes to *Devachan* or *Svargam* is this *Karana Sarira*, and this it is that returns from *Devachan*. Krishna tries to indicate the nature of the *Logos* by comparing it to the sun or something that the sun symbolizes.

I may here draw your attention to one other contingency that may happen to man after death in addition to those I have already enumerated. Those who have read Mr. Sinnett's "Esoteric Buddhism" will, perhaps, recollect that he talks of the terrible fate that might befall the soul in what he calls the eighth sphere. This has given rise to a considerable amount of misunderstanding. The real state of things is that the *Karana Sarira* may, in very extreme circumstances, die, as the physical body or the astral body dies. Suppose that, in course of time, the *Karana Sarira* is reduced, by the persistence of bad *Karma*, into a condition of physical existence, which renders it impossible for it to reflect the light of the *Logos*; or suppose that that on which it feeds, as it were,—the good *Karma* of the man—loses all its energy, and that no tendencies of action are communicated to it, then the result may be that the *Karana Sarira* dies, or becomes merely a useless aggregation of particles, instead of being a living organism, just as the physical body decomposes and becomes a dead body when the life principle leaves it.

The *Karana Sarira* may become so contaminated and so unfit to reflect the light of the *Logos* as to render any future individual existence impossible; and then the result is annihilation, which is simply the most terrible fate that can befall a human being. Without proceeding further, I must stop here.

I beg that you will all kindly bear this in mind. We have merely commenced the study of Bhagavad Gita in these lectures. Try to examine, by the light of the statements found in our own books, and in modern books on Psychology and Science, whether the theory I have placed before you is at all tenable or not—decide for yourselves—whether that is the theory supported by the Bhagavad Gita itself. Do not rely on a host of

commentaries which will only confuse you, but try to interpret the text for yourselves as far as your intelligence will allow; and if you think this is really a correct theory, try to follow it up and think out the whole philosophy for yourselves. I have found that a good deal more is to be gained by concentration of thought and meditation, than by reading any number of books or hearing any number of lectures. Lectures are utterly useless, unless you think out for yourself what they treat of. The Society cannot provide you with philosophical food already digested, as though you were in the ideal state of passivity aimed at by the advocates of the Sankhyan philosophy; but every one of you is expected to read and study the subject for himself. Read and gain knowledge, and then use what you have gained for the benefit of your own countrymen.

The philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith. The sublime philosophy of Sankaracharya has assumed quite a hideous form at the present day. The philosophy of a good many Advaitis does not lead to practical conduct. They have examined all their books, and they think with the Southern Buddhists of Ceylon, that *Nirvana* is the *Nirvana* promised by the Sankhya philosophers, and instead of following out their own philosophy to its legitimate conclusion, they have introduced by their *Panchayatana* and other observances what seems to be a foolish and unnecessary compromise between the different views of the various sects that have existed in India. Visishtadwaita philosophy has degenerated, and is now little more than temple worship, and has not produced any good impression on men's minds. Madhwa philosophy has degenerated in the same manner, and has perhaps become more fanatical. For instance, Sankaracharya is represented in their *Manimanjari* as a *Rakshasa* of former times. In Northern India people generally recite *Saptasati* and many have adopted *Sakti* worship. Kali is worshipped in Calcutta more perhaps than any other deity. If you examine these customs by the light of Krishna's teachings, it must appear to you that, instead of having Hinduism, we have assimilated a whole collection of superstitious beliefs and practices which do not by any means tend to promote the welfare of the Hindu nation, but demoralize it and sap its spiritual strength, and have led to the present state of things, which, I believe, is not entirely due to political degeneration.

Our Society stands upon an altogether unsectarian basis; we sympathize with every religion, but not with every abuse that exists under the guise of religion; and while sympathizing with every religion and making the best efforts we can for the purpose of recovering the common foundations that underlie all religious beliefs, it ought to be the duty of every one of us to try to enlighten our own countrymen on the philosophy of religion, and endeavour to lead them back to a purer faith—a faith which, no doubt, did exist in former times, but which now lives but in name or in the pages of forgotten books.

## Reviews.

### A WOMAN IN THE CASE.\*

THE pleasing duty of delivering the inaugural address to the medical students of Washington fell this year to Dr. Elliott Coues, whose good work in connection with the Theosophical Society in America is known to many of our readers. 'The Woman in the Case' was a lady graduate in medicine, the first admitted into their august body by the faculty of Washington. The professor based his address upon this triumph of the Spirit of Progress over Prejudice, and inferred from it that his colleagues as well as himself had been taking a lesson in Theosophy. He argued that every custom of religions or social tyranny that is overthrown forms a step in the ladder of civilisation, and that above all things the true dignity and power of a race can be estimated by the place it accords to woman. The professor's brother professors apparently did not endorse his views. They even carried their efforts to suppress them so far as to set aside the rule that the address should be printed and published, on the ground that such very advanced opinions were not fit pabulum for the youthful aspirants for medical fame. So Dr. Elliott Coues has placed his resignation in the hands of his brother Senators and published his remarks himself in the little book before us.

People may differ from Dr. Coues in matters of opinion, but he is entitled to the respect of all honest and liberal men, as essentially a man who has the courage of his convictions, as a man who does not hesitate to sacrifice his own fame, scientific reputation and social position at the altar of Truth. It was a matter requiring no small amount of courage to stand on the platform of the Washington Medical College in the presence of all the leading scientists of the capital of the New World and deliver a Philippic against scientific intolerance. We hope his little book will have a large circulation and direct the power of public opinion against religious, scientific and social bigotry in the great Republic of the West.

N. C.

## Correspondence.

### THE KERAL SCIENCE.

SIR,—May I ask you what is *Keral* (കേരള)? According to the dictionaries it is an astronomical science. But many persons who call themselves astrologers or soothsayers lead people to understand that they can foretell future events or read one's past life by the aid of this science. On a person visiting one of these men, he has to give his name, pronounce the name of a god, a flower or a fruit, a number in the arithmetical notation, and has in some cases to place his finger on some figure drawn on a book. The soothsayer apparently takes these as his datum and answers the questions put to him. There are some who can produce the facsimile of letters written by the questioner, but the paper

\* An address, delivered at the annual commencement of the National Medical College, by Professor Elliott Coues, M. D., etc. Brentano's, 1015 Penna. Avenue, Washington, D. C., London and Paris.



on which the questions are to be written should touch some figures in the soothsayer's book either before or after the questions have been reduced to writing. This book does not show any trace of carbon or any other chemical preparation, and the questioner when he writes does not necessarily make the book his pad, but the facsimile usually appears to have been traced on carbon. In some cases the facsimile does not appear at all, but the soothsayer himself writes on a slate or a piece of paper. In doing so he does not use the book on which the question was laid, and the original writing remains in the hand of the questioner whose language the soothsayer need not necessarily know. But in such cases the words thus developed are unintelligible at first sight, but when a comparison is made with original writing, the very letters, even the dots and strokes are discernible.

One can understand the principles of ordinary astrology. But how is this science based? The data on which it apparently works seem to be too vague. According to *Swarodaya* (science of breath) a man must think of some particular colour or form according to the course of his breath, and it is quite intelligible that by practice one is able to answer questions that fall within the province of this science. But how can the name of a flower or a fruit of a god or certain figures, give the past history of a man or foretell his future events? Again, *Keral*, according to its definition, being a part of astronomy or astrology, which is based principally on calculation of some substantial data, how can one expect to have a correct answer on data seemingly so imperfect, and how does the production of writings fall within the province of astrological calculation?

Many people call the answer the result of pure guess, but from the accounts given of the correctness of the answers in many cases, it seems that guessing has been reduced to a science.

This is a question that is troubling many heads in Simla at the advent of a young Brahmin named Pandit Radha Kissen who calls himself a professor of the *Keral* science. He earns a good deal by his profession, and as the report goes has satisfied even some of the sceptics, though not those that are obstinate and are wilfully blind. I may mention here that the Brahmin is a *Tantric*, but he assures his visitors that he has nothing to do with *pisachas* and elementals. He does not profess to possess the power of thought-reading, but his achievements in the production of the very words of the questioner is wonderful, and people at first sight take him to be a thought-reader. The only argument that can be advanced against him is that he knows the secret of certain chemicals by which he can instantaneously transfer the writing of the questioner to the book, and he then either copies it or traces it on another paper as circumstances permit. But then he scarcely looks at the book after it has been used by the questioner.

K. C. M.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## RE-CLASSIFICATION OF PRINCIPLES.

IN the May *Theosophist* (1887,) I find the first part of a long explanatory article, by Mr. Subba Row, in which the able author has gone to the trouble of dissecting almost every thing I have written for the last ten years, upon the subject under review.

My first thought was, to leave his "answer" without reply. Upon reading it carefully over, however, I have come to the conclusion that perhaps it would not be safe to do so. The article in question is a manifesto. I am not allowed to labour any longer under the impression that it was only an apparent disagreement. Those members and ex-members of our Society who had rejoiced at Mr. Subba Row's remarks were consequently right in their conclusions, and I—wrong. As I do not admit—in our case, at any rate—that "a house divided against itself" must fall, for the Theosophical Society can never fall so long as its foundation is very strong, I regard the disagreement, even if *real*, as of no great or vital importance. Yet, were I to fail to answer the strictures in question, it would be immediately inferred that I was silenced by the arguments; or, worse, that I had expounded a tenet which had no basis.

Before I say anything further upon the main subject, however, I must express my surprise at finding the learned author referring to me continually as his "critic." I have never criticized him, nor his teachings, whether orally, or in print. I had simply expressed regret at finding in the *Theosophist* words calculated, as I then thought, to create false impressions. The position assumed by the lecturer on the Gita was as unexpected as it was new to me, and my remarks were meant to be as friendly as I could make them. Nor am I actuated even now by any other feelings. I can only regret, and nothing more, that such new developments of ideas should occur just now, after nearly seven years of *tacit*, if not actual, agreement.