

- 2.—The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilization; the differences, physical and internal, between the various races of men; the line of future development.
- 3.—The contrasts and unisons of the world's faiths, and the common foundation underlying them all.
- 4.—The existence of evil, of suffering, and of sorrow,—a hopeless puzzle to the mere philanthropist or theologian.
- 5.—The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyse endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune, and untimely death;—all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Re-incarnation.
- 6.—The possession by individuals of psychic powers, clairvoyance, clairaudience, &c., as well as the phenomena of psychometry and staturvolumism.
- 7.—The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.
- 8.—The failure of conventional religions to greatly extend their areas, reform abuses, re-organize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly-growing literature upon the subject. There are three stages of interest:

- 1.—That of intellectual injury,—to be met by works in Public Libraries, etc.
- 2.—That of desire of personal culture,—to be met partly by the books prepared for that specific end, partly by the periodical Magazines expounding Theosophy. The three leading ones are *The Theosophist* (Adyar, Madras, India; subscription \$5); *Lucifer—the Light-Bringer* (15 York St., Covent Garden, London, England; subscription 12 shillings); *The Path*, (P. O. Box 2659, New York City; subscription \$2).
- 3.—That of personal identification with the Theosophical Society, an association formed in 1875 with these aims,—to be the nucleus of a Universal Brotherhood; to promote the study of Aryan and other Eastern literatures, religions, and sciences; to investigate unexplained laws of nature and the physical powers latent in man. Adhesion to the first only is a pre-requisite to membership, the others being optional. The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## THE PHYSICAL PORTENTS OF AN AVATAR.

ALL cosmogonies and all mythological efflorescences trace back to one of two theories of world-birth—evolution or creation. According to the one, visible nature has been developed out of world-stuff, eternal, full of all potentialities, and periodically impelled outwardly from energetic centres. The other teaches that behind formation is the Former, back of creation the Creator. The latter school divides into those who believe matter to be eternal and 'creation' to be but the misleading synonym for 'formation,' and the other section, which affirms that plastic matter as well as its various subsequent forms are made out of nothing by the power and will of God. It is not my purpose to discuss these premises, when they have been so thoroughly defined and debated by men beside whom we common persons are mere pigmies. The humbler task of the moment is to take up the subject where the connection is to be made between the hidden source of energy and its physical manifestation in our world on the human planet. In short, what is "God made flesh," in the broad sense, and what physical commotion attests the appearance of such a divine personage? The Western reader will kindly observe that the question is not confined to the problem of the nature or nativity of Jesus, although a familiar Christian expression applied to him is conveniently employed; it covers the whole ground of divine incarnations and their attendant phenomena, in whatsoever religious writings narrated.

First, then, observe that whether the saviour of humanity be described by Christian or non-Christian scripture, the object of his advent is identically the same. The light of the spirit having become enfeebled if not extinguished, the world is dark with sin and scepticism; mankind have lost the path and wander like the

blind : moral ruin is inevitable, unless there be a new divine influx, say one class; unless God incarnate Himself, say the other. Christianity teaches (1) that God made primitive man perfect, yet so weak as to fall when put to the test; (2) that all mankind through this original sin of their progenitors fell under condemnation; (3) that they shortly became so wicked that God had to destroy them by an universal deluge, saving only one family to repeople the earth; (4) that again the race had fallen so low as to have become thoroughly bestial (Romans i. 21 to 32); and (5) to give them a last chance of escaping destruction, present and future, God incarnates himself as the son of Mary. "I am come," says he (John xii. 46), "a light into the world, that whosoever believeth in me should not abide in darkness. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day;" an alternative more rudely declared by Him after his resurrection (Mark xvi. 16) in the threat that he shall be damned who shall not accept the religion to be preached by his missionaries. So Krishna: "Though I am unborn, and my nature is eternal, and I am the Lord also of all creatures, yet taking control of my nature-form (*Prakriti*), I am born by my illusive power. For whenever piety decays, O son of Bharata! and impiety is in the ascendant, then I produce myself. For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety, I am born from age to age" (Bhagvad Gita, 6 to 8). The Buddhists, too: "The historical Buddha is represented to have taught that he was only one of a long series of Buddhas, who appear at intervals in the world, and who all teach the same system. After the death of each Buddha his religion flourishes for a time, and then decays, till it is at last completely forgotten, and wickedness and violence rule over the earth. Gradually then the world improves; until at last a new Buddha appears who again preaches the last Dharma or Truth. The names of twenty-four of these Buddhas who appeared previous to Gautama have been handed down to us, etc." (Rhys Davids' *Buddhism*, p. 180). The living Buddha not only by his developed divine insight can see all his predecessors—not a mere handful, but "hundreds of thousands of myriads" (*Abhinishkramana Sutta*, also *Buddhawanso*)—but also prophesies the name and epoch of his successor. "Ananda! I remember in previous ages, endless Kalpas ago, there was a Buddha in the world called Indraketu Tathâgata, etc. This Indraketu Tathâgata predicted... Uttaraketu Tathâgata; he in his turn predicted the arrival of a Buddha called Gunaketu; he predicted Pritiketetu, etc." (*Abh. Sutta*, Section 2). The Buddha Dipankara when on earth met one day a certain ascetic in that birth known as Sumedha. "Casting forward his prescient gaze into the future, and considering, he perceived that four Asankheyyas and a hundred thousand cycles (an unthinkable number to us Westerns) from that time he (Sumedha) would become a Buddha named Gotama." (*Buddhist Birth-stories*, Fausböll and Davids, p. 13; trans. of Jatakathavannanâ). With the misty notions held by most Europeans about Islam, it may surprise them to learn that the same idea of the periodical spiri-

tual refreshment of the world, is taught in the Koran. The learned Dr. Sale tells us (Prelim. Dis. p. 59) that "the number of prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahomedan tradition, or to 124,000, according to another; among whom 313 were apostles, sent with commissions to reclaim mankind from infidelity and superstitions; and six of them brought new laws or dispensations, which successively abrogated the preceding." The Koran itself affirms with respect to the infidels and wicked of Mahomed's day that their predecessors of the times of previous Divine Messengers "were borne with for a time, until, when our apostles despaired of their conversion, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people. Verily in the histories of the prophets and their people there is an instructive example unto those who are endued with understanding. The Koran is not a new invented fiction; but a confirmation of those scriptures which have been revealed before it, etc." (Koran, Chapter xii). And it says (Chapter xiii), "*Every age hath its book of revelation*: God shall abolish and shall confirm what he pleaseth. With him is the original of the book." Literally, the *mother of the book*; by which is meant the preserved fable, from which all the written revelations which have been from time to time published to mankind, according to the several dispensations, are transcripts (Sale's note).

Now as to the ancestors of the Parsis. One of the most curious and interesting books in the world is the "Desatir," though but a fragment spared to our times of the original work. The English translation appeared in 1818 and has long been out of print, but happily Mr. Dhunjibhoy Jamshedji Medhora is bringing out a new edition. The genuineness of the Desatir as an ancient work is doubted by some in our day, but that eminent scholar Sir Wm. Jones believed it upon its intrinsic merits, and found his opinion strengthened by that most valuable work the *Dabistan*, by Mohran Fani, in which is given the history of the scripture and of the people whose divine revelation it was—the progenitors of the Persians of history. It is theosophical in a distinct degree, and deserves the careful study of Theosophists. Mezdâm (God) is shown as sending a succession of divine agents from age to age to sin-stricken humanity. "I have said that I first of all chose Abâd, and after him I sent thirteen prophets in succession, all called Abâd. By these fourteen prophets the world enjoyed prosperity." (Book of the Prophet Jyafam, Sections 17 and 18). "In time past when mankind did evil, Abâdârâd disappeared from among them; and in consequence of his withdrawing they endured sufferings; until I settled thee in his room. When this religion is dissipated, my prophet Shaikilio shall afterwards arise." (Do. 83, 84, 85, 88). Here is a passage from the *Dabistan* which almost seems identical with portions of the Koran: "Tradition informs us that when these auspicious prophets and their successors beheld evil to prevail amongst mankind, they invariably withdrew from among them—as they could not endure

to behold or hear wickedness; and sin had no admission to their breasts" (Vol. i, p. 26). Is not the same averred with respect to the blessed Mahatmas, once so familiar to the Aryans, now in retirement? But to return to the Desatir. "O Ferinzâr, son of Yâsânâjâm; when...years had passed under the sway of the Yâsânians, mankind became evil doers, and Yâsânâjâm withdrew from among them. And now mankind are without any head and in disorder; and have become like ravenous beasts...Thee have I selected for prophesy. Revive the religion of the prophet of prophets, the Great Abâd." (Book of Prophet Gilshah, Secs. 4, 5, 6). A similar narrative and promise occurs in the Book of the Prophet Jemshid.

Bonwick tells us (*Egyptian Belief and Modern Thought*, p. 409) that "what is commonly called the *Christ-idea* of humanity thus appears to have been the hope and consolation of the ancient Egyptians so many thousand years ago." The Tract Society's "Egypt" says of the religious concepts of this learned, philosophical and mysterious people: "The great hope and end, therefore, which this superstition held forth to its votaries as the consummation of their religion, was the birth of a God; their expectation being evidently not metaphysical, but real, because they always identified it with actual occurrences." And another author quoted by Bonwick puts the idea in another and more complete form: "The birth of this great and all-powerful being, his manifestation as an infant, his nurture and education through the succeeding periods of childhood and of boyhood, constituted the grand mystery of the entire system; and, more astonishing than all, he also undergoes a succession of births through a descending series of emanations, harmonizing perfectly with the doctrine of metempsychosis, so well known to be peculiar to the Egyptian priesthood, conveying, by a metaphor not to be mistaken, their persuasion that this same august being would at some time become incarnate, and be born upon earth as an infant."

But we need seek no farther; quite enough has been cited to prove our premise, that at the foundation of all religions lies the idea that the perfect well-being of mankind is only assured when the higher truth of the saving power of the spirit is realised and lived up to. Humanity, left to mere intellectual perception, becomes the prey of carnal passion, and physical life is valued for its enjoyments regardless of future consequences. The eclipse of divine light means moral night for man, his rapid degeneracy into bestiality and mutual hatred and strife; the world gets out of gear. But the pendulum must swing back through its cyclic arc, and after the necessary cataclysm, a new day dawns. Its herald-messenger is the prophet, apostle, demi-god or incarnate God. In the language of Advaita, the Logos unites itself with one or more prepared *jivatmas*, who are born as saviours and teachers of the race. The sun of Truth once more emerges from "behind the clouds of sense," the Path is re-discovered, the good rally to the white banner for a new struggle with ignorance and sin, and the Golden Age succeeds the Age of Iron and Blackness.

Naturally enough, man feels in such an epoch so great an exaltation of spirit, so thorough a regeneration of his whole being, that he cannot imagine the effect upon surrounding nature to be less intense. Let him attempt to descant upon the theme in speech or writing, and imagination arouses the poetic fancy to its sublimest rhapsodies. He pictures to himself a divine thrill passing through the earth and stimulating all her productive energies. The life-giving influx runs to the borders of each kingdom, to the tip of each tiniest leaf, the last grain of sand, the pulse of each animated being, even the least in the microscopic world. Is he not right? Is this fancy unscientific? Does not the world awaken daily to life at the rising of the sun, and is it less probable that such an in-rush of spiritual force as is implied in the advent of such a divine entity as above delineated, should quicken every latent power in humanity and in the globe we dwell upon? At least, one is struck, upon reading the various scriptures of mankind, with the universal prevalence of this conception. A common instinct seems to have led all scripture-compilers to infer a simultaneous stimulus of nature and man upon the appearance of what the Hindu calls an "Avatar." Men, too, seem prepared to expect such an advent as its necessary time approaches. Is it an instinct which tells them that the darkest hour precedes the dawn? Or must we accept Michelet's ironical diagnosis: "Extreme weariness, atony, and despair produce, in this world of ours, a disease, which may be called the *Messianic epidemic*?" (*Bible of Humanity*, p. 228).

Some fancy the earth a mere lump of mud and water, and the life-evolving phenomena of nature to be only resultants of heat, cold, solution and chemical action: muddy theory from earthy brains! Eugenius Philalethes expresses the occultist's idea (*Magia Adamica*, p. 11) about our globe: "The EARTH is invisible...on my soul it is so, and which is more, the eye of man never saw the earth, nor can it be seen without art. To make this element invisible is the greatest secret in magic...as for this fæculent, gross body upon which we walk, it is a compost, and no earth but it hath earth in it...in a word all the elements are visible but one, namely, the earth, and when thou hast attained to so much perfection as to know why God hath placed the earth in *abscôndito*, thou hast an excellent figure whereby to know *God himself*, and how He is *visible*, how *invisible*." His real earth is to the gross mud-ball, the globe, what, to the enlightened Hindu, Suryadeva is to that incandescent sphere which is weighed, photographed, spectroscoped, and gaped at through smoked glass—the Orb of Day. Blessed Sunshell, shining cuirass of Suryadeva, which gives such peace of mind to materialistic speculators upon the origin of myths and the congenital idiocy of the ancients! Between such a physical sun and the rocky earth, what closer relation could the materialist conceive than that between the kitchen fire and the pot before it? It needs the concept of a finer, interior astral or psychical earth, and sun, and constellations and of a hidden connection between all visible nature and Parabrahm, to put one in the way to understand the poetical fancies and rhapsodies of the

writers of the world's mythologies and fables. Then may one understand the motive which led them to connect the birth of their Avatar with the soul of the globe—Eugenius Philalethes' real earth—so that one common thrill or spiritual spasm should, at the same hour, run through man and his terrestrial mother when she brings forth the divine son of her Heavenly Spouse.

We have seen, upon comparison, how all religions concur in the belief in such periodical visitations; let us now put side by side the descriptions of the physical portents of an Avatar. Shall we give first place to the Hindu, in recompense for his gift of the convenient name? We quote from the *Bhagwat Purana*, as given by Mr. E. C. Cox, of Bombay, in his interesting little compilation, *Tales of Ancient India*: "When the birth of Krishna was near at hand, the whole world was filled with joy. The trees put on fresh leaves, and the fruit once more ripened on the branches; the flowers sprang into blossom, and the corn grew up in the furrows. The rivers and streams murmured sweetly as the soft breezes glided over them with unknown freshness, and whispered the glad tidings that Krishna was coming. The birds sang a sweeter song as they flew from tree to tree and warbled the name of Krishna. The seas forgot to roar and the waves made delicious melody, for Krishna was coming. The clouds floated gaily across the firmament of heaven, and the bright beings that dwell in the blue ether showered down flowers upon the earth. The trumpeters of the gods pealed out the good news that Krishna was coming to take away the burden of the world. And the virtuous were glad at heart, for sin and grief should vex the sons of men no longer. At the dead of night Krishna was born, cloud-coloured, moon-faced, and lotus-eyed...And when his parents saw the deity revealed in all his majesty, they were sore afraid, and fell down before him and worshipped him. But Krishna said, 'Fear not, it is for your sakes that I have come into the world.'" Krishna is not properly to be classed as an Avatar, *i. e.*, the birth of God in a human body; his was properly an apparition of Vishnu in an illusive body, which looked human but was a mere temporary shell or *maya*. A number of the Hindu saints and sages are accredited with divine parentage and miraculous births. It sometimes happens as, for instance, in the case of Sri Sankaracharya, that the earlier biographer will not dwell much upon the miracle attending the birth, but later ones will do so. In Anandagiri's life of Sri Sankara we are simply told that there was a rain of flowers at Chidambaram when he was born, and that the drums of the celestial musicians (Gándharvas) were heard in the air; but Sri Madhavacharya, in his work (V, 1) dwells at length upon the marvellous commotion in the animal and vegetable kingdoms. Here we have again "the fraternizing together of beasts ordinarily hostile, the uncommon pellucidity of the streams, the preternatural shedding of fragrance by trees and plants, the joy and glad pæans of the whole celestial host, etc. (see article on "Sankaracharya, Philosopher and Mystic," by Káshinath Trimbak Telang, M. A., L. L. B., in *Theosophist* for December 1879). He was born immaculately, and at the age of two years knew and spoke Magadha,

Sanskrit and other tongues; at three he obtained universal knowledge at one sitting with his Guru. He was an incarnation of Mahadev (Siva). Sri Madhavacharya, founder of the Dwaita Sidhanta, is said to have been the third incarnation of the god Vayu in the present Kali Yuga. I have not met with any description of the physical portents attending his advent, save the voluntary visitation of the Ganges goddess, in the form of a miraculous undercurrent, to the tank in Udipi that he might satisfy his desire to bathe in the sacred waters without undergoing the fatigues of a long journey (*Dwaita Catechism*, p. 7). Ae, too, was supernaturally learned in childhood without the usual school-training and attested his divine character by miracles. Sri Ramanujacharya, Founder of the Visishtadvaita Philosophy, was an incarnation of the god Sesha, or Ananta, but Pandit Bhashyacharya omits from his *Visishtadvaita Catechism* any mention of accompanying portents.

Now, passing to Gautama Buddha, we have a wealth of such narratives about the commotion in Nature, at the moment of his attainment of supreme knowledge under the Bodhi Tree at Gya. What could be more beautiful than Sir Edwin Arnold's description of the phenomena?

"Yea! and so holy was the influence  
Of that high Dawn which came with victory  
That, far and near, in homes of men there spread  
An unknown peace. The slayer hid his knife;  
The robber laid his plunder back; the shroff  
Counted full tale of coins; all evil hearts  
Grew gentle, kind hearts gentler, as the balm  
Of that divinest Daybreak lightened earth.  
Kings at fierce war called truce; the sick men leaped  
Laughing from beds of pain; the dying smiled  
As though they knew that happy Morn was sprung  
From fountains farther than the utmost East;

\* \* \* \* \*  
So glad the World was—though it wist not why—  
That over desolate wastes went swooning songs  
Of mirth, the voice of bodiless Prets and Bhuts  
Foreseeing Buddh; and Devas in the air  
Cried "It is finished, finished!" and the priests  
Stood with the wondering people in the streets  
Watching those golden splendours flood the sky  
And saying "There hath happed some mighty thing."  
Also in Ran and Jungle grew that day  
Friendship amongst the creatures; spotted deer  
Browsed fearless where the tigress fed her cubs,  
And cheetabs lapped the pool beside the bucks;  
Under the eagle's rock the brown hares scoured  
While his fierce beak but preened an idle wing;  
The snake sunned all his jewels in the beam  
With deadly fangs in sheath; the shrike let pass  
The nestling-finch; the emerald halcyons  
Sate dreaming while the fishes played beneath,  
Nor hawked the merops, though the butterflies—  
Crimson and blue and amber—flitted thick  
Around his perch; the Spirit of our Lord  
Lay potent upon man and bird and beast."

*Light of Asia.*

The blessing of perfect peace and love descends upon the earth, refreshing it as the shower the parched field. When Christ was



born at Bethlehem, we are told, the air was filled with the melodious hymns\* of the heavenly choristers, and the shepherds watching their flocks, caught the blessed words "Peace on earth, goodwill among men!" God's angels watch over and make themselves visible to the babe's parents before and after his birth, and a variety of miracles attest his divinity. One gets much more information in this respect from the Apocryphal Gospels than from the few books selected by some undetermined Council of bishops to form the canon. True, they have been mercilessly assailed and denounced by the orthodox, but no one can deny that at least they clearly reflect the current beliefs of the early Church, nor that parts of them are even now woven into the religious books of the Catholic Church. In the *Protevangelion* Gospel, miracles occur at every stage of Mary's life. Her husband Joseph recounts the marvels he saw when she had been taken for delivery into a cave by the roadside, and he was hastening in search of a midwife. "But as I was going (said Joseph) I looked up into the air, and I saw the clouds astonished, and the fowls of the air stopping in the midst of their flight. And I looked down towards the earth, and saw a table spread, and working people sitting around it, but their hands were upon the table and they did not move to eat. They who had meat in their mouths did not eat. They who lifted their hands up to their heads did not draw them back: And they who lifted them up to their mouths did not put anything in; but all their faces were fixed upwards. And I beheld the sheep dispersed, and yet the sheep stood still. And the shepherd lifted up his hand to smite them, and his hand continued up. And I looked unto a river, and saw the kids with their mouths close to the water, and touching it, but they did not drink. And a bright cloud overshadowed the cave...But on a sudden the cloud became a great light in the cave, so that their eyes could not bear it. But the light gradually decreased, until the infant appeared, etc." (*Protev.* xiii, xiv). In the *Gospel of the Infancy*, it is stated that "Jesus spoke even when he was in the cradle, and said to his mother: 'Mary, I am Jesus, the Son of God, that word, which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world.'" This Gospel teems with accounts of miracles, but they are foreign to our present purpose; save the story of the "Star of Bethlehem," about which so much astronomical nonsense has just been communicated to the papers, apropos of a new aspect of Venus. It requires no great wisdom to comprehend that the standing of a star over the exact little spot occupied by a stable—unless it came down from heaven and swang itself like a lantern over the very roof—is an absurdity. A meteor, if converted into a fixed luminous body, perhaps. But this idea is barred inasmuch as the Wise Men of the East who had followed it from Persia to

\* "Celestial anthems fill the air  
With wave of melody divine:  
O star! above the cradled King  
In guiding beauty softly shine.

C. L. BONNEY, in *Golden Era* for Dec. 1887.

Bethlehem, had to go and ask Herod where the babe lay: the star must have disappeared. Herod "sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word, etc. When they had heard the king they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced, &c." (*Matthew* ii, 8 to 10). The lost luminary had been found again. So it was not a star, nor a meteor, nor does the canon tell us what it was. But the mystery is solved in the Gospel of the Infancy (*Chap.* iii. 3): "And at the same time there appeared to them an Angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country."\* They were Parsi mobeds, it would appear, and their journey had been undertaken in consequence of a prophecy of their prophet Zoraduscht (Zoroaster). The Lady Mary gave them one of the "swaddling clothes in which the infant was wrapped, and gave it to them instead of a blessing, which they received from her as a most noble present" (verses 1 & 2). Returned home again "their kings and princes came to them inquiring what they had seen and done, etc." They produced the swaddling cloth "and having, according to the custom of their country, made a fire, they worshipped it. And casting the swaddling cloth into it, the fire took it, and kept it. And when the fire was put out, they took forth the swaddling cloth unburnt, as much as if the fire had not touched it, etc., etc;" the cloth being finally so prized that "they laid it up among their treasures." The most ignorant Parsi would know that that story had been written by one who knew nothing about his religion or customs!

The physical portents so meagrely described in the Bible in connection with the birth of Christ, were however not wanting at the time of his death. The veil of the temple sanctuary "was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared to many." And "from the sixth hour there was darkness

\* Dr. Cowper quotes, in his edition of the *Apocryphal Gospels*, a curious story from the *Sermones Dominicales* of Hugo de Praet, a theologian of the 14th century, about this star. "On this night when the Lord was born there appeared in the east a star in which was a child having a cross on his forehead, and he spake to the Magi, saying that they were to go into Judea to worship Him that was born King of the Jews." The same old preacher gives us accounts of many portents: the darkness of that night was changed into the light of day; at Rome a fountain of oil gushed out and flowed into the Tiber; the Temple of Peace fell down; the Vineyards of Engaddi flowered and produced *balsam*; when the Virgin laid the divine babe in the manger of the stable of the Nativity, the ox and the ass there bowed their knees to him; three suns appeared in the east and were immediately joined into one; finally, there appeared at Rome, a golden circle round the sun, in which circle was a most beautiful maiden, in whose lap was a child; and a mysterious "voice was heard in the chamber of the Emperor in the Capitol. Here is the altar of heaven." Time, we have seen, ripens the pious fancy of historians and biographers!

over all the land until the ninth hour" (St. Matt. xxvii. 51, 52, 53, 54). It has been remarked by sceptics as a coincidence that no Roman official happens to have reported these phenomena to Head-quarters nor recorded them in his departmental archives. The life of Zoroaster is so apocryphal that we can hardly utilize it in this connection. The most careful Orientalists, European and Parsi, are almost forced to believe that there were many great Dústurs so designated, the name having been converted into a title. Similarly, we have to-day in India a living Sankaracharya, a young and learned man, incumbent of the temple of Sringeri and successor in direct apostolic line to the first divine possessor of that august name. The fearful persecutions of the Parsis by the Mussalman conquerors of their country, almost entirely stamped out the splendid faith of Zoraduscht, and their scriptures are now represented by a few literary fragments. But the conscientious compiler of the *Dabistan* put together, two centuries and a half ago, what data were then extant, and the compendium is most valuable. We saw the Buddhas predicting the advents of their successors, and here we are told that when Doghduyah, the mother of Zoraduscht, asked a certain great dream-reader and astrologer how he had been able to tell her such wonderful things with respect to her as yet unborn child, he replied; "through the power of knowledge of the stars, and the perusal of ancient records, which give an account of his auspicious existence" (*Dabistan*, vol. i, p. 218). The like information was in the possession of the king: "it was known from the historians and astronomers that he will reveal a better religion and destroy that of Ahriman" (*Ibid*). The wicked sorcerers tried in vain against the babe their most devilish powers. One wished to decapitate him with a sword; but his hand instantly dried up. They formed a mountain of wood, naptha, and sulphur, and having set it on fire, threw into the midst of it Zoraduscht, whom they had by force taken from his father; he escaped unscathed. They tried to have him torn by wolves and trampled by oxen and wild horses, but the beasts under a divine spell, touched him not. They resorted to poison, but the clairvoyant child emptied their cups upon the ground before their very faces. And so, throughout his life, but Farrah-i-Izad, an angel guardian, warded off every danger. The conditions of his advent are similar to those of his predecessors spoken of in the *Desatir*. The mobed Zoraduscht Bahram says in his biography of the prophet: "when the world had been thrown into confusion by the wicked, and was entirely at the mercy of the demon, God willed to raise up a prophet of an exalted dignity, which the family of Faridun was alone worthy of filling. So, of Purshasp and Doghduyah, a most virtuous couple, was Zoroaster in due time born."

H. S. OLCOTT.

TRAVESTIED TEACHINGS.

VII.

*The Trinity of Patriarchs.*

THE Jewish Patriarchs Abraham, Isaac and Jacob occupy the border land between the historical and the mythical. The strange inconsistencies and singular anomalies comprised in the accounts of their lives found in the book of Genesis, show that these are simply a collection of narratives written fragmentarily and at different times by various chroniclers, pieced together in a not very congruous way and constituting a whole, of which the most striking feature is, that it should have so long held its place as an historical document.

In studying this portion of the book of Genesis it is noticeable that, though the opposing schools are still acting in antagonism on very much the same lines, the distinction between the Elohist and the Jehovist has no longer the diagnostic value it has hitherto possessed. Jehovah and Elohim seem to have been completely identified in the minds of the writers. But then, as if to make up for this, the names of other deities,\* as El Elion, El Rai, El Shaddai, El Gholam, and so on, are introduced, and seem to constitute a Hebrew Pantheon, of which, when the doctrine of the Divine Unity was accepted and fully established, the several divinities were absorbed in the One God, while their names simultaneously became designations of his attributes.

Until this blending process of unification was accomplished the worship of divers gods prevailed. But the gods worshipped were actual spirits—personating spirits; while the material forms by which they were represented or under which they were worshipped were, in the first instance, media through which they had in some way obtained a power of direct phenomenal action or symbols of that power.

According to tradition it was to escape from an idolatry such as this that Abraham abandoned his native land. Not that he did this by command of Jehovah, as that spirit is made to affirm (Gen. xv. 7), for he was taken by his father, Terah, from Ur of the Chaldees unto Haran (Gen. xi. 31), and dwelt there until that father's death; and it was from Haran (Gen. xii, 1—4) and not from Ur of the Chaldees that Jehovah brought him. It is held by the earlier interpreters that the migration of Terah was undertaken at the earnest entreaty of Abraham, and because he desired to seek refuge in nature from the idolatrous practices of spirit worship; and it was because the patriarch sought refuge in nature from formal religion and gave expression to his religious impulses in an adoring love of the Father of all, whose presence and action are manifested in the natural surroundings of man, that he was called *Ab-ram*, "He exalted the Father."

\* It will probably be found that whenever a plurality of gods is worshipped, each god is, originally at least, one of the elementals, devas or "powers of the Logos." Their personating character consists in the fact that each of these gods claims supremacy over all others. The individual character of each god is however retained in the distinct images, ritual and offerings used by its worshippers.—*Ed.*

In thus exalting the Father he was the precursor of the Jesus of Nazareth; and it was to this aspect of the patriarch's life that the Nazarene directed the attention of his hearers when he said "Your father Abraham rejoiced to see my day" (John viii. 56)—in which utterance he, in Jewish fashion, played upon the patriarch's name, reading in it the sentence *ab-ra-jom-i*, "Father saw my day."

Abraham went forth from Haran to the land of Canaan at the command of Jehovah. So says the scripture (Gen. xii. 1).

But to obey the voice of Jehovah is to turn from the guidance of God.

Removed by his Divine Father from the idolatrous worship of spirit, to the exaltation of that Father; taken by his human father from Ur of the Chaldees, where that worship was carried on; he is now represented as listening to the promises of spirit under the name Jehovah and obeying its commands.

Why does the hitherto exalter of the Father abandon that Father's service of perfect freedom to pass into the servitude of spirit?

Why? Because the spirit worked here as did the "serpent" in Eden—by seductive promises.

This spirit is said to have seduced Abraham under the name Jehovah, and yet it is expressly stated, "Elohim spake unto Moses and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac and unto Jacob as El Shaddai, but by my name Jehovah I was not known to them" (Exodus vi. 2, 3).

The contradiction here is direct. It is clear therefore that the writer of this statement, that the spirit which made it, did not know that a spirit had appeared to the patriarchs as Jehovah. Hence either another spirit was in the habit of visiting Abraham, Isaac and Jacob as Jehovah, and requiring their homage and worship under that name, or the narratives subsequently incorporated in the book of Genesis did not then exist in their present shape or had been lost sight of.

When Abraham abandoned the land given up to the idolatrous worship of spirit, he sought his Divine Father, as Elohim, through nature, and associated this designation with his domestic service, even calling the steward and future possessor of his house Eljezer (Gen. xv. 2). It is more than probable therefore that the seducing spirit sought him as Elohim or El, and that the writer in Exodus was perfectly accurate in his statement that the name Jehovah was not known to the patriarchs, notwithstanding the grave consequences which flow from such an admission. But under whatever name the spirit sought Abraham, it found him in the open country, under the oaks or terebinths of Moreh and Mamre (Gen. xii. 6, xviii. 1), away from the haunts of men. Here, under the soothing influence of nature, the patriarch had communed with the Father. Hence here, personating the Father and making promises as from him, the seducing spirit illustrated those promises through natural objects, as the dust of the earth—that dust of which Jehovah Elohim had informed Adam that he was constituted (Gen. iii. 19)—the stars of the heavens or the sands of the sea shore.

The change of Abraham's name followed as a matter of course, for it was necessary to destroy every vestige of his previous religious sentiments, while leaving it to be inferred that these were unchanged—that as he was at first, so had he continued to the end.

The meaning of the name Abraham has greatly perplexed its interpreters. The reason given for the change is. "For the father of a multitude of nations have I made thee" (Gen. xvii. 5). Hence it should be held to stand for and represent the sentence *A-bra-hamon-goyim*. "I shall beget a multitude of nations." But this was not the view of its re-interpreters. Misled by the repeated use of the word *Ab*, "father," at the giving of the name, they supposed that it should be read as a summary of the words of the Giver, reduced to the formula *Ab-ra-hamon-goyim*, "Father saw a multitude of nations," of which it is thus made an abridgment. But this is a misreading—a misreading moreover under which the claim to paternity disappears, for to see is in no sense to beget.

Many other significances have been attributed to this name, which need not be noticed here; but a meaning which has been overlooked hitherto will have to be referred to presently.

Sarai's name also undergoes a change. The spirit which effects these changes (in the first case as El Shaddai, then as Elohim melting into Jehovah) says to Abraham, "as for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be" (Gen. xvii. 15).

The meaning of the name Sarah has also been a perplexity to its interpreters, who have subsided into the absurdity of supposing that it signifies "Princess." And yet its actual significance is simple enough. Sarai was childless, and with reference to this the name said (of her womb) "Bound of Jehovah," or as her own words express it, "Jehovah hath restrained me from bearing" (Gen. xvi. 2). Sarah was to have a child. "Moreover I will give thee a son of her" (Gen. xvii. 16). Hence Sarai's new name, Sarah, signified "He hath loosed."

To the childless Abraham a personating spirit gave the promise that his offspring should be countless as the dust of the earth, the stars of the heavens or the sands of the sea shore. And Abraham believed. So it is said. And it was accounted to him for righteousness. So is it stated (Gen. xv. 6). But whatever his righteousness (developed as it was through the influence of, and approved as it is declared to have been by the spirit under whose control he had fallen) may have been—and it does not seem to have included a just appreciation of the nature of truth and a keen moral sense (Gen. xii. 20)—the faith of Abraham must have been of a singular character, for his belief having been affirmed, he thereupon asks "whereby shall I know that I shall inherit" the land of Canaan (Gen. xv. 8)? But he doubts and questions even beyond this, saying in his heart, "shall a child be born unto him that is an hundred years old and shall Sarah, that is ninety years old, bear?" (Gen. xvii. 17). And he laughed at the absurdity of the idea, and exclaimed—not as his words have been rendered, "O that Ishmael might live before thee!" but—"perhaps Ishmael lives

before you" or is in your mind, with the idiomatic sense, "Perhaps you mean Ishmael" (Gen. xvii. 18). Sarah also laughs at the idea, though, imbued with the patriarchal estimate of the value of truth, she denies having done so (Gen. xviii. 12, 15).

The possibility of a quasi-natural supernatural conception was believed in at that time, a physical quickening on the part of the promiser was considered necessary in such a case. Jehovah must co-operate personally in a conception he was to bring about. Hence the twice repeated promise, I will certainly return unto thee *ca-gheth khayah* (Gen. xviii. 10, 14), followed by the statement, "and Jehovah visited Sarah, as he had said, and Jehovah did unto Sarah as he had spoken, for Sarah conceived and bare Abraham a son in his old age" (Gen. xxi. 1, 2).

So called supernatural conceptions were always attributed to the personating action of spirit on the to be quickened mother in those cases in which the intervention of a human father was not predicated. The conception of the Messiah was to take place in this way, and the culmination of the promise to Abraham was that the expected Replacer, "the chosen of the nations," was to come through him; and the method of this coming was foreshadowed in the meaning of the name of him to whom Sarah bore a son, not a daughter—*A-bra-h'am*, "I shall beget the mother" of him who is to be the Begotten of Jehovah; and it was this expectation that led to the attribution of a prophetic character to Isaiah vii. 14. This culmination of the promise to Abraham, thus expressed by his name, was indeed embodied in the original promise when it is read *Ci-ab-h'mon-goyim-nathti-ca*, "For a father of the chosen of the nations am I giving thee," or, as the name says under this aspect, *A-bra-h'mon-goyim*, "I shall beget the chosen of the nations," and even, in accordance with the later meaning of *goyim*, of the Gentiles.

Isaac was so named because his advent turned the derisive smiles of his parents into genuine laughter. The name means "mocker," "actor of a part," and commemorates in its bearer first the "mocking," and then the "acting the part" of not mocking, of his parents, when the promise that they should not remain childless was made; for it was with reference to this that the name was given, and in the repeated play upon the word there is an obvious relation to the circumstances connected with the birth. The advent of Isaac reduced his brother Ishmael from the position of heir to that of a mocking precursor or actor of the part of the true heir—this though he was the firstborn. Hence the significant mention of his mocking of that brother, and of his consequent casting out with his mother, that he might not be co-heir with Isaac (Gen. xxi. 9, 10).

Interpreted through the few recorded events of the life of him who bore it, this name means "Representer." Hence Isaac has been regarded as the representer of the promised and expected Replacer; and it was in this sense that he was supposed to have acted the part of the burnt offering on Mount Moriah (*Jehovah Jireh*, Jehovah was shown forth or represented) when, on his father's saying—in answer to his question, "Behold the fire and the

wood, but where is the lamb for a burnt offering?"—"Elohim will see to it. He has caused me for a burnt offering to forget my son" (Gen. xxii. 7, 8), and thus announcing what was before him, he submissively accompanied that father to the altar on which he was to have been sacrificed had the hand of Abraham not been stayed. But this interpretation was a development of the Christ-idea, due to the attributed conditions and circumstances of his birth which made him a fitting representer of the expected son of Jehovah.

It is by no means without significance that in answering Isaac's question Abraham uses the words *Elohim Jireh*, "God will see"—rendered by its reinterpreters "God will provide." Why was this changed into *Jehovah Jireh* in naming the mountain (Gen. xxii. 14)? and what relation have either of these names to *Moriah*, the designation of the land to which Abraham was sent (Gen. xxii. 2), and in which the mountain was situated; and of the mountain of that name on which Solomon built the house of Jehovah at Jerusalem (2. Chron. iii. 1)? Why did *Elohim Jireh* pass through *Jehova Jireh* into *Ham-morijah* unless as a channel for or consequence of the development of the Christ idea? The word-sign *Ham-morijah* means, under one aspect "apparition of Jehovah" under another "what is concerning Jehovah"—"mother of Jehovah." From *Moriah* to *Maria* is but a step. Has this been the order of the development of the myth? It certainly suggests a reason for the change of *Miriam* through *Maria* into *Mary*.

The wife of Isaac, *Rebekah*, "The fetterer," as her name signifies, was, in conformity with the aspect of the Christ-idea represented through her husband, regarded as the type of the Church of God and the bride of Christ.

Their offspring, of which the elder was to serve the younger (Gen. xxv. 23), were types respectively of the natural and the spiritual in their mutual relations.

Of these the elder, a man of action, of the field and a follower of nature, was beloved of his father, whereas the younger, an inactive, a double or deceitful man, leading a sedentary life, was the favourite of his mother (Gen. xxv. 27, 28).

Of these the wily younger, or representer of the spiritual, beguiles the unwary elder and representer of the natural of his birth-right and defrauds him of his father's blessing; but through the goodness of that brother was ultimately reconciled to him.

This reconciliation did not take place till after the conversion of Jacob.

That conversion was brought about in a natural way and by natural means—in a mountain torrent, the bed of which was, after the event, called the *Jaboc*. And it was so named not merely because it was liable to sudden freshets, but because the reversal in that designation, of the letters forming the last syllable of the name, *Jacob*, imaged, according to Hebrew usage, the change its rushing waters had produced.

Tradition has transfigured the circumstances of this event into the wrestling of Jacob with an angel; but this could only have been in the sense that the elements are ministers of God (Ps. civ. 4). The circumstances so strangely misinterpreted were very simple.

Having sent gifts on to his brother Esau, Jacob encamped for the night by the nearly dry bed of a mountain stream, for the sake of the water still flowing through it. But as is the case in those climates, heavy rains rapidly turn river beds into rushing torrents. Such a rain is inferred to have commenced and caused Jacob to rise up in the night and pass his belongings over the ford (Gen. xxxii. 22). Nothing else could have rendered so unseasonable and hurried a passage necessary. This he successfully achieved, himself being the last to cross the now swelling water. Hence as the text affirms:—

“The torrent descended on Jacob alone. And he (the man that is Jacob) struggled with it until the breaking of the day, and he was frightened because he could not prevail against it. And he wrenched the hollow of his thigh, and the hollow of Jacob’s thigh was strained by his struggling with it.”

“And he cried out (to his people) ‘Save me!’ For the day was breaking (so that they could see his peril and take steps to help him.)”

“And it was said (by his alarmed conscience, subsequently regarded as the voice of God) ‘I will not deliver thee until thou humblest thyself before me.’”

“And it was said unto him (by that same alarmed conscience) ‘What is thy name?’ (The full significance of that name rushing into his mind.)”

“And he said, Jacob (“crooked”).”

“And it was said (by his penitent aspirations) ‘Thy name shall be called no more Jacob, but Israel (“God straightened”); for thou hast striven with God and men and art overcome’ (or made straight as to thy crookedness.)”

“And Jacob asked and said (in subsequent communings with himself) ‘Tell me pray, thy name?’”

“And it was said (by his conscience in reply) ‘Why askest thou this, as to my name?’ (art thou ignorant of what has taken place within thyself?)”

“And he (Jacob) humbled himself there.”

“And Jacob called the name of the place Penuel ‘Because I have seen God face to face and my life has been preserved’ and the sun rose upon him as he passed over Peniel, and he halted upon his thigh.” (Gen. xxxii. 24—31.)

This narrative was written to show that Jacob while struggling in the water was in reality wrestling with an angel in that guise; though according to the later view this angel assumed the appearance of a man. Hence the form given to his communings with his alarmed conscience, and to his own humble acknowledgment that having hitherto been crooked by nature as well as by name, that crookedness was thus overcome and brought to an end, and as this wonderful conversion was the result of a seeming miracle, and associated with a miraculous preservation, it was attributed to the intervention of God. Hence the exclamation, “I have seen God face to face and my life has been spared.” And so, to commemorate this marvellous incident and change, he said of himself that he was *Isra-el*, “God straightened.” And this was the

origin of the name. And as though to confirm this as a moral straightening it is accompanied by a halting gait or crookedness of the body.

But as this name was not given by Jehovah or Elohim—although the occasion of the giving became the type of baptism in its attributed regenerative character, and because the narrative was supposed to need confirmation, it was said later (Gen. xxxv. 9-11) “Elohim appeared unto Jacob again, when he came from Padanaram, and blessed him. And Elohim said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be the name: and he called his name Israel.”

And yet, even so, still later (Gen. xlvi. 2) it is said, “Elohim spake unto Israel in the visions of the night, and said, Jacob, Jacob.” But indeed the patriarch is rarely spoken of as Israel in the book of Genesis, and that only towards the close of his life; and is invariably called Jacob.

Brought suddenly face to face with death, it is not strange that Jacob should have taken the voice of conscience for the voice of God—who indeed speaks to man through his conscience; that he should have said, “I have seen God face to face.” This presence of God, this action of God so impressed him that he called the place where he had crossed the Jaboc Peniel. And he so called it not only because *Peni-el* signified “Face of God,” but because *Pen-i-el*, in its significance “God converted me,” was to perpetuate his conviction in this regard—indeed “God converted me” is what the word *Peniel* in its relations to *Penuel* with which it alternates in the text (Gen. xxxii. 31), more properly means as used here; for in the word *Penuel*, which is moreover the name of the angel of conversion, others said of the patriarch “God converted him.”

In conformity with this way of reading the account of what happened to Jacob at the Jaboc, God is assumed to have changed Jacob, the Crooked, into Israel, the God-straightened; to have so changed him by the action of the water at Peniel, where the patriarch was supposed to have been baptized by Penuel; the angel of conversion—the angel with whom Jacob was held to have wrestled.

This is a very old narrative intercalated in a much more recent history. Hence the diction is complicated through its brevity. Some of its word-signs, moreover, were used in a sense which subsequently passed away. Thus the meaning of *barac*, “to bend the knee to” or “humble oneself before” and so acknowledge or confess, was lost sight of in the sense it assumed when used of him to whom the knee was bent, the confession made, the homage rendered, when it conveyed the significance “to bless;” and the adoption of this rendering here has aided largely in the perpetuation of the misreading handed down by tradition. It was in this sense that Job’s wife used the verb, when she said to her husband—not with the Vulgate “Bless God and die” nor with the Anglican version “Curse God and die,” but, according to the idiom—“Humble yourself before God (confess the secret sin for which you are suffering punishment) for you are dying” (Job ii. 9). It was in this sense that the verb was used of Jacob, who did not



bless but bent the knee before or rendered homage to Pharaoh at the beginning and end of his audience (Gen. xlvii. 7—10). It was in this sense that it was used in the proclamation by which Pharaoh placed Joseph over the land of Egypt—"Before him I bend the knee" (Gen. xli. 43)—though here it has been supposed to represent an Egyptian title.

There are many singular inconsistencies and strange anomalies in the collected chronicles of the lives of the three patriarchs which constitute so much of the book of Genesis. These are for the most part obvious to the reader even in a translation. But it is surprising to find it stated that Abraham, who ridiculed the idea of having a son when he was one hundred years old, should, some forty years later, have married another wife and had a family (Gen. xxv. 1-2); while it is more than surprising and perhaps even a little ludicrous to realize that it should ever have been thought possible that an Eastern potentate could have coveted for his harem a woman of ninety years of age (Gen. xx. 2). The faith of any one capable of so believing must be robust indeed.

HENRY PRATT, M. D.

### ESOTERIC BUDDHISM AND ITS COSMOGONY.\*

#### IV.

##### THE ESOTERIC DOCTRINE AND MODERN PANTHEISM.

ACCORDING to the Esoteric doctrine, the First Cause, or Parabrahm, is only to be regarded as the field of absolute consciousness. Will and Idea are foreign to it. Objectively non-existent, it is not "pure object"—neither Matter nor the noumenon of Matter. It is not even "pure subject"—though, in its root-essence, the archetype of the latter—because our notions of consciousness are solely derived from experience of it as welling up through organism, not as it exists *per se*. Subject and object are phenomenal in their presentation to us. A successful attempt to conceive their nature as "things in themselves," to break down the dualism of knower and known, would be to transcend the limits of human ideality. How, then, can word-symbols even faintly shadow forth the ultimate truth behind the veil, or depict the nature of the unknown God—

"That, shrouded in his lonely light,  
Rests utterly apart  
From all the vast creations of his might—  
From Nature, Man, and Art?"

All that can be said is that, while objectively and subjectively non-existent, Parabrahm is, at the same time, the mysterious basis of the totality of things. As Krishna is made to say, in the Bhagavad Gita: "All this universe has been extended by me .....all things dwell in me. I do not dwell in them..... my spirit, which is the source of all, supports all things, but dwells in them not." With what meaning is this passage pregnant to those who care to penetrate its symbolism!

The *Cosmic Representative* of the "supreme wisdom of 'the Unconscious'"—to make use of an expression of Hartmann's—is

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what is known as the "Logos"—i. e., the stream of supra-conscious cosmic ideation which sets in at the commencement of a universal evolution period, or era of "creative" activity. This so-called "Logos" is identical with the "Absolute Spirit," "Universal Mind," "Spirit of the Universe," "Unconscious," etc., of Western Pantheism. It is that "thought as solid as the adamant" behind phenomena; but it is not the Great First Cause—rather the "Demiurgeos" of the Platonists. To us, neither Spirit nor Matter is the *fons et origo* of Being. Spirit (the Logos or Cosmic Ideation), the foundation-source of all manifestations of consciousness, and Matter (Cosmic Substance, objectivity in its highest abstraction), the basis of all objective evolution and cosmogony, are but "Manvantaric" aspects of the One Reality. By "Manvantaric" is meant that neither has any absolute existence, possessing only what may be termed a species of permanent phenomenality during the life-cycle of a universe. It is a question of "wheel within wheel." Matter, as given in consciousness, is the subjective creation of the senses. Its objective counterpart, the unknown basis whence spring the stimuli translated by the senses into the world of appearances, is itself, again, of a sub-phenomenal nature—that is to say, the "occult cause of our sensations" (Mill), though objectively real during a Manvantara (universe-cycle), is of no absolute objective permanence. Matter, as "perceived," is the result, in consciousness, of the relation of the percipient to the Noumenon. This Noumenon is not the First Cause, as Von Hartmann makes it, but, to employ a beautiful expression of Mr. T. Subba Row's, the "veil of Parabrahm." "Parabrahm cannot be seen as it is... it is seen with a veil thrown over it." As Carlyle wrote, much in the same strain: "The thing visible..... what is it but a garment, a clothing of the higher, celestial, invisible?" This was, also, the intuition of Goethe, when he makes the Erdgeist in "Faust" speak of Matter as the living robe woven by Nature, by which God is seen.

Parabrahm, in short, manifests, as two existences, Cosmic Ideation and Cosmic Substance—the former the basis of all degrees of individual subjectivity, the latter that of all objective nature. The pure Idealists recognise the former, the Materialists the latter alone; while no writer of either school even vaguely conceives that both these aspects may be secondary phases only of the One Reality. Those Pantheistic thinkers, again, who identify Spirit with Matter and Matter with Spirit, and fail to realise that Matter is but a *mediate* manifestation of the Absolute\* necessarily posit God, not only as the support of foul as well as of pleasant objects, but also as the "doer of all evil." For, if the universe is a *direct* manifestation of the essence of God, and Dualism is, in reality, non-existent, every evil act must be embraced in the unity of the Absolute. Esoteric teachers avoid this conclusion by positing the Great First Cause as unrelated to phenomenal being, which is complete in itself. The symmetry of their cosmogony is thus perfect.

\* For a succinct exposition of the relation of Mulaprakriti to the One Reality, vide Mr. Subba Row's brilliant lecture, *Theosophist*, April, 1887, p. 432.

According to Hartmann, the "Unconscious" guides the course of cosmic evolution. The statement would be accepted by Occultists as illustrative of one function of the "Logos," not of the First Cause itself. The Logos "sleeps in the bosom of Parabrahm," as Mr. Subba Row puts it—through those æons of Para-being which intervene between the great Manvantaras. But how, it will be asked, did the manifested universe spring into existence? What is the purpose of the eternal series of cosmic evolutions and dissolutions? Premising, by stating that Esoteric science, as formulated by its highest adepts, postulates seven states of Matter, and that all these latter have an intimate correlation with the various "principles"\* constituting the human soul, is it in our power to assign a "Why"? or "How"? A partial reply to these queries now seems to be possible. Hartmann himself admits the necessity of finding a reason. In his celebrated work, "The Philosophy of the Unconscious," he traces it, as already said, to the (unconscious) aim of the Absolute to attain to self-consciousness in humanity; and that for this end alone the whole history of creation, with its incidental misery and suffering, has been undertaken. This solution appears to be eminently superficial. The Absolute, even as interpreted by Hartmann, has had an eternity in which to realise itself as above mentioned. Why, then, is the world-process still in the course of prosecution? Does it require an infinity of globes in which to bring about this consummation? Otherwise no object is attained by the existence of the countless systems scattered throughout Space, the majority of which are tenanted, if not mere lumber. Moreover, it impresses us as a species of transcendental selfishness on the part of the "Unconscious" to cultivate this aim, despite its inability (as asserted by Pessimism) to produce a suitable universe for its creatures. If this world "does not deserve to exist," the religion of Pantheism—that most fervidly held and inspiring of creeds—is a mockery indeed!

At the inauguration of a cosmic period the Logos awakes from its slumber in the bosom of Parabrahm,† and Cosmic Substance comes into (manifested) being—that is to say, the Subject and Object sides of Nature simultaneously emerge from potential into actual existence. Concurrently with the origination of the stream of cosmic ideation constituting the Logos, primary undifferentiated

\* For which cf. chap. "Constitution of Man," "Esoteric Buddhism," by A. P. Sinnett, though it seems now clear that the septenary doctrine hitherto preached will have to undergo modifications in order to withstand criticism.

† Cf. a striking passage in Professor Monier Williams' translation of the Bhagavad Gita:

"I am the cause of the whole universe—  
Through me it is created and dissolved;  
On me all things within it hang suspended,  
Like pearls upon a string \* \* \*  
\* \* \* I am Victory  
And Energy; I watch the Universe  
With eyes and face in all directions turned;  
I dwell as Wisdom, as in the heart of all;  
\* \* \* I am the symbol A  
Among the characters. I have created all  
Out of one portion of myself."

cosmic substance passes into full objectivity. By a transcendental process of will, "superior to all consciousness," and mind, the Logos evolves *Fohat*—the "link between objective matter and subjective thought"\*—which impresses on the originally inert basis of the future (but now undifferentiated) world-stuff the wondrous laws and properties which so astound the votary of science. These laws and properties are, however, only at present mediately known to us, the nature of our present powers of cognition limiting us to the phenomenal. Thus, while "force," as predicated of phenomena, is only a mode of moving matter, yet, transcendentially, its source is traced to the Fohat above mentioned. This Fohat is the primal cause of motion; merged in matter, it is transformed into motion; apart from the former it has no objective being. It is the long-sought-for link between subject and object—a species of semi-subjective, semi-objective, thought-energy, passing from the idea of the Logos at one end into the transcendental cause of motion at the other. "It is the one instrument with which the Logos works." The conception of Fohat unlocks many a mystery—the "how" of the causation of molecular change by a thought or emotion, as well as the *origin of force*. In the case of the individual, just as the ideation of the Logos evolves the transcendental source of motion, so every human idea creates, indirectly, the motion of those molecules in the brain, whose re-marshalling invariably attends mental labour.

The primary homogeneous world-stuff, to turn to the scientific aspect of the question, splits up into several "protyles." Mr. W. Crookes, F. R. S., has recently startled the scientific public by advancing a theory to the effect that the seventy odd chemical "elements" are traceable to one originally homogeneous basis. He has, in short, discovered the protyle of the matter-differentiations on our physical plane of existence. But other planes and other protyles exist; the three sub-states of matter, known as the solid, liquid, and gaseous, being merely phases of *one of six bases of the real objective universe*. It remains for some future scientist to unveil the secrets of the "astral" plane, the very existence of which is denied by modern science. Occultists have to consider the relation of all these grades of matter to the various "sheaths" or principles constituting the human soul, and that of each principle to the degree of individual subjectivity peculiar to it.†

Such, then, is the history of the Beginnings. Details, as of the fire-mist doctrine, are, to some extent, grasped by the nebular theorists so far as regards the proximate facts of physical evolution.

\* Cf. Mr. T. Subba Row's brilliant series of lectures, *Theosophist*, February—June, 1887 (London: Redway).

† The evolution from this basis of astral-protyle of astral systems and planets, necessarily invisible to the ordinary eye proceeds analogously to that of our physical ditto. Cf. chapter on "Planetary Chain," in Mr. A. P. Sinnett's "Esoteric Buddhism," for outlines of Occultist views regarding the relation of this globe to others. On this subject Mr. N. Pearson observes (*Nineteenth Century*, September, 1886, in an article, "Before Birth"): "It is impossible to suppose that this earth of ours is the only seat of life and mind in the universe; and, if there be more worlds than one, there is no conclusive reason why mind-stuff and mind-structures [= the Mind-principle of Occultism!] should not pass freely between them, though we cannot detect the laws which these migrations follow."

Carl du Prel has introduced the principle of natural selection into the astronomical theories on the origin of planets—a speculation to which analogy lends great support. The discussion of this point is, however, foreign to our subject.

The universe of the Atheist is a mechanical monstrosity. Is that of the Agnostic or Pantheistic Negationist much superior? What, for instance, should we say of a factory, which, despite its possession of the most elaborate machinery, failed to turn out any definite result? According to Büchner, "Nature amuses herself, with an eternal building up and destroying, the beginning of which is like its end, and the end like the beginning" ("Force and Matter," p. 244). What a universe! what eternal folly! Is there no outcome of, no final purpose immanent in, Mr. Herbert Spencer's "Rhythm of Evolution and Dissolution.....in the vast aggregates distributed through space, completing itself in periods which are immeasurable to human thought.....universal and eternal"? No solution is afforded by the Pantheist, Von Hartmann. The object contemplated by his ultimate is too trivial; the means employed to realise it disproportionate to the end. It must be true that some solid basis of *raison d'être* is discoverable to justify the existence of the world-process at all. This basis is found in the recognition of the fact that, just as a factory in its humble way turns out something in the interim between its construction and demolition, so this mighty universe, upreared at the cost of such infinite toil, is continually growing a harvest of human souls. The study of the origin of these latter, of their gradual evolution and destiny, constitutes that science of sciences which the predecessors of the living "adepts of esoteric Buddhism" have been cultivating through the ages—aye, anterior even to that far-off yesterday when the Colonists from the lost Atlantis reared the pyramids of Peru and the colossal statues of Easter Islands. Some fragments of this hoary science have already been made over to Western thought; a further and more liberal instalment is to follow, as remarkable for its wide scope as for its bearings on some of the most puzzling problems of anthropology and religion.

Any attempt to explain the esoteric doctrine of soul-evolution in its entirety, or to sustain its validity against the conclusions of modern negative psychology, would extend this paper to an undue length. A *résumé* is alone required to enable us to complete our answer to the query regarding the why of the Kosmos. It is held by esoteric thinkers that the mind-principle—the vehicle of that degree of individual subjectivity known as "Mind"—is woven out of a super-sensuous material. Curiously enough, we must impute to so "thorough-going a negationist" as the late Professor W. K. Clifford the discovery of this sublimated condition of matter. His "*Mind-stuff*" is a phase of what is termed, in the esoteric system, fifth state matter (recent researches, however, into "radiant matter," etc., only carrying us into a possible approximation with the fourth state, or "astral" ditto). In the face of a disposition shown by a sceptical public to accept Büchner's advice to the effect that "the non-apparent and the non-existent must be treated in the same way," it is gratifying to meet with

such testimony to the fact promulgated by Theosophy. Clifford errs, however, in regarding "mind-stuff" as conscious—this, too, in the teeth of his admission\* of the difficulty of extracting consciousness from matter. *Mind-stuff* is but a super-sensuous matter. It can be in no sense considered as anything but the vehicle through which that cosmic consciousness, previously spoken of as the Logos, wells up. As very ably described by Mr. Norman Pearson (*Nineteenth Century*, September, 1886,) the rudimentary mind-structure first originates in the aggregation of mind-stuff into a permanent fabric in the brains of the higher vertebrates—a consummation effected at the dawn of self-consciousness.† The latter is attained, according to Occultists, when the complication of the mind-structure becomes such as to admit of the Logos—the world soul of Hegel—reflecting itself clearly within it.

E. D. FAWCETT.

(To be continued.)

## THE ANGEL PEACOCK.

### CHAPTER III.

#### *The Wrath of the Great Angel.*

SHEIKH Ali seemed in doubt for a moment how to act. During that moment his eyes had found Vernon's figure in the gloom of the arch, and had gazed fixedly upon it.

"You are right, Zeenab," he said. So far all that had been said was in Persian, and Vernon understood it. But now Sheikh Ali said some words in Arabic, and Zeenab replied in the same language. The other Sheikhs had gathered round these two, thus forming a central group. Occasionally one or other of them spoke a word, but otherwise they listened. Vernon moved once, in order to see Sheikh Ali's face the better, and then his practised senses told him instantly that the crowd of inferior priests who had now filled the hall were watching him; that, in fact, though he stood unfettered and as yet untouched, he was a prisoner.

Very little was said, though to Vernon the time it took to say seemed very long. Zeenab detached herself from the group and moved away out of his sight, and Sheikh Ali almost immediately followed her. Then the fakirs nearest to Vernon formed into a circle round him, and he was told to follow where they led him. There was no choice but to do so. They went down the long hall towards that end where the gleaming water fell ceaselessly, and turned aside into a passage. Vernon saw that various small cells and chambers opened out from this, and he immediately guessed that he was to be imprisoned here. So it was. He was thrust, not ungently, into a small room, and the door was shut on him and

\* Vide "Body and Mind" ("Lectures and Essays," vol. ii.).

† This solution is adopted in order to assist in clearing away the necessary metaphysical complexities which esoteric thought deals with. In strict accuracy the MONAD is eternal and evolves the ego—the mind-self of our terrestrial life being its reflected light. It picks up the personality, as it were, at a certain stage of evolution. It appears, moreover, that there are Race-Logoi, as well as Logoi for animal species, etc.

fastened very securely. He heard the fakirs return down the corridor and again enter the great hall.

In another moment he heard Sheikh Ali's voice re-commence the strange chant which had been interrupted by the incident of his discovery,—an incident, as he well knew, unparalleled in the history of this mysterious worship. The chief duty of the high priest was to protect from any but privileged gaze the symbol of their deity. So jealously were these symbols guarded, so well did the priests carry out their duty, that the existence of the Angel Peacock in actual form was doubted by all European travellers. In spite of his situation Vernon was almost carried away by the exultation he felt in having actually seen the idol, and that too at the very moment before the supreme ceremony of its worship took place. From that he was excluded, and his fate was only what he had expected, should he be discovered. He must resign himself to missing that which he would have risked his life to witness. But he could hear the voices of the priests, and the unintelligible words they uttered, and the low harmony in which they rapidly pronounced them, affected him strongly. It was impossible but that it should be so, for he was as highly strung, as fully prepared, for the final moment of excitement as any accustomed worshipper of the "Great Angel." All that had gone before had stirred him more deeply than he had been conscious of, and now he could only yield to a species of nameless ecstasy which thrilled him, stirred his blood, and shook his heart-strings. The man was dissolved in emotion; such as he had never experienced before, and which was not only nameless but unintelligible even to himself. He lay down upon the stone floor of the hall and gave himself up, in his solitude, to the fierce sensations within him. So keen were they that he scarcely realised where he was, or that he was alone. The ecstasy at last became painful; he longed to escape from it and from this exhausting, unfamiliar state. That which had in it a strange joy, a wild and passionate pleasure, lost that power over him and changed into a species of sickening horror. Then the instinct of self-preservation awoke suddenly within him. There was silence in the temple; he heard no sounds, of voices, or of moving feet. His heart contracted within him with a sudden despair. He realised to the full, in an instant, that his chances of life were practically none. He had enraged a fanatic priesthood, and a priest-ridden people. He was absolutely alone, in a remote place amid the deserts of Persia. What more easy than to murder him and, perhaps, offer his blood to the evil deity? He had heard a thousand times that human sacrifices were offered before the Great Angel; true, the fact was no more a proven one than that the Great Angel existed. Now he had proved the one by his own eye-sight; probably it was his lot to prove the other by his own experience.

Why were they so silent? He rose and moved about his cell, unable any longer to endure this intense quiet. Was he rendered so sensitive by the excitements he had passed through that he had indeed some dim consciousness of what was passing in the great hall, now dark and silent, save for the splashing water? Though

so dim and still, it was full of priests, prostrate and absorbed in silent worship; and the people were crowded together in the courtyard and far beyond it. But they too were motionless, only repeating some words now and then inaudibly.

Within the shrine of the Great Angel Sheikh Ali knelt, his head bowed low. Zeenab stood beside him, her eyes fixed intently on the peacock, her hands moving slowly to and fro to the rhythm of low musical words she uttered. Suddenly she became motionless.

"Dost thou see?" asked Sheikh Ali without raising his head, "Is the Great One with us?"

"He is with us" replied Zeenab in a low voice that seemed like the voice of one in pain.

To Sheikh Ali the small shrine seemed suddenly to grow darker and the air had a strange odour upon it; he dared not raise his head, for he dreaded to gaze on the dark shadow which he expected to see behind the form of the Peacock. For he knew that he had failed in his duty—as no priest of his race had failed before.

"Ask what shall be done" he murmured; and in that low murmur were perceptible the accents of despair.

For he dreaded his own fate; he knew that he must die; he knew not to what torture he himself must be condemned. And the Yezidi knows no mode of escape from the anger of his deity. It is not visited on him by human hands, as he believes; and he cannot avoid it by flying to the uttermost ends of the earth.

Vernon, moving restlessly to and fro in his cell, was waiting his doom with almost as great an apprehension. Not as great because he did not believe in the supernatural power which the Yezidi worshipped and dreaded. What he feared was simply death, at human hands. He became certain, now that the power of thought was restored to him, that this last, the maddest adventure of his adventurous life, had brought him face to face with death. And in that certainty came a thought which had not touched so deeply as now, for many a long day. It was the thought of his daughter, his only child, Anemone. When her mother died he had left her to the care of his brother's wife, and had left England determined to wander till he had conquered the passionate memory of the fair woman he had loved. He had rebelled bitterly against her loss, and when he met the inexorable fate which took her from him, became sullen and hard. He had left his child, without thought that he was making her literally an orphan by so doing. Now, when any moment he might die, he found in his heart the deep-buried desire which had been hidden there through his years of wandering, to return to her and see her again. His heart longed for her; and he cursed the folly which had brought him into the midst of these merciless and lawless fanatics.

His daughter! Had he done right to leave her altogether, merely to drown his pain in adventure?

"She is like a pale wind-flower," her mother had said as they looked at the fair, frail little child, "let us call her Anemone. We must take care of her."

Had he taken care of her?

Strange, in his extraordinary situation, amid the scenes which had, but a few minutes ago, excited him so that he forgot himself and all else in ecstasy, now he thought of nothing but his child. He had never seriously and in cold blood faced death before, though he had passed through many a dangerous moment. Now he was in silence, and able to think and feel. He had never understood, until this hour, that he had in him the father's love.

Anemone would never even know that he was dead! Poor child!

He threw himself once more upon the stones and buried his face in his arms. There was no other resting place; and he was now in a state in which he knew no difference between these stones and a bed of rose-leaves.

Presently he heard a sound which seemed to be a very sad sigh, close beside him. He had imagined he was still alone; and his apprehensions returned with sickening force. He started suddenly and violently to his feet, full of the instinct of self-defence.

It was Zeenab who was there, close beside him. She stood majestically, her arms folded, her eyes fixed on his face. He was a tall man, yet he did not dwarf her noble figure, when he rose; and though her height was really less, her eyes seemed to look straight into his. There was a strange expression in them that disturbed him more than he liked. They were not turned upwards as when she had spoken in the great hall; but they seemed to look him through and through and read many things upon his face which were not visible to other eyes.

"They have condemned you to death," she said speaking in a very low but very distinct voice. Vernon did not flinch; he knew his doom before she came to him, and since then he had read it clearly written on her face. There was in that magnificent countenance an immobility—a something inhuman which Vernon understood as the look of the fanatical executioner. But, she went on speaking; and her next words amazed him and startled him into an expression of emotion.

"I have interceded for you," she said. "I, the prophetess of the insulted god. You will leave the temple safely and go forth upon your way. Return to your own people; there is a fair, frail girl there whom you love. Do you leave that flower to be tossed by all the cold winds of heaven? Well, you will suffer for it. She needs you. You are not the same man that left his home in search of new scenes; you are a man of importance in your own place. Your very name is changed and has a new dignity. Yet you are not there to bear that dignity or fill that place. Do you not realise what such folly means to the child you love? Go to her. I have had you spared for her sake. Your life blood will not soil the temple steps. No! but your heart's blood shall be wrung from you drop by drop! It is you who have brought ruin and disaster on us. Our god was never seen by infidel eyes but the deepest punishment fell on all his careless worshippers. It is here—now—at hand. Already I hear the horsemen on the hills. Go—escape while there is time—for only so can you suffer sufficiently to satisfy the wrath of the Great Angel."

Vernon found it utterly impossible to grasp the meaning of this extraordinary address, delivered as it was with the most majestic manner of this apparently inspired creature. But the words were spoken very rapidly, which, perhaps, added to his difficulty in grasping her meaning; and as she ceased she flung wide the door of the cell and motioned to him to leave it. He did so, obeying her with a certain mechanicalness; he hardly knew why he went or where he proposed to go. But when he emerged into the great hall from the narrow passage which led to his chamber, he saw that it was empty, silent, deserted. Then the instinct of self-preservation awoke in him. He hastily went down the length of this strange place of worship, pausing but an instant to glance at the curtain which hid the Angel Peacock. He saw at a glance that a group of priests crouched apparently asleep or insensible about the archway, almost hidden by the darkness of the heavy curtain; with scarcely a perceptible hesitation in his step he went on, and finally hurried out through the open portal into the cool night air.

The light burned brightly all over the valley and the mountain sides; but there was profound stillness over the great mass of human beings collected there. Worn out and exhausted by the religious and passionate ecstasy to which they had been excited, the worshippers lay silent, all alike buried in the profoundest sleep. The difference between the scene now and when Vernon last saw it struck him with amazement. He stopped for a few moments to look round and grasp the picture before him. Then, suddenly, a vivid sense of danger woke in his mind. Zeenab had given him the means of escape—was he to throw away his chance by waiting there like a fool till one of the savage warriors who lay at his feet should awake? For all he knew, spite of Zeenab's intercession, his fate might be sealed in one swift instant. And Zeenab's strange words had brought more vividly to his mind than ever the thought of Anemone.

MABEL COLLINS.

(To be continued.)

#### THE VEDANTA.\*

THE name Vedanta is not, strictly speaking, the name of an independent school of philosophy. It rather represents an attempt, or a series of attempts, to gather together and systematize the theory of the universe as laid down in certain portions of the Vedas—the *Mantra* and *Brahmana*,—hence its name, which may be rendered "the end of the Vedas." This "end"—the furthest point to which our speculation can rise—is the Supreme Spirit. Hence "Vedanta" means what is said in the Vedas about the Supreme Spirit. Again, "anta" may be taken to mean "determination," and the result of Vedic knowledge is said to be the

\* A Lecture read by the Secretary before the Convention of the Theosophical Society, December 1887. The quotations from and references to Sanskrit works have been supplied by Pandit N. Bhashyacharya.



determination of the Supreme Spirit. In the Upanishads this is said to be *rahasya*, from *raha*, secret : *rahasya*, occult knowledge or science. The word Upanishad is derived from *upa*, near, and *nishad*, he who stands ; that is, he who stands nearer the Supreme Spirit. The scriptures that teach what may be known about the Supreme Spirit are called Upanishads. This spiritual knowledge is derived from the *Mantras* and the *Brahmanas* of the Veda. The last *adhyaya* of the tenth *mandala* of the Rig Veda treats of various philosophical topics : what existed before this evolution or emanation, and what was the chief cause of the whole cosmos, and what are the true realities of existence. Again, in the Black Yajur Veda, in the Aranyaka, the first and third *prapatikas* treat the same subject. Similar passages are to be found in other parts of the Vedas.

The Upanishads are generally considered to be ten in number, and these form the most ancient body of spiritual literature. The author of the Brahma Sutras took several apparently contradictory passages from these ten Upanishads and showed how they might be reconciled. He solved many problems in his aphorisms, and we find that he argues against and condemns the interpretation put upon some of these passages by the Sankhyas. The works containing these condemned interpretations have not come down to us, but they evidently existed when Vyasa wrote the Brahma Sutras, as otherwise he would not have argued against their conclusions. In Southern India there are said to be one hundred and eight Upanishads, and later scholars enumerate nearly three hundred. Many of these show by their style that they are of modern date. Many too seem written with the sole purpose of upholding certain sectarian views. One is even called the Allah Upanishad and extols Mahomet. Neither Sankaracharya, nor Ramanujacharya, two of the greatest commentators on the Brahma Sutras, quote more than ten Upanishads, and we shall probably be right if we accept those ten only and reject the rest as untrustworthy. Moreover, although there is much dispute as to the authenticity of many of the Upanishads, no one fails to acknowledge the claims of these ten. It would seem that, in later times, mystical writers who put their speculations into a form resembling that of the Upanishads, thought themselves at liberty to add their works to the Upanishad literature.

The genesis of the Upanishad seems to be that they were written after the other parts of the Vedas, when those parts began to be incomprehensible by reason of the key required to unlock their mysteries being lost.

The Bhagavad Gita is sometimes called an Upanishad, because it treats of spiritual knowledge.

The Vedanta Sutras or Brahma Sutras, so called, because they treat of Brahm, may be considered a sort of compend of Vedanta philosophy. This work contains four chapters, sixteen *padas*, five hundred and fifty-five sutras. This book has been largely commented upon, but the commentators differ in their interpretations. According to Sankaracharya it may be divided into nearly two hundred problems, in the solution of which many

important questions as to the meaning of the Upanishads, especially when they seem to disagree with one another, are answered.

In the first chapter of Brahma Sutras the interpretation of the Sankhya school is argued against. In the second chapter the author gives his own views and argues against the conclusions of other philosophical schools. In the third chapter he speaks of the means of concentration and describes thirty-two *vidyas* or *upasanas*. In the fourth chapter he treats of *moksha*, when and how it can be obtained, and the condition of those obtaining it. As authorities he quotes Badari, Asmarathya, Jaimini, Káshakrutsna and Badaráyana to support his views. This shows the existence, at the time the Brahma Sutras were written, of other works by various authors setting forth the same philosophical views. It must be mentioned, however, that these authors differ on many points from the author of Brahma Sutras.

The authorship of the Brahma Sutras has been disputed. According to the Skandapurana and the Garudapurana, many attribute the authorship of this work to Vedavyasa. The name Badaráyana is an appellation of Vedavyasa. He uses it when he wishes to quote one of his own opinions. The Badaráyana, whose name we find in the *vamsa* of teachers in the Brihadaranyaka Upanishad, does not seem to be the son of Parashara—that is Vedavyasa—but some other teacher.

Some think these Sutras were composed by a follower of the Vedanta philosophy, who was a disciple of either Vedavyasa or Badaráyana. It is a very general custom among Indian authors that when a disciple of any great sage writes a book, he attributes the work to his master, and puts it forth under the name of the latter instead of his own.

It is difficult to fix the exact date at which the Brahma Sutras were written. Panini quotes from the Bhikshu Sutra in the fourth chapter of his grammar,\* and says that the name of the author was Parashirya. From this we may conclude that the author of the Brahma Sutras was the son of Parashara or Vedavyasa. Panini lived about B.C. 700 or B.C. 800, according to modern Sanskritists. Hence the Brahma Sutras must have been written some time before that date. Further, we find from the Kathasarstagara, that Panini's teacher was Upavarsha. This name was familiar to Sankaracharya, who quotes from him and mentions his commentary on Brahma Sutras. Again Subrasawmi, author of Mimasabhashya, quotes the same work. This shows that the Brahma Sutras existed before Panini. There is also a Commentary on Brahma Sutras by Boddhayana, a Rishi who was a disciple of Vyasa. Other commentaries have been written by Upavarsha, Dravidacharya, Bhartriprapanacha, Bharthrihari and Bhartudatta. Sankaracharya quotes from these commentaries, showing that they, as well as the Brahma Sutras themselves, were in existence before his time.

The great teachers who have founded sects, have all established the foundations of their systems in the form of commentaries on

\* Panini 4, 3,110.

the Brahma Sutras. Thus the Commentary of Sankaracharya is the foundation of the Advaita system, the Visishtadwaita system traces its origin to the commentary by Ramanujacharya. In the same way the Commentary of Madhvacharya (Anandatirtha) forms the great authority of the Dwaita system. The Commentary of Srikantha Sivacharya gave rise to the Saivavisishtadwaita, that by Vallabhacharya to the Suddadwaita systems.

Sankaracharya, the founder of Advaita philosophy, lived not later than 200 or 300 A. D. Ramanujacharya flourished in the eleventh, Madhvacharya in the thirteenth, Vallabhacharya in the fifteenth, Sreekantha Sivacharya in the twelfth century of our era.

The main existing schools of Vedanta are the three called the Advaita, the Dwaita, and the Vishistadwaita. These three systems do not differ in their main conclusions, but they differ in the starting point laid down in each. The Advaita system professes to reduce all things to an absolute unity, the Dwaita traces all back to an eternal duality, and the Visishtadwaita system is a sort of reconciliation of the two others. The Vedanta system, taken as a whole, is an attempt to reduce the teachings of the Vedas, originally promulgated in more or less detached passages, into a coherent system of thought.

The object of the Vedanta is to declare what are the true realities of existence. But this existence has two main divisions, the manifested and unmanifested. All the systems postulate the existence of Parabrahm which, in its unmanifested aspect, is unknowable. Parabrahm is said to have an existence composed of alternations of manifestation and non-manifestation. All we are concerned with practically is the manifested condition of Parabrahm.

While Parabrahm is itself an absolute unity, when manifested, it appears as a multiplicity.

As to how or why Parabrahm ever came to manifest at all, and why it did not always remain in its latent condition, we do not know. All we are told is that it does have these periods of alternate manifestation and non-manifestation. We do not even know that Parabrahm is indeed the end of all things. For us, now, it is the end, because we cannot think anything beyond it. Parabrahm may be said to be a general expression used to include all that is and all that we can conceive as existing.

When Parabrahm takes on its manifested state, it does so by the evolution of a centre of energy called Iswara, the Atma, or as Mr. Subba Row has conveniently named it, the Logos. The second of these names—Atma—is peculiarly characteristic. It furnishes, one might almost say, a key to the Vedanta. It is often said that Sanskrit terms carry their own meaning along with them, and this seems to be a case in point. Atma in its general signification means self. Therefore the knowledge of the supreme Atma means knowledge of the supreme self. This term seems to imply both the unity of the cosmos and also the law of continuity. The one thing that remains after we think away all the externals of a man is his self. The one thing that we predicate as existing eternally, if we believe in human immortality, is the real essential self—whatever

conception we may form about the actual nature of that self. The real self is the epitome of the whole man, the centre that binds all his parts together into a single whole. The word self as applied to the cosmos seems moreover to give the idea of plan and order, and it suggests the idea that the whole is somehow one vast field of consciousness. Therefore when the Vedantin postulates the existence of a supreme self, he seems to postulate the laws of continuity and order, and when he wishes to draw a distinction between reality and unreality, he speaks of the difference between the self and the non-self. He thus divides the universe into two great categories, the self which persists and the not-self which is ever changing, and indeed only exists in so far as it happens to be related for the time being to the self.

By the energy of this self-existing Atma the cosmos is created, not created out of nothing, but evolved through the action of the Atma on matter in its subtlest form. Whether we postulate this matter as an eternally existing independent reality or not does not much matter. If the Atma is looked upon as merely a centre of energy in Parabrahm, then the first thing that occurs to us is that this centre of energy, when called into existence, does not include all Parabrahm in itself. When Atma comes into existence there are two things—Parabrahm and Atma, and when Atma, by its energizing power, sets the wheel of evolution in motion, it draws its material from the original Parabrahm. Atma once being evolved, Parabrahm is said to take on a new aspect and to become Prakriti. When the period of rest comes, all things sleep in Parabrahm, but as soon as evolution commences Parabrahm may be said to be split into two entities, the Atma and Prakriti.

From a metaphysical point of view the Prakriti is sometimes called Avidya—ignorance, or maya—illusion. This is because it has not, like the Atma, any real existence as a thing in itself, or rather because it is only a sort of chaos except when acted upon by Atma—because it is not an organised, intelligent self.

The peculiar characteristic of this Atma seems to be, its power to call into existence innumerable centres of energy, which are like reflections of itself, in Prakriti, which form to themselves bodies or upadhis, each of these centres working through its upadhi in such a way as to produce a continuous development of the whole organism. This continuous development is what we call evolution. The atma is further said to carry within itself the plan of the whole cosmos—that is the *mahachaitanyam*—and according to this plan the whole system of evolution proceeds.

It is very noticeable that the Vedantin does not recognize anything like a haphazard arrangement of the universe—a fortuitous concurrence of energized atoms. Expressed or implied there is always some ruling intelligence behind all, and, however we may ridicule the idea of a personal God, it is not difficult to trace the genesis of the idea as the only comprehensible theory of an intelligently constructed universe that could be grasped by unintelligent thinkers.

The Vedantin views the whole universe from the stand-point of the individual man, and the radical idea running through the Ve-

danta is the relation of the Jivatma, the individualised Atma in man, to the Paramatma or Atma of the universe—the relation of the spirit which is in man to the supreme spirit.

The Adwaites say that the Jivatma is a reflection of the Paramatma. The difference between them is that the Jivatma is said to be bound, whereas the Paramatma is said to be free. Or we may say that the consciousness of the Paramatma is unlimited, while that of the Jivatma is limited. This bondage of the Jivatma is created by the binding, blinding power of Avidya or ignorance. When the Jivatma is able to burst its bonds by the destruction of Avidya through knowledge, it becomes free and united with the Paramatma. This destruction of ignorance is said to be effected by gradual stages. The Jivatma has to gradually realize its own greatness, to rise to the fulness of its own glory. The difference between the Jivatma and the Paramatma being essentially a difference in degrees of consciousness, the Jivatma has to raise its own consciousness through successive stages, each higher than the last, until its consciousness becoming at length identical with the consciousness of the Paramatma, the two become united, the Jivatma becomes the Paramatma. The theory involved may briefly said to be this. Any given stage of existence has a consciousness of its own, and above that stage are higher stages of existence with corresponding states of consciousness. Now if at a certain point we are able to neutralise our present consciousness, to put ourselves in such a position that the ordinary contents of our consciousness are not in any way sensible to us—are as if they did not exist at all; then as consciousness does not stop but is in a sort of perpetual motion, and must have something to feed upon, the one plane being neutralised, our consciousness, drawn upwards by the attraction exercised on it by the supreme consciousness of which it is a reflection, at once proceeds to cognize the contents of the next higher plane. All initiations and all occult training have as their object the enabling men by realising the higher planes of consciousness to rise higher and higher towards union with the supreme Atma.

In his lectures on Bhagavad Gita, Mr. Subba Row explained the divisions of the human being into three bodies or upadhis, which, with *daiviprakriti*, make up the human being. These three are the *sthula sarira* or physical body, the *sukshma sarira*, subtle or astral body, and the *karana sarira* or causal body.

The Adwaites say that the human being, considered as the envelope of the *Jivatma*, consists of five koshas or sheaths. The lowest and most material of these is the *annamaya kosha* or physical body. The second is the *pranamaya kosha*. This kosha belongs to the *sukshma sarira* or astral body, and includes all that system of vital currents which form, as it were, the basis of that body. It is this system which has the seven *chakrams* or force centres as its ganglia, these being connected with one another by the *sushumna nadi*. The object of practical *Yoga* is to arouse these currents into greater activity in such a manner as to enable us to make a definite and practical use of them. They have a circulation of their own which, when disturbed, causes the body to suffer from disease,

just as disturbed blood-circulation causes disease. In ordinary life we especially act on them when we give way to anger or passion. The *pranamaya kosha* may thus be said to represent the physical side of the astral body.

The third kosha is called *manomaya kosha*. This also belongs to the astral body and represents its mental side. As its name shows, it is connected with the *manas* or intelligence, what may be called the physical intelligence. It has to do with the doubting part of the mind, that which discusses and reasons, we might call it the machine in which original ideas are worked up and woven into the web of experience.

The fourth kosha is the *vijnanamaya kosha*. This is connected with the *karana sarira*, and may be called the vehicle of our highest ideation. The *karana sarira* itself is said to be nourished by abstract thought as the body is by food. It will be remembered that wisdom is said to be one member of the trinity of which *daiviprakriti* consists, and this *vijnanamaya kosha* may be looked upon as the point on which *daiviprakriti* acts in its aspect as wisdom, while we may say that the *pranamaya kosha* is the point on which it acts in its aspect as force.

The fifth and last kosha, the *anandamaya kosha*, is said to arise as the result of the action of the fourth kosha, or rather the *vijnanamaya kosha* itself becomes the *anandamaya kosha*. This last kosha is connected with the *karana sarira*, and may be described as the garment of *karana sarira* when this latter goes into *swargam* or *devachan*.

The three bodies,—the physical, astral, and causal,—are further said to correspond to the three *avasthas* or states of consciousness—waking, dreaming and sound sleep. The *karana sarira*, which corresponds to the state of sound sleep, is said to have no consciousness of its own, but to have consciousness only in so far as it is connected with the other two bodies. It is perhaps more correct to say that it is an *upadhi* or vehicle, material composed of matter finer than any known to us, and acting as one of the means for the manifestation of *daiviprakriti* in the individual man.

According to the Visishtadwaita system, Chit, Achit and Parabrahmam are three realities: independent, yet in union with one another, the two former being looked upon as attributes of Parabrahmam.

They say also that the Jivatma in each individual is different from that in another. There are three classes of Jivas: (1) Nityas who permanently enjoy supreme bliss and are never subject to matter or Karma. They are omniscient and dwell in Vaikunthaloka. They are Ananta Garuda, etc. (2) Muktas who have attained Moksha (supreme bliss) and who are thus freed from all miseries and from the bondage of matter and have become omniscient. These seem to answer to the great ones of the earth who have united themselves with the Logos and thus gained immortality. (3) *Baddhas* (bound) who are subject to all Karma and to the miseries arising from connection with matter. These are devas, animals, human beings not yet perfected, etc.

Moksha, according to Ramanujacharya, is said to be of four kinds: (1) Kaivalya, the enjoyment by Jiva, in its real condition, of supreme bliss, (2) Brahmanandá or Sáyujya, enjoyment of supreme bliss by Jiva as Parabrahma enjoys it, (3) Sálókya, which means living in one and the same place, (4) Sárupya, which means having body or shape similar to that of Iswara. This last seems to correspond with the state of those exalted beings who are called Dhyan Chohans in modern theosophical literature.

The followers of Ramanujacharya further say there are four means of attaining Moksha. (1) Karmayoga, which means the performance of duties (moral and religious) without any self-interest in the result, after obtaining true knowledge of the three realities,—Chit, Achit and Iswara—through the scriptures, and always keeping in view the supreme spirit, that is to say, contemplating it in the various kinds of Karma or action, such as Jápa, Homa, Yagna, Dana, tapas, etc.

(2) Gnánayoga or the concentration described in the Yogasástras with the eight *angas*. True perception of Jivatma results from these two, Karmayoga and Gnánayoga, or it may result from either separately and these two become the causes of Moksha.

(3) Bhaktiyoga, which is the contemplation of Parabrahmam with its various attributes and qualities, without any interruption whatever, throughout one's whole life, at the same time discharging one's duties to the best of one's ability. This Bhaktiyoga may be practised by the aid of Gnánayoga with its principles. Bhaktiyoga also results in Moksha. Of this last there are several kinds arising from differences in the contemplation of the attributes and qualities of Parabrahm.

A fourth road to Moksha is called Prapathi. In this one only contemplates (1) one's own inability to practise any of the three other kinds and, (2) Iswara with all its attributes and qualities as the sole redeemer without doing anything contrary to its will and keeping faith in it, as the saviour, till death. The qualities to be contemplated in this are knowledge, power, strength, wealth, and others mentioned in the scriptures.

The qualifications required in one who would practise means of Moksha are (1) True knowledge of Achit, Chit and Iswara obtained from a qualified Acharya, (2) Love towards this Acharya, (3) Faith in the scriptures, (4) Desire for Moksha, (5) Vairagyia or the destruction of all worldly desires and affections, (6) Attention to duty, (7) Study of scriptures and spiritual literature together with renunciation of evil associations and self-interest of all kinds.

The Madhvas define Bhakti as attainable by shunning the nine vices and following the nine virtues. The nine vices are—(1) To hold that God and Jiva are identical, (2) That God is void of attributes, (3) That God's attributes are imperfect, (4) That there are others like God, (5) That there are others superior to God, (6) That God is different from his incarnations—Avatars, (7) That the Avatars are not divine incarnations but are men, (8) Abuse of God's Bhaktas (devotees), (9) The denial of God's supremacy. The nine virtues are the nine opposites of the nine vices.

In this system God, Matter and Jiva are recognised as three independent entities. God is said to be Paramatma, but Jiva does not seem to be a reflection of this Paramatma, nor is it possible for Jiva to become united with Paramatma in the sense of becoming one with it.

The moral code of the Madhwas is tenfold, namely, (1) Veracity, (2) Benevolence, (3) Kindliness, (4) Sacred study, (5) Charity, (6) Defence of the weak, (7) Protection of all, (8) Clemency, (9) Contentment, and freedom from earthly longings, (10) Faith to the last. It is further said that worship means the dedication of each one of these duties as it is realized—in thought, word and deed—to God.

The Advaita system insists most strongly that the way to free ourselves from the bondage of ignorance or avidya is by the destruction of ignorance by its contrary knowledge or gnanam. This does not mean mere intellectual knowledge or mere mental assent to the truth of certain abstract propositions. It is the knowledge that is power and must be assimilated and realized, and, as it were, made part of ourselves. We are called upon not merely to assent to truth, but to *live* the truth. Before a person is fit to receive this knowledge at all, four preliminary conditions are requisite. These are (1) *Viveka*, the power of discriminating the real from the unreal. This is to be attained not only by study but by meditation and reasoning. We must, in fact, think out the solution of our own problems in our own minds and not blindly accept solutions offered by others whether or no we understand them. Occultists tell us that what we gain by thinking things out strengthens the karana sarira and is by it carried on to future incarnations. But when we have simply gained information from outside, as when we learn a book by heart without applying our own reasoning powers to mastering its meaning and making it our own, that information is liable to be like the water-drop on the lotus leaf, beautiful it may be, but adding nothing to the real nourishment of our spiritual being.

(2) *Vairagyam*. Freedom from desire, passion and all earthly longings.

(3) *Shat sampati*, of which there are six divisions: (i) control over the mind, (ii) control over the senses, (iii) ceasing to care for worldly things, (iv) endurance as of pleasure and pain, heat and cold and all the pairs of opposites, (v) confidence in the teachings of the guru, (vi) tranquillity of mind.

(4) *Mumuksha* or desire for liberation. Sankaracharya defines Bhakti as concentration on the real self.

Gnanam is said to be of two kinds, one gained through study, meditation and reasoning, the other is the real knowledge gained by experience.

What is termed the doctrine of Karma is common to all these Vedanta systems. It is also held by the Buddhist, though, unfortunately, the Buddhist Catechism does not seem to put the doctrine of Karma as so clearly as Beal's *Catena*.

Other books do not give as much on this point. "Light on the Path" has, at the end, a very beautiful appendix on Karma from the point of view of humanity viewed as a connected body of units.

Most modern Theosophical writers on Karma seem to leave altogether out of sight that if the individual is what he is by reason of Karma, so conversely, all the other individuals around him are what they are by reason of Karma—it is not only the organism but the environment also which has to be accounted for in this way.

A great many writers are apt to forget that Karma—the word itself—means essentially action. It is applicable to every sort of action, mental or physical. Sankaracharya says Karma is necessary in order to bring about the purification of the *upadhi*, and without action it is hard to see how anything like practical experience can be gained. Many mistakes can only be learned and many truths can only be realised by *doing* something. Unless you subjectively experience the sensation that corresponds to *sweetness* by tasting sugar or something else that taste sweet, it will not be possible for you to understand exactly what sweetness is like. Karma, as action, is a necessary condition of existence—part of the machinery employed in the great plan of evolution, and without action no progress would be possible even if life itself could be supported. Moreover most of us make mistakes, and it is very necessary as a rule that we should sometimes do so, for very often it is not until a mistake has actually been made that we realise our own defects and short-comings. Mistakes seem, for most of us, to be necessary teachers, and it is not easy to make them without action. Action in its aspect as experiment lays the foundation of experience. Without action, we have, in many cases no perfect test to which we can subject our theories. As the mind is constituted, it is possible, by calling in the aid of imagination, to construct a new set of circumstances in accordance with our preconceived theories, but put those theories into practice, transform thought into action, and you have the only perfect and convincing test of the value of a theory, not as applicable to a *possible* state of things, but as applicable to the present state of things now existing. Not only is action the necessary complement of thought, but thought itself is action and must not be left out in considering the different aspects of Karma. Again, we are told that in order to become a perfect adept and to arrive at the nirvanic condition, we must *exhaust all experience*, as Light on the Path says: we must go through all places, fair and foul alike. This is impossible without action. One of the great objects of each evolutionary cycle is to gather together a vast body of experience, which experience is to form the basis of future progress, and action is a necessary factor in the accumulation of this body of experience. When a man fails by some cause or other to reach the Logos and does not gain immortality as an individual, but is, as it were, resolved back again into his prime elements, what does definitely survive is his experience. I mean the essence of that experience which is said to be, so to speak, skimmed off by the Logos and added to its own store.

Now to turn to the doctrine of Karma, in which the word Karma is used in a purely technical aspect. In this aspect Karma is taken as an expression to signify the law of cause and effect. We plainly see the way in which this word, meaning primarily action,

comes to include also the effects of action. There are two false popular notions about Karma technically understood. Some say that Iswara alone acts in reality and the individual act goes for nothing. The individual responsibility is denied entirely, and all that happens is said to be "Karma." In other words the doctrine of Karma is reduced to a sort of mechanical fatalism. I am not now concerned to attempt to define the limits of individual responsibility even were I able to do so. But unless responsibility—in whatever measure—be postulated, life and an object of life seem to be almost unthinkable, certainly incomprehensible.

Another meaning given to Karma is one that limits it to the performance of religious rites and duties. I think we have already seen that this limitation is quite unjustifiable.

Now Karma is of two kinds. First, our actions may be so ordered that they help on our progress, and secondly, they may be so ordered as to retard the same. The first is called good Karma, the second bad Karma, and from this point of view the first is sometimes called merit and the second demerit. I have already said in a former lecture that all our ideas of right and wrong, good and bad, come in the ultimate analysis to this: right is action in accordance with the universal law and wrong is the contrary of such action. Therefore good Karma simply means action in accordance with the law and bad Karma is action in opposition to the same.

Good and bad Karma are specially said to affect future incarnations. In each incarnation we generate a certain amount of energy, which amount may be expended in that incarnation or it may not. But it must be expended somehow. When we do an action without attachment, making the cause exactly equal and opposite to the effect, then the exact amount of energy generated is expended, there is no energy left over to be expended at other times. When this happens it is said that no Karma is generated. When energy is generated in the shape of spiritual aspirations or desires which, from their nature, cannot find an outlet on this earth plane, the expenditure takes place on the Swarga plane, and then it is said that the Karma of the man was such that it procured him a sojourn of bliss in Swargam. Similarly, unexpended energy in the astral plane, the result of passion, especially at the moment of sudden death, is said to generate Karma, which takes effect on the plane of Pitriloka (called Kamaloka in Buddhist writings), and its effect is on the astral body of the man—the shell as it is sometimes called—which is by this Karma attracted to the astral plane of the earth and kept there some time before dispersion, with a tendency to enter if possible the material plane.

Or we may take another view of the case. Each individual has a long road to travel beginning with humanity and ending in divinity. This road has to be traversed in the course of many incarnations on earth, for the conditions of the progress are that part of that progress must be worked out on the earth plane. Not until all that can be learned on that plane is exhausted can the man entirely leave it. But when that plane *has* been exhausted, there is nothing to attract him to it; but the law of progress, and the ceaseless motion of the One Life, require that he must go on with his pro-



gress somewhere, he cannot stop and be snuffed out like a candle, for there has been nothing to break the continuity of his being. Therefore he is attracted, simply by the force of circumstances, to the Nirvanic plane, and then it is said he has no more Karma. Again, at any given stage of our existence, at the beginning of any given incarnation, we start as it were with part of the journey done and part still to follow. We have worked out part of the problem and have part still to work out. For working out the problem we have two main factors: (1) our own acquired tendency and character, (2) the circumstances amid which we have to act. These two factors, at any given stage, are said to be results of past Karma. If we exactly fulfil during one incarnation the precise conditions set before us, if we do all the work set before us without attachment, we shall have generated no more Karma and shall not be born again. But if we have done too much or too little, we shall not have fulfilled the precise condition of our being, the problem will not have been completely solved, something has been left undone and we must be born again. In such case the causes of rebirth are all included in the word Karma, or the effects of Karma.

It is to be noted that any progress we are able to conceive of includes the notion of triumph over obstacle—a sort of survival of the fittest. Levi says, "one leans on that which resists." If there is nothing to resist, if all is perfect equilibrium, it is, at the same time, death, and, as far as we can think it, practical annihilation. Without action progress by vanquishing obstacles is unthinkable.

What Karma in the technical sense is concerned with is the mainly the nature of the obstacles considered separately.

Karma means then that every cause has its corresponding effect, and further implies that whatever individual sets up a cause that individual must profit by or suffer from the effect of that cause. The causes whose effects we have not suffered are thus said to be Karma that has not yet been worked out.

As long as such Karma exists, we are *baddha* (bound) by the chain of births and deaths. Salvation or *moksha* (release) means emancipation from that bondage. Until Karma ceases to operate on us we cannot escape the chain. How then is Karma to be rendered inoperative? Many seem to think that *Karma* can as it were be eluded, that in some curious way we can put an end to it and stop its operation before it has ceased to exert its effects. I think this is wrong. If one single cause can be so nullified that it remains without producing an effect, the whole law of cause and effect is stultified, and any plan of the universe we are able to conceive is a fable, and the only law is the law of chance or at the best of probability.

One of two things only can happen. (1) We may so act as to exhaust all previous Karma in a given incarnation without generating more, and then there is obviously an end to re-birth, for re-birth is not a matter of choice or caprice to the unperfected man, but a necessity laid down by the universal law. Or (2), a man may so act and so control his mind and, generally speaking, raise himself to such a state of perfection that Karma is, to him, inoperative; because whatever may or may not happen, nothing can

shake his serenity, he has within himself that "peace which passeth all understanding," against which no earthly influence or demoniacal suggestion is able to prevail. If then we would escape our bondage, what we have to do is not to rack our brains to try as it were to trick the operation of Karma, but so to perfect ourselves as to be simply and absolutely independent of it. As long as we live here we must do Karma, what we are going to do elsewhere does not much matter for the present. Our concern is with the here and with the now. We must do Karma, but we must do it without attachment, without useless anxious thought, without care, without worry, without excitement, without a feverish desire for the fruit. It is ours alone to do our duty here as best we may and according to the best lights we may possess—with the results we have no concern, they are in other hands than ours. We each of us in our own place have our own work to do, that work is to be done by us alone and by no other, and neither God nor man nor devil can do that work for us, any more than either God or man or devil can rob us of our own integrity and uprightness if we but remain true to ourselves.

#### PSYCHISM AND THE FOURTH DIMENSION.

AT the present day, though science has added to its former treasures many things rich and rare, its wildest admirer would not claim for science a wealth of poetic and imaginative conceptions.

And yet science has one veritable romance,—the Fourth Dimension.

This conception,—at one time an object of wild enthusiasm, at another, the recipient of unmeasured scorn,—arose, it appears, from the analogy of pure mathematics. Mathematicians, besides dealing with the square and cube of a number or a quantity, have, from the remotest times, brought the fourth, fifth, and higher powers also into their conceptions.

Now, while the number, its square and cube, have their visible counterparts in nature,—in the line, the surface, and the solid,—the fourth and higher powers seem to have been long treated as mere handy expressions with no real representatives.

Recently, however, the idea has been mooted that at least the fourth power has its real counterpart in nature, and the properties of a fourth dimension have even been analysed and discussed.

We have not been able to discover the originator of this idea, nor whether or not it was known to the mathematicians of ancient Greece and India. That the old philosophers of India were familiar both with the fact and the theory of the fourth dimension, some of their metaphysical conceptions leave us small room to doubt. The only writer on the subject we intend to mention is Professor Zöllner, whose book, "Transcendental Physics," is or ought to be familiar to all students of the modern wave of psychism.

Professor Zöllner, having been led by his mathematical investigations to form opinions as to the reality and nature of the fourth

dimension of space, was led to connect these views inferentially with the phenomena of spiritualism, then attracting great attention. Supposing the observations of them made by spiritualists to be correct, these phenomena could be explained and reduced to order and intelligibility, in the opinion of Zöllner, on the hypothesis that they were caused by agencies or beings acting in space of four dimensions: space as known to us having three dimensions, length, breadth, and height.

These four-dimensional beings would, argued Zöllner, have the same advantage over us that we would have over the hypothetical dwellers in two-dimensional, or surface space,—the Flat-landers of romance: and the three-dimensional space we inhabit would be as much under their power as two-dimensional space, the surface of a sheet of paper, for example, is under ours.

By means of this advantage they could, he thought, transport any material object directly into the centre of a room, without its passing through any of the boundaries of the room, whether walls, ceiling, or floor: just as we, by virtue of our three-dimensional power, can transport an object, the point of a pencil, for example, into the centre of a two-dimensional room, represented by a square drawn on a sheet of paper, without passing the pencil-point through any of the boundaries of the square, as a two-dimensional being would be compelled to do.

Zöllner did not confine himself to theorising. In support of his proposition he quoted the universal tradition of ghosts and phantoms appearing suddenly in the centre of a room without entering by door, window, or chimney—a habit indicated in their name, *apparitions*.

Furthermore, in a series of experiments with the celebrated medium Slade, who was sent to Europe by the advice of our esteemed founders, Madame H. P. Blavatsky and Col. Olcott, Zöllner repeatedly had objects transported from and to the centre of the room without passing through the walls; amongst other things, a table of considerable size was thus treated. Other phenomena, usually ascribed to the passage of matter through matter, such as knots being tied on endless strings, or on continuous bands cut from a single sheet of parchment, formed by drawing two concentric circles, and then using the strip of parchment between them; or the interlinking of two wooden rings, each turned in a single piece from a block of wood; or the passage of one such ring to the leg of a table, though both extremities of the leg were larger than the ring; and a series of similar occurrences, Zöllner successfully explained on the hypothesis of the action of four-dimensional agencies. There is one phenomenon in particular which deserves notice from its unique evidential value, for it is such that, if the observations of Professor Zöllner were correct, it could be explained on no possible hypothesis except the action of unknown forces, since it is quite inimitable by mechanical means. It was as follows: at one of the *séances* with Slade, while Zöllner, Professor Weber and Slade were seated around a table, a bluish light suddenly appeared under the table, casting shadows of the table-legs on the four walls, as was observed by Zöllner. The remarkable fea-

ture of the phenomenon was this, that while the light manifestly came from a point under the table, and threw well-defined shadows, these shadows were not appreciably larger than the table-legs which cast them.

But it is evident that, since the shadows were clearly defined, the source of light must have been of very small area.

A simple experiment will make this clear. Let a lighted lamp on a table near the centre of the room be turned down till the flame is of very small area; let the hand now be held between the lamp and the wall, close to the lamp. A much enlarged shadow of the hand will be cast on the wall, well-defined in proportion to the smallness of the flame.

If the lamp be now turned up, as the area of the flame increases, the shadow will be seen to grow blurred and indistinct, will, in fact, be surrounded by a *penumbra*, or partial shadow.

Since the shadows in Zöllner's experiment were sharply defined, the source of light must have been very small, in fact almost a point.

But it was observed in our experiment with the small lamp flame that when the hand was held near the flame its shadow was very much enlarged. And the nearer the hand is to the wall, the more nearly will its shadow approach its own size, and when its distance from the wall is about one-twentieth of its distance from the flame, the shadow will not be appreciably larger than the hand itself.

To apply this to Zöllner's experiment: as the shadow of the table-leg on the wall was not appreciably larger than the table-leg which cast it, the light must have been from ten to twenty times farther from the table-leg than the table-leg was from the wall; so that if the table-legs were each five feet from the walls, the source of the light must, from the facts observed by Zöllner's, have been approximately a luminous point, from fifty to one hundred feet behind each leg of the table. But, under ordinary three-dimensional circumstances, this is manifestly impossible, unless either the table was one or two hundred feet square, or the light came from a point one hundred feet either above or beyond the table, and then separated, so as to appear to three-dimensional understandings to travel in at least four directions at once. Let us return to the fourth dimension, beginning with a few parallels from the inferior dimensions.

Let a sheet of paper represent two-dimensional space. Let a straight line be drawn on it. At any point in this straight line, let a perpendicular be drawn. Here the perpendicular, being on the surface of the paper, is also in two-dimensional space. Now let two other straight lines be drawn, intersecting the first line at the point where the perpendicular meets it. It is evident, as every geometer can demonstrate, that neither of these lines, nor any other lines through the same point, except that first drawn, will be at right angles to the perpendicular, so long as it remains on the surface of the paper, that is in two-dimensional space, but that the perpendiculars to the intersecting lines at the point of intersection will be represented by a series of lines, all in different

directions. But let the first perpendicular be supposed to be raised upright into three-dimensional space, representing it by a pencil held upright with its point at the point of intersection; it is evident that it is now perpendicular to all the intersecting lines; and the only conception a two-dimensional being could form of this line, represented by the pencil, would be a straight line going in several directions at once; since it is perpendicular to all the intersecting lines, and he perceives that all their perpendiculars go in different directions.

Suppose a beam of light, coming from a point several feet above the paper, so that its rays are sensibly paralld, for small distances. Suppose it to fall on a suitable reflector at the point of intersection, so that it may be spread evenly in every direction from that point along the surface of the paper:—a right-angled conical mirror would serve this purpose. Now let four circles about half an inch in diameter be drawn at equal distances round the point of intersection, an inch or two from this point. Let a square be drawn round all the circles an inch or two outside them. We have here a two-dimensional counterpart of Zöllner's room and table: and it will be manifest that the shadows from the two-dimensional table-legs,—the circles—will fall outwards on the walls, that these shadows will not be appreciably larger than the table-legs,—since the rays casting them are sensibly parallel—and that they will be sharply defined, since the rays come from a point of light—the electric arc for example. Now in order that the light should produce this effect, it was necessary that it should fall from three-dimensional into two-dimensional space, and that its source should be at a distance from that two-dimensional space. The only conception a two-dimensional being could form of this light, would be a beam going in all directions at once.

Now apply this by analogy to Zöllner's table. Suppose a beam, from a point of intense light, in four-dimensional space, to have fallen on the three-dimensional space we are acquainted with, at a point under Zöllner's table, about equidistant from all the legs, and to be reflected in all the directions of three-dimensional space by a suitable four-dimensional reflector—as we did with a conical mirror in the two-dimensional space:—it is evident that it would have behaved exactly as the light Zöllner observed did behave, and the direction of the beam could only have been conceived by a three-dimensional being as going in all directions at once.

To sum up: no three-dimensional light could have behaved as this light did behave; and a four-dimensional light would have behaved exactly as this light behaved: the conclusion obviously is, that the light observed by Zöllner was a four-dimensional light.

To return to a point we touched on a moment ago. We dealt with a perpendicular to a line, and with a perpendicular to a plane: by carrying this idea on, it will be evident that, in four-dimensional space, a perpendicular may be drawn to a solid, and the beam in Zöllner's experiment was actually perpendicular to the cubical, or approximately cubical, room in which the experiment took place.

To go back a little: all the sensory organs of the body, the retina, tympanum, palate, or skin, are surfaces, that is, two-dimensional: but objects appear to us three-dimensional: further, our mental conceptions are four-dimensional. Let us illustrate this: we cannot see inside a closed opaque box, a four-dimensional being could not only see inside such a box, but could write a message inside. But let us now form a mental image of such a box. Though it appears to our minds opaque, yet we can with the mind's eye see both the inside and the outside at once; hence—and this is of the first importance—our mental conceptions are four-dimensional.

Hence the mind can conceive a four-dimensional perpendicular to three-dimensional space—the room, for instance,—which would be perpendicular to this room, and would enter three-dimensional space at the point of physical consciousness in the head.

It is an experiment in psychics worth trying, to follow this perpendicular in the other direction.

Let us now come to a simpler experiment in transcendental physics, also from Zöllner's book. As a straight line can only be drawn in one direction at once on a sheet of paper, so, it is clear a Flat-lander could only pour water in one direction in two-dimensional space—along a straight line in fact. We, however, in virtue of our three-dimensional superiority are able to spill water from above on a surface, so that it will spread in every direction on that two-dimensional surface, exciting the wondering admiration of any two-dimensional beings who happen to be in the neighbourhood.

By analogy, a dweller in four-dimensional space could pour water into our three-dimensional room, so that it would spill in every direction at once—as it would appear to us—on floor, ceiling and walls.

Now Zöllner actually records such an experiment, and demonstrates, as we have done, its connexion with four-dimensional space.

For in a *séance* with Slade, Zöllner observed a jet of water issuing, apparently from a point near the ceiling which spouted against the walls and the ceiling at the same time; this took place in a sitting-room where no water was kept.

We have hitherto taken the genuineness of Zöllner's phenomena for granted, and, as far as our theories of the fourth-dimension are concerned, it matters little whether they actually occurred or not since they evidently all might have done so on our hypothesis of four-dimensional agencies.

These phenomena closely resemble those produced by the conscious intention of advanced occultists, so that we may reasonably connect these latter also with the hypothesis of a fourth dimension, in which case there would be reason for believing that the consciousness of an occultist who produces phenomena is four-dimensional.

Further, it has been stated that space has really seven dimensions, that the evolution of each round and principle in man coordinates with the evolution of the perception of a new dimension.

It seems that at present we are passing from three to four-dimensional consciousness. Let us recapitulate.

The sensory surfaces of the body, and hence, our sensations, are two-dimensional, our perceptions of objects are three-dimensional while our conceptions are four-dimensional.

As an infinite number of independent straight lines— one-dimensional spaces—may be drawn on a surface—two-dimensional space—and as an infinite number of independent two-dimensional spaces exist in a three-dimensional spaces so, we may believe, an infinite number of independent three-dimensional spaces—the space known to us being one—may exist in four-dimensional space, an idea harmonising perfectly with the Indian idea of innumerable *lokas* filling the universe. Space, being merely a form of *Maya*, it is evident that its varying dimensions are only phases of perception, and not realities, and that every added conception is a fresh step in our divine unfolding, a new phase of the absorption of the finite in the INFINITE, of the expansion of the unit to the ALL.

CHALCS JOHNSTON, F. T. S.

### THE VEDIC COMMENTATORS.

IT is not disputed that the antiquity of the older portions of the Vedas extends to a period considerably anterior to the Christian era. The actual estimates of the exact date are various, ranging from B. C. 1425, the date assigned by Mr. P. Bentley to B. C. 30,000 as calculated by Krishna Shastri Godbole (Vide *Theosophist*, Vol. III, page 127). It is not the purpose of this paper to attempt any further investigation of this date; it is merely mentioned to show that in all probability the Vedas have been commented upon in ancient times. It appears indeed from different passages in the *Srauta Sutras* that such commentaries were in existence in the *Sutra* period. The original works, however, are now lost. At the present time the best known commentary, the only one that has been published, is that attributed to Madhavacharya. He is said to have written a commentary on all the four Vedas. We find, however, by internal evidence furnished by quotations and different interpretations given in his commentary on the *Rig Veda*, that Madhava made use of materials already in existence when he began to write. Although he does not give the names of the commentators, this shows that some commentaries must have been available.

We hear from reliable sources that Ravanacharya (not of course the Ravana connected with Rama) who is supposed to have lived in Chitrkuta, the country south-west of Allahabad, wrote a commentary on the *Rig Veda Samhita*. This Ravanacharya also wrote a treatise on the etymology of the different Vedas—*Rig*, *Yajur* and *Sama*—known by the name of *Ravanabhait*, sometimes called *Padaratna*. Of this treatise two manuscript copies are in the possession of the Adyar Library. Further, the writer was informed by the late Dr. Burnell that the commentary of Ravanacharya was to be found in the library of the Maharaja of Jeypore. The existence of such a work is mentioned in the preface of *Aitareya Brahmana* by Dr. M. Haug. This manus-

cript must be older than any other existing commentary on the *Rig Veda*, because this Ravanacharya had some connection with the grammar of Panini and his name was familiar to Bhartruhari who lived in Valabhi in the fourth century A. D. as fixed by modern scholars, such as Dr. Rajendra Lal Mitra, with reference to this author's *Vakyapadiya*. There is therefore no reason to doubt the existence of Ravanacharya and his connection with Vedic literature.

We also hear that Haradattacharya, author of a commentary on *Gautamadharmasutra*, called *Mitakshara*, (not the *Mitakshara* of *Vignaneswera*) and also of a commentary on *Apastamba Dharmasutra* known by the name of *Ujvala*, as well as of a great grammatical treatise called *Padamanjeri* upon *Nyasa*, a commentary on the *Kashikavritti* of Panini, and who is often quoted in the *Siddhantakaumudi*, wrote a commentary on the *Rig Veda Samhita*. The existence of this work was made known to the writer by Pandit *Chaturvedishrinivasacharya* of the Mysore province formerly Pandit in the Madras Christian College. The Pandit stated that he had himself seen this commentary of Haradattacharya which was found in the private library of Bangalore *Vedantacharya*, a Pandit attached to the Mysore Durbar. On making enquiries about the above library during a recent visit to Bangalore, the writer was informed that its contents, mostly MSS., have been pledged with a certain Brahman now deceased and were in the possession of his widow. In course of time it is hoped that these MSS. will be recovered for the Adyar Library. Haradattacharya is supposed to have lived in the eleventh or twelfth century, for it is evident that he was subsequent to *Kasika vritti*, the date of which is fixed at about that time.

Another commentator on the *Rig Veda* was *Uvata* who wrote a commentary on *Pratisakhya* of *Rig Veda* (phonetics). There is also a gloss on the *Rig Veda* by *Devaswami*. We cannot however give any definite information regarding these two commentaries, as they seem to have been lost. Their commentaries on the *Vedanga* are, however well known.

There is another commentary by *Ananda Tirtha*, otherwise called *Madhwacharya*, founder of *Dwaita* system, on *Rig Veda Samhita* up to the third chapter in the first *Astaka*. The followers of *Madhwacharya* attach much importance to this commentary. A fragment of another commentary on *Rig Veda Samhita* by *Mudgalacharya* which appears a mere gloss of words, can be found in South Mahratta country.

These commentaries are generally written with especial reference to the Brahmanas, in which the derivation, uses and purposes of the different hymns are explained. Similar explanations are also found in the *Srautasutra*, such as *Asvalayana Sankhyayana* and others. The proper interpretations of different passages are also sometimes to be gathered from the problems of the *Mimansa* system expounded by *Jaimini*. It therefore appears that we are able to trace various sources of information available to such scholars as *Madhavacharya* who commented on the Vedas, besides others which are now lost.

The first commentary we are able to trace on the Black Yajur Veda is that of Talavruntanivasi, called Vritti, whose commentaries on Apastamba Srauta and Grihya Sutras are familiar to Brahmans. His date is supposed to be about the second or third century A. D. Quotations from this work are found in the commentary on the Black Yajur Veda of Bhavaswami, who is supposed to have lived in the fourth or fifth century. This work is quoted by Bhattabhaskara in his commentary on the Yajur Veda known by the name of Gnyanayagna; the copy of the MS., formerly in the Tanjore Library, was procured for the Madras Government by Dr. Oppert and is at present in the Oriental Library at Madras. We have a copy of the very same commentary, on the second Kanda of the Yajur Veda Samhita, written in the Telugu character, in the Adyar Library.

We are not certain about the exact date of Bhaskara, but it must be anterior to that of Sri Ramanujacharya who criticizes his interpretation of the Brahma Sutras; we must however place the date of Bhaskara at a period subsequent to that of Sri Sankaracharya because, in his commentary on Brahma Sutras, Bhaskaracharya disputes some of the conclusions of this writer. For the present we can only say that Bhaskaracharya lived sometime between the fifth and ninth centuries. It appears, as shown by the privately circulated catalogue of Vedic MSS. in his possession, that Dr. Burnell possessed a copy of this commentary. Bhavaswami's commentary on the Yajur Veda is still existing in a Math of Sanyasis in Dharmapuri, a place known to all Brahmans as a seat of Vedic learning in modern times. It is situated on the banks of the Godavery in the Nizam's territory. There is also the well-known commentary of Madhavacharya on the Black Yajur Veda, nearly the whole of which has been published by the Asiatic Society of Bengal.

Of the White Yajur Veda there are extant, so far as we know, two main divisions or Sakhas, the Madhyandinasakha and Kanwasakha. The former is well known in Bengal, the North-west Provinces and Kashmere, the latter, in the south of India. There are two commentaries on this Veda, one by Vuvatacharya (who was said to be the author of a commentary on Rig Veda); and another by Mahidharacharya but we know these are not subsequent to the commentary of Madhavacharya. The mere supposition laid down by Dr. Roth, and followed by Professor Weber, that the commentary of Mahidhara had been composed subsequent to that of Madhavacharya is erroneous. It is evident by his introduction to his commentary that Mahidhara did allude only to the commentary of Vuvata and not to that of Madhava. Furthermore, the difference between the Black and the White Yajur Veda being only very slight, the pre-existing commentaries on the Black Yajur Veda may have been consulted by the later scholars who commented on the White Yajur Veda.

A commentary on the Kanwa Sakha and Madhyandhinaskha by Mahidhara, together with a commentaries of Madhava, Hariswami and Daivadaganga on the Satapathabrahmana of the same Veda, has been published by Dr. Roth. The Madyandhinaskha

has been published by Giriprasad with a Hindi Commentary, in the North-west Provinces.

Madhavacharya wrote a commentary on the Kanwa Sakha and the Satapathabrahmana. Of this commentary only fragments exist in MSS.

The oldest extant commentary on the Sama Veda is that by Bharataswami. The writer saw a copy of this commentary in MS. in the private library of the late Dr. Burnell. He was informed, however, that this MS. was not the property of Dr. Burnell, but only lent to him by some Brahman of South India. Madhavacharya wrote a commentary on the eight Brahmanas as well as the Samhita of the Sama Veda, called the Ranayani Sakha, which is well known among the Brahmans in the South. Regarding the Jaimini Sakha which is current in a few Brahman families in Madura and Tinnevely districts, we do not know whether there is any commentary on it or not. On the Kauthumi Sakha of the Sama Veda, which is current in Gujerat and the North-west Provinces, we know of no other commentary except that of Satyavarta Samasrimi, of which only fragments remain. Satyavarta Samasrimi is still living at Benares, and it was through his assistance that the Asiatic Society of Bengal published the Sama Veda with the commentary of Madhavacharya. The Kauthumi Sakha has been published in Germany.

The Atharva Veda Samhita, known as Saunaka Samhita, has been published by Dr. Whitney without commentary. Subsequently Dr. Bühler discovered in Kashmere the Paippalada Samhita. This has not as yet been printed. After much research portions of the commentary on this Veda by Madhavacharya were discovered in the Sringeri Math. These were lent for publication to Pandit Pandurang Gopal of Bombay and are now in the press. The Gopatha Brahmana of Atharva Veda had been published without commentary by the Asiatic Society of Bengal.

At the present day the best known commentary on the Vedas is that of Madhavacharya called the Vidyananyabhashya. Among the pandits, there is, as a rule, very little interest in Vedic literature from a critical point of view. This is owing to the sectarianism which prevails among the Brahmans in all parts of India. The pandits have forgotten most of the older commentaries, and but few are aware of the existence of the commentary of Bhatta Bhaskara on the Black Yajur Veda. The only commentary now known to the Hindu public in the south of India is that of Madhavacharya. The Brahmans generally assume that this commentary was written by one Vidyananyaswami, but in the commentaries themselves there is nothing to show that he had any connection with them, and there is no evidence whatever to show that he is, as supposed, identical with Madhavacharya. We are not now able to say exactly who this Vidyananyaswami was; we only know that he was a great ascetic from the traditions of the Sringeri and Virupaksha\* Maths. The Virupaksha Math is in possession of the great temple at Hampi,

\* This Math is situated in Hampi.



the ruined city in the Bellary district, formerly the capital of the Bijjanagar kingdom. In this temple is the great tomb of Vidyaranya, called by Hindus the Bhrandavana, and it seems most probable that Vidyaranya was the founder of the Virupaksha Math. There are traditionary accounts of the life of this ascetic, but they are only found in modern books, the real authorship of which is doubtful and are uncorroborated by any evidence whatever. We find, however, in the first verse of the Panchadasi, a work on the Vedanta, that Vidyaranya was one of the compilers of that work. In this work he first salutes his own guru, whose name was Sankarananda. This last name is familiar to us from other works, such as the commentaries on the Kaushitakopanishad, the Narsinhatapani, the Shatchakropanishad, etc. These commentaries are generally known by the name of Dipika. Some say the author of the commentary on Narsinhatapani is Sri Sankaracharya, but this cannot be so, because quotations from this work are found in the Vartika which was subsequently expounded by followers of Sri Sankaracharya such as Sureshwaracharya and others. It seems more probable that this commentary was by Sankaranada, and in this way the name of this ascetic became well known to the Vedantins.

Panchadasi is the only work we now have by Vidyaranya. Some say he compiled a commentary on the 108 Upanishads, but we do not know of the existence of any such work. There is however, in the commentary of the Kaushitaka Brahmana published by the Asiatic Society of Bengal, a fragment of a compendium of the different Upanishads in poetical form by Vidyaranya, and it is possible that this is the commentary referred to.

Vidyaranya being an ascetic of Virupaksha did not live at Sringeri, in the Mysore province. According to the Panchadasi it appears that the authors of this work were Bharathatirtha and Vidyaranya, and the commentator, Rama Krishna, describes himself as a student under these two ascetics. A commentary on Vaiyasikanyaiamala, one of the works of Madhavacharya, it appears, was written by Bharatathirtha. Had Bharatathirtha been a contemporary of Madhavacharya, he would not have written a commentary on the work of the latter. And as Vidyaranya, as joint author of the Panchadasi with Bharatathirtha, must have been a contemporary of this writer, it is evident that Vidyaranya also lived after Madhavacharya, and therefore cannot be identified with him. We must not however suppose that Bharatathirtha was the same person as Vidyatirtha, the guru of Madhavacharya, because it is not likely that he would have commented on the work of his disciple. It is also to be remarked that even were these two persons identical, Vidyatirtha did not survive Madhavacharya, as he is described as being incarnated in the person of king Bukkana while the commentary of Madhavacharya was in progress.

In the case of Madhavacharya we have plenty of means of ascertaining who he was. He was the author of many works not only on Vedic but also on modern literature. In the introduction to the commentary on Parasharasmriti, generally known by the name of Parasharamadhaviya, a work on Hindu law, it appears he

was the son of Mayana and his mother's name was Srimati. He had two brothers named Bhoganatha and Sayana. He was attached to the Yajur Veda and Bodayana Sutra, his gotra was that of Bhraradwaja. It is also a well known fact, as shown in his various works, that he was prime minister of king Bukkana of Bijjanagar.

In the introduction to the Commentaries on the Vedas by Madhavacharya, we find that he offers salutation to his guru Vidyatirthamaheswara. He also says that this same guru was incarnated in the shape of his own master the king Bukkana, at whose command he compiled his various works. It will here be noticed that the name of his guru being Vidyatirtha and not Sankarananda, the guru claimed by Vidyaranya, shows that these two scholars are not one and the same person. There is no reason to believe that when Madhavacharya retired from public life and became an ascetic he took another guru; and even supposing this to have been so, we should still expect to find a reference to Vidyatirtha in the work of Vidyaranya, as his first guru from whom he received spiritual instruction, but no such reference is made.

There has also been much discussion as to the relationship existing between Madhavacharya and Sayana. From the commentaries themselves we learn that they have been written sometimes by Sayananacharya and sometimes by Madhavacharya. The personality of these two scholars is not however, as some suppose, identical. If we examine the Parasaramadhaviya and Kalamadhaviya (printed in Madras), and Vyavaharamadhaviya (of which the Adyar library possesses a MS.), and the translation of Dayavibhaga, the Hindu Law of Inheritance, by Dr. Burnell, we find it stated that Sayanacharya was the brother of Madhavacharya. In the commentaries on the Samhita of the Vedas (published by the Asiatic Society of Bengal) it appears that their authorship is claimed for Madhavacharya. In the commentary on the Yajur Veda Aranyaka, and also the commentaries on Sama Veda, Sayanacharya is said to have been the author. From the ancient MSS. to be found in South India we learn that the entire authorship of the commentaries was attributed to Madhavacharya and not to Sayanacharya. The old MSS. in the south do not mention the name of Sayanacharya at all. We have in the Adyar Library a very old MS. containing the commentary on the Yajur Veda presented by a gentleman residing in the Ceded Districts. This MS. is, judging from the writing, more than three hundred years old. According to this MS. Madhavacharya, not Sayanacharya, was the author of the commentary. As Madhavacharya himself lived in the Ceded Districts, MSS. of his commentaries coming from that part of India are more likely to be reliable copies than those from other parts. The copy in question moreover came from a family that has produced several generations of Vedic scholars. It is also to be noted that, at the commencement of the work, Madhava salutes his guru Vidyatirtha. In another MS. of the commentary on the second Khanda of the same Veda, a similar statement is made regarding the author. In the commentaries published by the Asiatic Society, it is said

at the beginning of the work that it was by Madhavacharya, but at the end it states that it was by Sayanacharya. We find the same thing occurring in the commentary on the Yajur Veda Aranyaka. In this we find a verse stating that Madhavacharya was commanded by king Bukkana to write commentaries on the Vedas. It also appears that, having written a commentary on the Mimamsa system, Sayanacharya began to expound the Vedas also.

It has been said by Dr. Burnell in his introduction to the Vamsabrahmana of the Sama Veda, that Madhavacharya and Sayanacharya are one and the same person. He says that the verse which is generally understood to show that Madhavacharya and Sayanacharya were brothers has a figurative meaning. He seems to think that Sayana was a sort of familiar name given to Madhavacharya by his relatives, as often happens among Brahmans. But it does not seem likely that such a well-known man as Madhavacharya should have been designated by a sort of pet name when mentioned in his great work. Again, we should not, in such a case, expect to find the commentary described as the commentary of Madhavacharya which was made by Sayanacharya. The construction of the verse shows that there were two persons, otherwise a different form of words would have been used to show that only one was meant, and we cannot see any reason for giving a forced meaning to the passage by supposing figurative language where it does not appear that such language was intended. In this verse one of the persons is called the mind and the other the intellect—the manas and the buddhi—and there is no reason for supposing that the intention was to show that the two were identical. If the language of the verse is figurative, there is no reason why we should not suppose that the verse describing the mother and father of Madhavacharya is also figurative. But this objection has never been urged. It appears from the verses as they stand that it was the intention of the writer to give some information about his own family.

In some of the commentaries on other Vedas it is said that, under the direction of the king, Sayanacharya has begun to compile the commentary; while at the end it says, "In the commentary on such a Veda, composed by Sayanacharya, the chapter ends so and so." Here we find the name of Madhava entirely omitted.

We possess more than twenty works by Madhavacharya, such as the commentary on the Rig Veda Samhita, the commentary on the Aiteriya Brahmana, commentaries on the Samhita, Brahmana and Aranyaka of the Black Yajur Veda, commentaries on the White Yajur Veda Samhita and Brahmana, commentaries on the Sama Veda and eight Brahmanas, commentary on the Atharva Veda Samhita, a large lexicon of the derivations and etymologies of the words in the Black Yajur Veda called the Sabdasangraha, a work which Madhavacharya himself mentions as his own in the introduction to his commentary on the Yajur Veda, a commentary on Boddhayana Kalpasutra, a great commentary on Paninisutra, another on Sanskrit roots called Dhatuvritti (now being published in the *Pandit*, Benares), a compendium of Mimamsa philosophy in

verse with his own commentary thereon called Nayayamalavistara, which was published by Goldstucker, another compendium of Vedanta in verse called Vaiyasikanyayamala published by the Asiatic Society, two treatises on astronomy called Siddhantachudamani and Siddhantasarvabhauma, the former being quoted in the Siddhantashiromani of Bhaskaracharya (see page 292, Calcutta edition), a commentary on Parasharasmriti, and Kalamadhaviya, a treatise on civil and criminal law called Vyavaharamadhaviya.

According to Morley's digest the head pandit of the old college of Fort St. George stated that Madhavacharya had also composed a treatise called Dattamadhaviya, on the law of adoption. In the report of Mr. Ellis it is stated that Madhavacharya compiled a commentary on Manusmriti, a statement corroborated by Rao Saheb V. N. Mandalik's edition of Manavadharmasutra, where he mentions this work as one of the commentaries that are not at present available. We also hear from reliable sources that there are two treatises by Madhavacharya on architecture and a commentary on Nyayavartika (logic).

A work called Madhava Bhatteya, a commentary on Bappana Bhatteya, a compendium of Brahmanical ceremonies, is said to have been written by Madhavacharya. From the perusal of MSS. in the Adyar Library it appears that it is not so. Madhava Bhatta, the author of that work, was the son of Muni Kutalaya Machanna.

When we examine these works it appears quite impossible that they can have all been written by one and the same man in the space of a single life-time. For instance, in the commentary on the Rig Veda there are references to Nirukta, an ancient lexicon, as well as to the grammar of Panini and the phonetics of the same author, also references to the Srautasutra of Aswalayana and to Mimamsa philosophy. Similarly, in the commentary on the Yajur Veda, references are made to Boddhayana Srautasutra and Apas-tamba Srautasutra as well as to other Brahmanas. It has been calculated that the whole commentary on the Rig Veda amounts to nearly 100,000 granthas or divisions of 32 syllables each. The commentary on the Aiteriya Brahmana contains 20,000 granthas, that on the White Yajur Veda 60,000. The commentary on the Black Yajur Veda contains 67,000 granthas, on the Sama Veda Samhita 30,000, on the Brahmana 15,000, on the Atharva Veda Samhita 80,000 and on the Brahmana 20,000 granthas. If we consider only the works we have just mentioned we cannot suppose they were all composed by one man. Even the copying would take a considerable time.

Some believe that the Sarvadersanasangraha was compiled by Madhavacharya or Vidyaranya. Monier Williams says in "Indian Wisdom" that this was so. He must have followed some other writer without consulting the original, wherein it is plainly stated that the work was by one Madhava who was a descendant of Sayana. It is also to be noted that the author of the Sarvadersanasangraha calls his guru Vishnu the son of Sharangapani, making the usual salutation at the commencement, whereas Madhavacharya the commentator, invariably addresses his guru as Vidyatirtha.

In Madhava's works we find many contradictions and different opinions expressed. This fact is of itself sufficient to show that Madhava was not himself the author of all of them. The interpretations given of certain passages in the Rig Veda are contrary to the interpretations put upon the same passages when they appear again in the Sama Veda and the Yajur Veda. The order in which Madhavacharya composed these commentaries seems to be plainly shown by his introduction. First he composed the commentary on the Brahmana and Aranyaka of the Black Yajur Veda, then that on the Samhita of the same, and then that on the Rig Veda Samhita. Now the passages in the 10th anuvaka of the first prapataka in verses 2 and 3 of the Yajur Veda Aranyaka, which describe the story of Brijyu, the son of Tugra who prays to the twin Aswins, says that he prayed to them for rain clouds. Though the words seem to have some reference to Brijyu's travels by sea, he gives them a different interpretation in his commentary. In his commentary on the first ashtaka, eighth chapter, eighth varga of the Rig Veda, on the 3rd, 4th and 5th riks, he gives another interpretation of the same story. He says that Brijyu, the son of Tugra, went on some vessel to conquer an enemy on an island in the sea, and that the Aswins protected him and brought him to his own father's house, offering their own strong ships when his own was in danger. Again the verse which is generally used in funeral ceremonies at the burning ground, in the sixth prapataka of the Yajur Veda Aranyaka, 1st anuvaka, 24th verse, is interpreted as authorising the widow of the deceased to re-marry. Many reformers dispute about this interpretation, and we find in the commentary on the 10th Mandala of the Rig Veda, rik 8, where the same passage occurs, nothing is said about re-marriage, and the widow is advised to remain chaste and have the deceased as her husband (in the next incarnation if not in heaven). These two illustrations will suffice for the present, but many more might be adduced.

Again, in the law-book called Parasharamadhaviya, in treating of the marriage-law, although other law-givers entirely prohibited marriage with a paternal uncle's daughter, Madhava quotes Boddhayana as an authority to show that there is some usage prevalent in the south permitting such marriages. He gives an illustration from the Veda in which such marriages are compared to the offering of certain oblations. But in the Mimamsa Nyayamalavistara, in one of the problems he solves to determine the superiority of the laws of scripture over any contrary customs, he shows that the marriage of the paternal uncle's daughter is contrary to Manu and others, and states that though it is prevalent in the south, such usage has no weight against the prohibition, and that such marriages are null and void (page 36, Vizagapatam edition). Further he misunderstands the passage he quotes from Boddhayana describing the usage in question. Boddhayana referring to such usages concludes that, being against the law of scripture, they cannot be authoritative. Gautama the sage corroborates this view (See introduction to translation of Apas-tamba Dharma in Sacred Books of the East).

When we examine the style in which the different works attributed to Madhavacharya are written, we find further evidence that they were not by the same author. Again when we consider the position of Madhavacharya as the minister of the king, and chief counsellor in a kingdom that extended from Krishna to Cape Comorin, as is evident from the inscriptions, it is not likely that he had sufficient leisure to enable him to compose works of such an important character. He must evidently have had a number of scholars at his command who carried on the works under his direction. It is most likely that the commentaries on the different Vedas were made by different persons. The whole work was set on foot by Madhava at the command of the king and thus it was called by his name. This supposition is sufficient to account for the contradictions and the differences in the style employed. When Madhavacharya retired from public life he was succeeded in his office by his brother Sayana. At that time the whole scheme of work set on foot by Madhava was probably still unfinished. On taking his brother's place, Sayanacharya continued the work which still continued to be called by the name of its originator. This seems especially to be borne out by the use of the adjective madhaviya, meaning belonging to Madhava, which we so often find in these works.

Burnell says in his introduction to the Dhayabhaga of Madhavacharya that this writer was not the real author of all the works said to have been composed by him: this opinion is also shared by Weber, and from what has been said above it will be seen that this conclusion is justified on an examination of the works themselves.

N. BHASHYA CHARYA.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

PART II.

141. "Sat (being) itself is *Chit* (consciousness); but if it be said 'No, other (than *Sat* is so),' then that other must be *Asat* (not-being); if *Asat*, where is *Sākshi* (or witness)?<sup>1</sup> *Chit* itself is *Sat*; but if it be said 'No, other (than *Chit* is so),' then that other must be *Jada*, and to *Jadas* there can be no continuity of evolutionary progression.<sup>2</sup>

The appearing together of *Sat* and *Chit* in full harmony is *Ananda* (perfect bliss). This is a seed for *Yukti* (or philoso-

1. What exists is consciousness; otherwise, what does not exist must be consciousness, that is, consciousness does not exist. But as a matter of fact consciousness does exist in and through the three states (*Avestas*) as we all see in daily experience. Hence it is absurd to say that consciousness does not exist. Where is *Sākshi*? *i. e.*, How are we to account for there being *Sākshi* or witness of all the three states through which the *Jiva* passes?

2. Consciousness is all that exists; if not, we must say unconsciousness is all that exists. But what is unconscious cannot come into existence, grow, flower and bear fruit as we see things in the universe do. Hence it is not right to say that what is unconscious exists.

phical deduction).<sup>1</sup> But if other (than *Chit*, which is also at the same time *Sat*, is so), then that other is *Jada* and *Asat*, out of which experience of bliss<sup>2</sup> will not grow up.

142. "Is it by itself or by something else that the imperishable *Sat* evidently shines forth?"<sup>3</sup> If by mere word of mouth thou shouldst say 'by something else,' I ask what is that something? Is that also *Sat* or *Asat*? If thou shouldst say '*Asat*,' then, thou art a mad fool! Can the barren woman's son produce any effect or perform any action? But if thou shouldst say that that something is also *Sat* but distinct from the first *Sat*, then I say that the interminable *Anavesta* fallacy will be the result. Hence forsake completely such perverse sophistical modes of reasoning.

143. "(The proposition that *Sat*, *Chit*, and *Ananda* are not separate but one and indivisible) is, as thou hast seen, in accord with *Sruti* (or revelation) and *Yukti* (or philosophical deduction). It is likewise in agreement with experience (or *Anubhava*). Hear me! As the felicitous *Ananda*<sup>4</sup> of sleep is of the form of remembrance (*Smriti*), that *Ananda* itself is *Chit*; for there is no other there. Again, in the two *Avestas* of Pralaya and Sushupti, thou (*Chidánanda*) art, and being, seest the darkness therein. Is it not? (Hence the *Chidánanda* is also *Sat*).<sup>5</sup> Feeling thus in thy heart, be thou one all-fulness."

144. Thus did the Master, versed in all the sciences, instruct the pupil in the true nature of spirit, wherein *Sat*, *Chit* and *Ananda*, like the honey from several flowers, are undividedly one. Now, according to the Master's instruction, the disciple closed his eyes and remained in Samádhi for a long time. When he awoke and saw, he was like a canvas-cloth with all the pictures of moveable and immoveable objects of multifarious forms appearing thereon.<sup>6</sup>

145. Pupil—"O Lord, agreeable to my heart! Is there any other pastime (*lila*) for us than *This*? Is it not the proper duty (*niti*) of the wise sages to be always uttering *That* and pondering *That*? Now deign to explain unto me the before-mentioned<sup>7</sup> *Turiyáditá*—the seventh region, the state called the highest—and its nature, so that I may understand it easily."

1. This deduction is the foundation for *Anubhava* or experience.

2. *i. e.*, Sukhánubhava.

3. Can it be otherwise than that what knows self is self?

4. Com. P. "In thy sleep, (the eternal upadhiless, transcendental) felicitous form of *Ananda* having been shining on *agnánam* there, and thus having enabled it to become visible, comes up, on awaking, in the form of remembrance; for thou sayest, 'I have been quite happy without knowing anything.' Thus *Ananda* is the only thing existing in sleep; there is no other. Thou canst not remember this on awaking unless this *Ananda* itself be consciousness or *Chit*."

5. Therefore thou art *Sat*, *Chit* and *Ananda* together blended into one.

6. Compare: "Within and without the body, above, below, and in all directions, in heaven, on earth, everywhere, there is nothing but myself. There is no place where I am not. There is nothing which is not in me. There is no other thing that shines forth by itself than myself. I am *Sachchidánanda*." So said Gajamuni.—*Gnánavásishtam*.

7. Vide Stanza 132 of Part II.

146. Master—"On enquiry the sages will enumerate seven regions of *Agnánam* (ignorance) and seven regions<sup>1</sup> of *Gnánam* (spiritual wisdom). Now of these two we will first describe the seven regions of *Agnánam*; hear! First, the solitary *Vindu-Jágra*; second, *Jágra*;<sup>2</sup> third, *Maha-Jágra*; fourth, *Jágra-Swapna*; fifth, *Swapna*; sixth, *Swapna-Jágra*; and seventh, *Sushupti*. Thus have the great given seven names to the seven regions.

147. "First in the undividedness (*Akhanda*) will rise an *Ari-vu*<sup>3</sup> merely; this alone forms the first *Vindu*. In this *Ari-vu* will rise like a sprout a thing that was not there before, namely, *Aha-dai* (egoism); this is *Jágra*.<sup>4</sup> Then constantly coming on through successive incarnations, this notion of 'I and mine' will grow up (into a tree); this is *Mahá Jágra*.<sup>5</sup> The reigning of the mind<sup>6</sup> during *Jágra* through the growing *Antahkarana* is *Jágra-Swapna*.<sup>7</sup>

148. "The reigning of the mind after one has eaten and gone to sleep, has the name of *Swapna*.<sup>8</sup> Recollecting again what was formerly seen in *Jágra* but forgotten, is called *Swapna-Jágra*. Thick darkness covering is called *Sushupti*. We have thus described the (seven) kinds of *Agnánam*. Now hear us explain the seven regions of *Gnánam* affording unconditioned all-full emancipation.

149. "The first region praised by the learned is *Subhechcha*; the second region is called *Vichárana*; the third region is the good *Tanumánasi*; the fourth region is *Satwápathi*; the fifth, sixth and seventh regions have respectively the names of *Asamsathi*, *Padáráthábhavanai*, and *Turiya*. Thus, O my stainless son! have the great classified (spiritual stages).

150. "Abandoning evil associations and longing for *Sivagnánam*<sup>9</sup> is *Subhechcha*. Joining good company (by the maturing of *Subhechcha*) and listening to their teaching by asking them and studying works on *gnánam*, and then so practising is *Vichárana*. (By the strength of the first two regions) having faith, and giving

1. *Bhumis*, *i. e.*, stages or degrees.

2. Or *Bija Jágra*, *i. e.*, seed-waking.

3. Intelligence or consciousness. The commentators say that it is the consciousness united with *Chidámhása*. Compare: "From *Chit*, a nameless and stainless *Ari-vu*, will arise in the form of a seed (*Vindu*) as origin to the names and actions of *Manas*, *Jiva*, &c., that are to appear and grow hereafter. Hence the first region is called *Vindu-Jágra*. This *Vindu-Jágra* is the first *Avesta* with regard to *Brahm*." *Gnánavásishtam*.

4. "After this is born, a thought that 'this is I and that is mine' will arise in a subtle form. This is *Jágra*."—*Gnánavásishtam*.

5. "This thought that 'this is I and that is mine' coming on continuously through successive births will increase in strength and solidify. This is *Maha Jágra*."

6. *Manó rájya*, *i. e.*, building castles in the air.

7. "A person building castles in the air during *Jágra* or waking by imagining what he did or did not see before, and himself becoming of that form by being completely immersed in what there appears is *Jágra-Swapna*. Owing to our experiencing in *Jágra* a great many modifications, such as a vast sheet of water in the mirage, silver in the conch-shell, two moons, &c., the *Swapna* is of various kinds."—*Gnánavásishtam*.

8. "Seeing the form that we have built up by fancy during *Jágra* *Swapna*."

9. *Siva* + *Gnánam* = Knowledge of *Siva* or *Brahm*.

up the triple *Ishanas* that formed one's company before, is *Tanumánasi*. By means of these three, the springing up of true wisdom in the *Manas* that has gathered up good affinity is *Satwápathi*.

151. "The *Manas* fixing itself on truth and forgetting all that is *mithya* (illusive) is *asamsatti*. (By the strength of the practice of these five) the bliss of non-duality (*advaitánanda*) will come and the notion of the known, knower, and knowledge<sup>1</sup> will pass away. This is *Padárbhábhavanai*. The state of remaining in the form of absolute silence<sup>2</sup> according as the nature of *Vastu* is, is *Turiya*. This very same region of *Turiya* was before called the state of *Turiyadita*. (I shall tell thee why.) Hear!

152. "As the universe appears in the first three regions, they are *Jágra*. Beyond these three, there is the fourth region which is *Swapna*.<sup>3</sup> The fifth region, where the state of the fourth region slowly glides away, is *Sushupti*.<sup>4</sup> The sixth region where the most wonderful experience of bliss is paramount is *Turiya*.<sup>5</sup> Beyond this is the seventh region where there is not the least illusion. The *Vedas* will silently point to this as *Turiyadita*.

153. "The sages, thinking that confusion will arise if it be said that the *Turiya* region is *Turiyádita*, will describe the rare incomparable *Vidhamutti* as *Turiyádita*. When they say so, they join the region—the sixth in order called *Padárbhábhavanai*—to *Sushupti*, (the fifth region) and call it the most wonderful *Sushupti*.<sup>6</sup> Bear this in thy mind. There are still other specialities of *Gnánabhúmi* that afford greatness. Hear me tell thee.

154. "The three classes of persons that have ascended the first three regions are merely *abhyásis* (exercisers) and not *muktas* (adepts). Those that have climbed up the last three regions are respectively the classes of *Jivan-muktas* denominated *Varan*, *Variyán* and *Varishtan*. Those *gnánis* that have come up in the middle region called *Satwápatti* are the most holy *muktas* known as *Brahm-Vittus*, I will still further relate to thee the greatness of these regions of spiritual wisdom so that thou mayest understand it.

155. "Those who, having obtained the first three regions and walked in them died before going to the fourth region, would attain to a superior state,<sup>7</sup> then re-incarnate and, making gradual advances towards (the other regions), attain to *Móksha*. They would never more fall into infatuated existences.<sup>8</sup> It is most

1. *Tiruputi*, viz., *Gneyam*, *Gnatru*, and *Gnánam*.

2. *Mouna-Subháva*.

3. As the *Vásana* of the universe still lingers there.

4. Because the universe completely disappears from view. There nothing is known except the self.

5. When a person transcends the three *avestas* or states that are common to the whole world, he enters upon the *Turiya* state which belongs to the domain of spirituality. There is no retrogression for him then. He is so sure then of realizing the *Turiyadita* state that *Turiya* itself may therefore be called *Turiyádita*.

6. Conscious sleep.

7. i. e., go to *Swarga*, &c.

8. There is no retrograde step for them. They will not descend to lower births.

difficult, O my son, to attain even the first region. If the first region, which is the foundation for the others, is won, then (one may be sure that) *Móksha* has been won.

156. "If any in this world remain practisers in the first or second of these *Gnánabhúmis*, those persons, though *Mléchchás* by birth, will become *Muktas*. This promise is nothing but true; I swear by the Feet of my Guru! Those who say that these are false and deceitful words will not prosper. Doubt not the teachings of the *Vedas* full of impartial equity. Be firm in the way of the word taught by the *Vedas* and make clear to thyself 'I am Brahman.'"

157. Pupil.—O Master who hast converted me who was growing like paddy into huskless rice that does not sprout forth!<sup>1</sup> Thou hast said that the *Gnánabhúmis* will yield *Vidéhamukti* even to the lowest *Mléchchas*. But some in the world declare that unless men abandon their wives and families and, entering upon ascetic life, become solitary hermits, they will not attain to *mukti* (emancipation). Deign to remove this perplexity.

158. Master—"O my son extolled by saints, The question thou hast asked me is a good one. I shall explain this to thy understanding, hear me! The bondage-breaking ascetic life is of four kinds. Their names are—*Kutísaka*, *Bahúdaka*, *Hamsa* and *Paramahamsa*. By these the vexation of *Samsára* will be destroyed. The essential element for ascetic life by which all socialities are relinquished is *dispassion* (*Virágam*) and not at all outward disguise<sup>2</sup> (*Vésha*).

159. "Dispassion (*Virágam*) is of three kinds, namely, *Manda Virágam*, *Tivra Virágam* and *Tivratara Virágam*. When a domestic calamity happens, the dispassion that then springs up dictating renunciation of family-life is *Manda Virágam*. With the determination that wife, wealth, &c., are not required so long as the body lasts, abstaining from them is *Tivra Virágam*. Recognizing the illusive character of *Brahmalóka*<sup>3</sup> and giving up one's desire for it is *Tivratara*. Thus do the sages declare. Understand this.

160. "By the criminal *Manda Virágam*, no kind of ascetic life (*sanyásam*) will succeed. In *Tivra Virágam*, there are two degrees of ascetic life called *Kutísaka* and *Bahúdaka*. *Kutísaka* is for those who are not able to walk about freely and *Bahúdaka* is for those who are able to walk about freely everywhere in the world. So have the great enacted.

161. "In *Tivratara Virágam*, they (the sages) will describe two kinds of *ascetic life*, namely, *Hamsa* and *Paramahamsa*. To the

1. Paddy with husk when sown will germinate and grow. So long as I was covered with *Acidya*, I was being born over and over again. But you have made me now like the huskless rice, i. e., you have removed my *Acidya* by your teaching and I shall not be born again.

2. Such as wearing a cloth dyed with red ochre, besmearing one's self with sacred ashes, wearing holy beads, &c.

3. *Swarga*, &c.



*Hamsa* ascetic that observes the rules of asceticism, emancipation (*Mukti*), they say, will accrue only from *Brahmaloka*<sup>1</sup> and not from this world. They moreover state that to the *Paramahansa* ascetic, *Moksha* will result in this world itself by means of *Gnanam*.

The firm-minded *Paramahansa* ascetics are again divided into two classes. I will tell thee; hear.

T. M. SUNDARAM PILLAI.

## Correspondence.

### THE BEANS OF PYTHAGORAS.

A TOURNIER (Tours, France) offers the following explanation (See *Theosophist*, September 1887, p. 778).

"Abstain from beans," that is to say, do not occupy yourself with politics; for, in the time of Pythagoras, beans represented voting-papers.

### "DUTY."

It is a matter for serious consideration with some of those who are really striving day by day and hour by hour to live the Higher Life, how to reconcile their duty to themselves with their duty to others. For, in the majority of cases, the moment the awakened soul sees the illusory nature of its surroundings, and perceives that the ideal is the only real, the sole thing to be pursued, and striven for, the things of sense, the sole realities of the soul-sleepers around him—seem vain, frivolous and not worth consideration. This fact raises a great and ever-increasing barrier between him, and those who by relationship or other ties are nearest and dearest to him. Old things have passed away—all things have become new, and it is difficult to preserve the old sympathy, even, in some cases, the old affection for those who, not unfrequently, are bitterly opposed to the spiritual aspirations of the neophyte: who not only refuse to hear of the new and better way, but put all the obstacles they can in one's path.

The experience of each one differs, but in some form or other each has to face the question; and a most difficult and embarrassing question it is—when it is conscientiously entertained. That ever increasing sensitiveness, which attends the psychical postulant, is another difficulty. He instinctively feels the antagonistic aura of those with whom he is closely associated, and his aura seems to have a disturbing and irritating effect on them, which widens the breach between them still more, and renders discussion difficult, not only on spiritual, but on all subjects.

Thus, isolation, more or less complete, divides the student of occultism from those around him, and the severance, partial or total, of all old ties, makes the question of duty a very complicated one.

It is much to be wished that questions of this practical kind should be fully discussed, and the experience and advice of others given for the general good. We all have a pretty clear idea of the goal towards which we are travelling, but the difficulties and hindrances on the way are many and great. To those who are really in earnest, the spiritual life is not taken up spasmodically or upon passing impulse,

1. *Satyalo*ka.

but is the "one thing needful" to which every other thing is subordinate: their thought by day, their dream by night, the one end, aim, and object of their existence. Through darkness and brightness, through states of spiritual exaltation and depression, having once seen the Light, they strive onwards to it, no matter what obstacles arise. To them nothing is unimportant which bears on the subject of their spiritual growth, and this question, the one, namely, of responsibility towards those around who have the claim of relationship or friendship, between whom and themselves there is absolutely no sympathy, is a very great, pressing and embarrassing one.

Another subject also presents itself for consideration. How much time, which might be profitably spent in study and meditation, is now wasted over pursuits which are worse than useless. The habit of self-indulgence, and the multiplication of "desires," which is the characteristic of the age, form another stumbling-block in the way of the soul which is striving to live the Higher Life. How far does his or her duty to their family warrant them in spending precious time in ministering to these quite unnecessary wants? and how far are the family and friends justified in requiring that their demands shall be acceded to?

In theoretical Theosophy these questions lie beneath the surface—but in practice, they and other cognate subjects come into great and important prominence. To the earnest practical Theosophist nothing that relates to the great question of duty is unimportant. Those who have a family certainly owe it a duty, they as certainly owe a duty to themselves, and how to reconcile conflicting claims is a subject on which many would like the opinion and advice of those more enlightened than they, as beginners, can hope to be.

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*Editor's Note.*—Our correspondent well defines the grave dilemma in which the world-bound aspirant for Divine Wisdom finds himself. The situation is as old as time, the remedy ever the same. When Jesus bade the rich man sell his all, give it to the poor, and then came to him for knowledge; and when he made the giver of the "feast" turn from the owners of oxen, the would-be bridegrooms, and the others whose worldly ties were their excuse for absenting themselves from the feast, and gather in those who had naught to bind them to society and who were famishing for food, he anticipated the reply we should give our esteemed friend. One cannot be wholly in the world and out of it at once: if one has duties to oneself, so also has one to husband, wife, child, relatives, friends, and the society of which one forms an integer. Yet one has duties to oneself, and these should no more be sacrificed to cowardly expediency or conventional tyranny, than should the actual family and other responsibilities be ignored and neglected to please one's selfish preferences. The Aryan plan, so often referred to by us, and the noblest of all social schemes, was to cultivate all parts of human nature in turn: each had its ample time and full attention. Married life was preceded in by a period of psychical, moral and intellectual preparation, and, in the evening of age, followed by one of complete spiritual absorption. Moreover, throughout the term of "householding," or married life, a portion of each day was set apart for solitary worship and soul-communion. Why should not unmarried people now-a-days also take their daily spiritual rest? Is there anything to prevent? Has not the wife of the most worldly and tyrannical husband, the mother of the most troublesome family, one hour, a half-hour or a quarter hour, when she can go by herself somewhere, indoors or outdoors, and plunge herself into the spiritual reality? It may be hard to learn to fling off the poison-shirt of

the world and at once put on the white robes of spirit : yet it can be done where there is the *will*. And may not one learn to wake an hour earlier and, lying in bed, rise to the zenith of thought ? And has not one the capacity to develop the power of seeming wholly attentive to the external surroundings, whilst at the same time being in closer relation with the Higher Reality. The greatest of all ascetics is he who can practice Yoga in drawing or ball rooms, amid beautiful surroundings and all the temptations of sense. He who flies to the desert or jungle and there develops his *Siddhis*, is liable to lose them when brought in contact with real temptation. The modern wife or husband, then, should do their strict duty no more, no less—to each other and to third parties. This does not mean that they should debase themselves to gluttony, to mere sensuality, to worldly slavishness, or other ignoble extreme : each should have, and even be ready to die to maintain, a reserve of self-respect and self ownership. Slavish natures are hopeless pupils, and it is useless to address them. Those women who from a false sense of duty, trample under foot their womanly dignity and self-respect, and abase themselves to the very dirt, will not thank us for advice. But to reasonable, self-respecting people, we say that, by setting apart a particular time of the day for self-culture, and having some room or some spot out of doors, set apart as a sanctuary, or sacred place, or “occult room” forbidden to all outsiders, and daily used by themselves as a place for inner development and a repository for occult books and portraits of several occultists and other persons, they can “grow in grace” and steadily develop the highest and divinest side of their selves.

## Reviews.

### MAGAZINES.

LE LOTUS (French). The February number opens with an article by Abbe Roca replying to some criticisms on his former articles by Madame Blavatsky. Carl de Leinigen writes on the soul according to the Kabbala. Papius has an excellent paper on the Masonic legend of Hiram with an explanation of its interpretation. Astral perception is an article translated from the Platonist. Hans Pfaal contributes an amusing philosophical conversation on Positivism. The intellectual metaphysical constitution of Man is reproduced from Fabre d'Olivet. A poem by Guymiot, notes and reviews, complete the number.

THE ESOTERIC (Boston). A. F. Melcher opens with a paper on “What is aura?” This he says is an emanation from magnetism and “Magnetism in its purest state is entirely freed from matter and an evolution of electricity,—a refined condition of the same” which lands us in an enquiry as to what is exactly meant by electricity. Aura is said to be a form of magnetism, but we fancy that aura is also a form of matter. Dr. J. C. Street writes on mental illumination and cultivation of soul. Practical instruction by H. Butler dwells upon the importance of a high spiritual ideal and action in accordance therewith. W. Cox's sixth paper on the science of understanding deals with construction. Will Power is an adaptation from Eliphas Levi. Education of a hero, continued from last number, is well worth reading. The rest of the number contains, Principles and Practice of Hygiene, Twelve manner of People, The Art of Never Forgetting, etc.

THE SOUL (Boston) is a new Spiritualistic journal of which the February number is the second. The principal contributors are H. Kiddle and J. K. Applebee. E. J. Arens contributes a paper on “Old Theology Healing.” The facts department contains an interesting slate-writing experiment (illustrated) with F. Evans.

THE BUDDHIST RAY.—We have received from Santa Cruz (California) the first number of this eight-page journal. The presiding genius seems to be Philangi Dasa, author of “Swedenborg the Buddhist.” It is devoted to Buddhism in general and to the Buddhism in Swedenborg in particular. The first number is excellently got up, printing and paper are perfect, and the contents well chosen. We wish the Buddhist Ray all success, if all the numbers are to be as good as this one, it will be well worth taking in, but where and what amount are we to send for subscription ?

THE PATH. (New York). W. Brehon continues his papers on the Bhagavad Gita. The next is a short article on the Seeress of Prevorst (Illustrated). Jasper Niemand contributes some suggestive “Stray Thoughts.” C. Johnston writes on the lessons of Karma. H. L. Sumner, on the Bean of Pythagoras, J. Campbell on “The Way of the Wind.” Answers to Correspondents, Tea-table talk, etc., complete the number.

### HINDU CIVILIZATION IN ANCIENT AMERICA.\*

We cannot help wishing that the author had devoted more than thirty pages to the elucidation of the interesting problem which this book is written to solve. Many have been the conjectures as to who the original builders of the ancient monuments of America really were. Our author considers that the Indians of America were immigrants of Mongol origin, and that the civilized builders of the ancient cities of Central America were Aryans who came to America from India by way of Java. He bases his conclusions first on the prevalence in both countries of common myths and traditions, such as that each has the tradition of a great deluge, and that each had a legend to the effect that one of their holy personages told the sun to stand still. The emblem of the serpent is found in both places and both peoples had similar observances at the time of eclipses. He also shows that there is a remarkable resemblance between the dress of the Mexicans and the Hindus, and mentions some religious ideas, such as that of re-incarnation, held by both peoples in common.

At the beginning of the book a long list is given of the different works consulted, showing that the writer has well studied his subject. One of the most remarkable of the similarities cited is the presence of a god with the head of an elephant in Central America closely resembling the Hindu Ganesa. As there have been no elephants in America since the very early days of the extinct mastodon, this fact is specially remarkable. As our author says nothing about the possibility that the myth of the deluge is connected with the history of the lost Atlantis, we may suppose that he considers this history to be merely a fable. The facts adduced in this work show that the hypothesis put forward by the writer rests on a strong foundation, but we think that more remains to be said on the subject, and that before we can finally make up our minds we ought to be in possession of more extensive information about these ruined cities than is yet available to the public.

\* By Kedar Nath Basu, with a map and illustrations. Calcutta, C. Gangooly and Co., 1888.

## THE SEVEN CREATIVE PRINCIPLES.\*

It must have struck most of those who have read Mr. Butler's works attentively that there seemed, besides his own power of individual thought and the material he has obtained from other works, some other intelligence helping him to work out his problems. In the February number of *The Esoteric*, he tells us that he accepts the Masters of "The Solar Circle," but is "open to the highest and most useful truths." He also says that the "Theosophists accept and claim as their only teachers the Masters of India, who are said to live in the wilderness near the Himalayan mountains etc". and seems to imply that the Theosophists are not, like himself, "open to the highest and most useful truths". As membership in the Theosophical Society does not even necessarily imply belief in the existence of the "Masters of India," nor belief in the teachings alleged to emanate from them, his apparent assumption that the Theosophists are not "open to the highest and most useful truths" seems hardly a fair one, but we cannot think that Mr. Butler meant quite so much as his words seem to imply.

His last important work is the book under notice. The seven forces are, force, discrimination, order, cohesion, fermentation, transmutation, sensation. There are indeed seven great forces in Nature which correspond to the seven types of the Logos, and to the seven centres of energy in the human body. They are not easy to define exactly, but it seems that the first is perhaps best expressed by life and the second by mind, of the other five two are sub-branches, as it were, of the first, and three of the second. Although all these forces are everywhere acting together in harmony, one or other of them seems to be more prevalent in the different cycles. At present the prevailing force seems to be the seventh, magnetism—attraction—love, given by Mr. Butler under the name of cohesion as the fourth in his list. One of the things that we notice most in modern literature is the important place given to love and all that it implies, but in older literature we find very little of it—little that is from the modern point of view. It seems to us that Mr. Butler is more especially under this principle, one of the names of which is the concealed sun, hence his reference to the Masters of "The Solar Circle." But the first (life) principle also has especial reference to the sun, and, as generally considered, in a higher degree, and its Masters are more properly, as it seems to us, to be called the "Masters of the Solar Circle." But with these it is hardly likely that Mr. Butler can have come in contact. There are not many of them and they are extremely difficult to approach. All Masters whatever have been men of some sort once, as far as we know at present. The real "Solar Masters" follow a form of philosophy which is peculiar and exactly like no other. Of this system, now practically lost, and of which the Vedas are probably the only available books, Mr. Butler's writings show no trace whatever, but that he has received inspiration from the seventh principle corresponding with the element called "earth" by the ancients, is quite possible and likely. But however this may be, Mr. Butler's book is worth reading for its own sake. It contains many fresh and beautiful thoughts, and we welcome it as a contribution to that body of mystical literature springing up all around us, which is, as we hope, the harbinger of a new and a brighter day.

\* The Seven Creative Principles, being a Series of Seven Lectures delivered before the Society for Esoteric Culture, of Boston, with introductory Lecture on the Idea of God, and concluding Lecture on the Esoteric Significance of Color. By Hiram Erastus Butler. With colored illustrations. Boston, Esoteric Publishing Company.

Whether Mr. Butler is specially inspired by the "Masters of the Solar Circle" or not does not matter so very much after all. There is but one truth, though it appears to our imperfect eyes in many various forms. We recognise in Mr. Butler an earnest, true-hearted worker in the great cause, and as seekers, however humbly, of that divine wisdom by which alone the world can receive the light of life, he will find none more willing to listen to what he has to say and to reach out to him the brotherly hand of a fellow-worker.

## AMONG THE ROSICRUCIANS.\*

THIS is, as its name implies, an account of a visit to a sort of Rosicrucian monastery. The writer had been for a long time engaged in absorbing study of old manuscripts and mystical books, and as however willing the spirit may be, there is, so long as we inhabit an earthly body, a limit of exertion which we cannot over-pass, at last he found it necessary to take some rest. Accordingly he started out for an excursion among the romantic mountains of the Tyrol. Here in one of the secluded valleys he was met by a little dwarf who told him he had come to lead him to the "Imperator." He was taken by the dwarf up to the foot of one of the high mountains surrounding the valley, and just as his way seemed blocked against further progress, he discovered a great split in the rock ending in a sort of tunnel through which he passed. At length emerging on the other side, he found himself in another and most beautiful valley entirely surrounded by high mountains. Such spots as this are said to be numerous among the mountains of India, and to have been in former times the places selected by the members of mystic brotherhoods as their abode. The entrance to such places generally is through a dark cave, and as such caves are often inhabited by noxious wild beasts, it is not likely that many of them will be explored.

In this valley was situated the monastery, a large square stone building; not however without architectural pretensions, having a dome and many projecting windows and turrets. On the way to this structure he was met by the Imperator or head of the community, who conducted him to the house. Here he was shown various wonderful things and introduced to the other brothers and sisters, of whom, to his surprise, he found there were two. One, who afterwards told him her history, seems to have been Joan of Arc, the other a Russian poetess who died at an early age. He joined the brotherhood at their midday meal, and when this was over one of the brothers, who seems to have been Paracelsus, showed him the experiment of turning silver into gold by the projection of the red powder.

The bulk of the work is taken up with the speeches of the brothers with whom our author conversed, who gave him much good advice and explained various points of spiritual philosophy.

Speaking of the will the Imperator says: "The will is a universal power; it holds together the worlds in space and causes the revolutions of planets; it prevades and penetrates everything, and does not require your strengthening it, for it is already strong enough to accomplish everything possible. You are only an instrument through which this universal power may act and manifest itself, and you may experience the fullest extent of its strength if you do not attempt to oppose it. But if you imagine that you have a *will of your own*, whose mode of action is

\* An adventure among the Rosicrucians. By a Student of Occultism. Boston, Occult Publishing Co., 1887.

different from the universal will, you merely pervert an insignificant part of the latter and oppose it to the great original power. The more you imagine to have a will of your own, the more you will come into conflict with the original will-power of the universe; and as you are only an insignificant part of the latter, you will be overwhelmed and bring on your own destruction. Your will can only act powerfully if it remains identical with the will of the universal spirit. Your will is strongest, if you have no will of your own, but remain in all things obedient to the Law." An analogous truth is stated in Eastern philosophy when it is said that what we have to do is to purify and improve the upadhi, and so enable the Atma to act through it freely without hindrance. Again, he says, "We can accomplish nothing useful by attempting to employ any will of our own; but we may employ our Reason and Intelligenece to guide and conduct the already existing will-power in Nature, and thus we may accomplish in a few moments certain things which it would require unconscious nature much longer to accomplish without our aid. The miller who employs the water of a river to set his mill in motion does not create water, nor does he attempt to make the river run upwards towards its source; he merely leads the stream into certain channels and uses the already existing current in an intelligent manner to accomplish his purpose. In the same manner acts the Adept. He guides the existing power by his intelligence, and thereby causes it to accomplish certain things in accordance with the law of nature. Man's intelligence is perhaps the only thing which he may properly call his own; and the highest intelligence to which he may possibly aspire is the perception and understanding of the universal truth." It is a well known scientific commonplace that man is able to make nothing in the strict sense of the word. All he can do is to place already existing materials side by side in such a manner as to make them unite to form new forms. He cannot even create the power of cohesion, all he can do is to direct the action of that power which exists already.

Another passage on the seat of consciousness needs a good deal of emphasis in these days of the deification of the brain. "The consciousness of the great majority of intelligent people in our intellectual age is nearly all concentrated within their brains; they live, so to say, entirely in the top story of their houses. But the brain is not the most important part of the house in which man resides. The centre of life is the heart; and if consciousness does not take its residence in the centre of life, it will become separate from life, and finally cease to exist. Let those who desire to develop spiritually attempt to think with their hearts, instead of continually studying with their brains. Let them attempt to sink day after day their power of thought down to the centre of life in the heart, until their consciousness is firmly established there. At first they will see nothing but darkness; but if they will persevere in their efforts, they will behold a light at that centre which illuminates the mind. This inextinguishable light will send its rays as far as the stars; and in it they may see the past, the present and the future."

These extracts are sufficient to show that this book merits careful perusal by all who are mystically inclined. In the end the author wakes up under a pine tree in the valley where he had been met by the dwarf but is not sure whether or no he has been really dreaming because he finds in his pocket the gold he had seen made, and on arriving at his inn he finds there a book which the Emperor had promised to send him, and in which there is a pencilled note from the Emperor himself.

## SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1888.

### THE EXECUTIVE COUNCIL.

At its meeting at Head-quarters on the 4th March, ult., the following gentlemen were unanimously elected additional members of the Executive Council, subject to the action of the General Council in December next: M. R. Ry. N. Bhashyacharya, F. T. S., Pandit of the Adyar Library, M. R. Ry. C. Sambiah Chetty Garu.

An unanimous recommendation by the London Lodge T. S., that the Countess C. Wachtmeister, F. T. S., of Janskrona, Sweden, be appointed an additional Secretary of the Theosophical Society, was, upon motion, acceded to, subject to the pleasure of the General Council.

### THE PRESIDENT'S HEALTH.

It is gratifying to be able to state that Col. Olcott's health has improved sufficiently to permit his leaving Madras for Ootacamund for a much-needed rest, the first he has taken in ten years. He and his colleagues at Head-quarters are most grateful for the very numerous kind messages and enquiries made by telegraph and post during the past month that he has been confined to his room. As soon as his strength is recuperated he will sail for Ceylon.

### AMERICA.

We are requested to publish the following, omitted from January Supplement. The new Branches are, however, included in second edition of Convention Report.

On April 24, 1887, a Convention was held in New York, at which all Branches were represented, and the American section was then organized.

BRANCH DISSOLVED:—The Gita T. S. of Alabama has dissolved, and on September 29, 1887, returned its Charter, which has been cancelled.

BRANCHES FORMED:—Krishna T. S., Philadelphia, Pa., May 17, 1887. C. F. Redwitz, Prest., Carrie E. Howard, Secy. 129 S. 15th St.

Pranava T. S., St. Louis, Mo., June 10, 1887. Mr. Throckmorton, Prest., 500, N. Commercial St., St. Louis.

Ramayana T. S., Chicago, Ill., July 27, 1887. W. P. Phelon, M. D., Prest., Miss A. M. H. Hatch, 629 Fulton St.

Arjuna T. S., St. Louis, Mo. published September 21, 1887, Charter dated September 17, 1882. E. B. Page, Prest., Box 629, St. Louis, Mo.

Purana T. S., Santa Cruz, Cal., July 27, 1887. Mrs. L. U. M'Cann, Prest., Dr. W. Scott Hall, Secretary. Same address.

Ishwara T. S., Minneapolis, Minn., December 17, 1887. Dr. J. W. D. B. La Pierre, Prest., Julia Lovering, 225 South 5th St. Minneapolis.

Application is on hand for Charter for Branch at Grand Island, Nebraska, to be called Nirvana T. S. Another is expected from New Jersey to be called Narayana T. S.

The above list of Branches show what good progress is being made in America and speaks volumes for the energy of Mr. Judge and his colleagues. It is only a question of time for America to have as many Branches as India.

CINCINNATI THEOSOPHICAL SOCIETY continues active work. In December a paper entitled "Protens" was read. Some extracts from it will appear in the *Path*.

ARYAN THEOSOPHICAL SOCIETY, NEW YORK.—The weekly meetings are full of interest and well attended. The subject of Karma has been discussed, and Spiritual Culture taken up for consideration. The Library has increased in size and is much used.

## CEYLON.

On Sunday, January 22, a party of Theosophists of the Colombo Branch paid a visit to Panadure, in response to an invitation from the leading inhabitants of that town. Mr. C. W. Leadbeater spoke on the importance of religious education to a very large gathering in the Buddhist school-room, and advised the immediate establishment of a Sunday School—a suggestion which, we are glad to say, has since been adopted.

During the month of January the Colombo Branch had the pleasure of receiving a visit from four Brahman brothers—Pandit Gopi Nath, of Lahore, Pandit Suraj Narayan, of Lucknow, Pandit Shama Narayan and Mr. K. Venkata Rao of Bellary. Pandit Gopi Nath and Mr. K. Venkata Rao delivered extremely interesting addresses to crowded audiences at the Theosophical Hall, Colombo. It would be difficult to exaggerate the good that our Indian brothers may do to the cause of Universal Brotherhood by visits such as these; we trust therefore that the good example of these learned Pandits will be largely followed.

We are glad to be able to state that since the date of our last despatch money contributions have arrived for the Fancy Bazaar Fund, which bring up the total receipts to a considerably higher figure than last year.

The *Buddhist Catechism* has just been published at Rangoon in Burmese. It has up to the present time appeared in the following languages: English, Sinhalese, French, German, Japanese, Arabic and Burmese.

Never before has there been so much healthy vigour in our movement in "Spicy Taprobane." Our semi-weekly vernacular paper, the *Sarasavi Sandaresa*, contains weekly one English editorial, devoted to the defence of Buddhism, or the exposition of its principles. Those which have appeared recently have been very able and at the same time succinct. A dastardly plot hatched against the Society by a noted but malicious priest, has resulted, naturally enough, in a strong reaction in our favour. Seven years of honest work cannot be ignored. The people of Anaradhnapura are waiting for Col. Olcott to come and organize a Branch Theosophical Society under the sacred shade of the Bo Tree, planted there by Princess Sanghanitta, daughter of the Wheel-king Dharma Soka, in the third century B. C., and conceded to be the oldest historical tree in the world.

## BELLARY SANMARGA SAMAJ.

I am glad to communicate that, in addition to the already existing "Free Sanscrit School" and "Moral Class," which the Samaj has started, a new department called the "Bhagavat Branch" has been opened. Every Sunday evening "Bhagavat Gita" is read and explained with the commentaries of Sri Sankaracharya and Ramanujacharya, by Pandits of the Advaita and the Visishtadwaita sects. The omission of the Madhwa Bhashyam should not be construed as partiality on the part of the Samaj, but it is to be taken as arising from the practical difficulty in procuring the services of a Pandit of the Madhwa sect, who will, free from prejudice and bigotry, explain the Bhashyam to the general public.

It is hoped that the scheme will meet with the approval and generosity of the public, with whose aid for the up-keep of the establishment of Pandits the Branch must be strengthened and the number of times increased from once a week to twice or thrice a week.

T. A. SWAMINATHA AIYAR,  
Secretary.

## FRANCE.

The *Societe Magnetique de France* has just been constituted. Its seat is at the office of the *Journal du Magnetisme*, 5 Boulevard du Temple, Paris.

Among its members we notice the doctors Ochorowicz, H. Vigouroux, Moricourt, Reignier, Luce, Deniau, Liebeault, Fonton, Perronnet, Alliot, Bonnefoy, Cornilleau, David, Dupouy, Mora, Ripault, Anfossi, Babbitt, Bourada, de Das, Letoquart, etc., etc., correspondents;—W. Crookes, Eug. Nus, Eug. de Bonnemere, Delbœuf, Peladan, E. Yung, Stainton Moses, Durville, Papus, Fauvety, Mme. Blavatsky, etc., etc.

## ENGLISH NOTES.

Madame Blavatsky's immediate *coterie* of friends and pupils is far from idle. Recently an expostulatory open letter to the Archbishop of Canterbury, protesting against the prejudiced and ignorant attitude of Christians generally, towards esoteric philosophy and psychical science, the very pillars and foundations of religion—was issued, and 15,000 copies circulated. The Theosophical Publication Society, Limited, whose formation has been previously notified in these pages, begins its work by reissuing in tract form for popular circulation a number of the best and most instructive articles that have appeared in the *Theosophist*. This is an excellent plan, and in England or any other country where people are in the constant habit of buying and reading, it should be completely successful, and the tracts, if properly pushed, sell by thousands. In India, an edition of a few hundred copies of anything is all the publisher can count upon; even the leading daily papers of the great cities do not do better, and the largest circulation of all is less than four thousand. The field is therefore small, and theosophical tract-distribution—a really necessary work—must be done through private munificence. Our theosophical movement has never yet been brought under general notice in Europe, but rather confined within the smaller circle of the *élite* and the highly cultured. Every timely and judicious effort to widen its activity is most welcome. We trust this is of that sort.

## OBITUARY.

We have had the misfortune to lose by death another respected and influential member of the Society, in Rai Bahadur P. Jagannath Raz Sahib, Dewan to H. H. the Maharajah of Vizianagram, K. C. I. E., for more than thirty years past.

We regret to have to announce the death of Mrs. Anna Kingsford, well known to most of our readers by her works, and to many of them personally. It will be remembered that, in 1883, she was President of the London Lodge Theosophical Society. Her high intellectual attainments and deep spiritual insight made her one of the most valuable workers in Theosophical fields of thought. Her loss will be deplored by a large circle of friends, among whom it will be hard to find any one to take her place. We clip the following notice of Dr. Kingsford from the *London Times*:—

Mrs. Anna Kingsford, M.D., who died at her residence, Wynnstay-gardens, Kensington, on the 2nd inst., was the daughter of Mr. John Bonus, of Stratford, Essex. Born in 1846, she married, in 1867, the Rev. Algernon G. Kingsford, Vicar of Atcham, Shropshire. Mrs. Kingsford entered the communion of the Roman Catholic Church in 1870. She took a deep interest in medical and philosophic subjects, and she studied medicine for six years at the Faculty of Paris, where she took the degree of M.D. July 22, 1880. She became a vegetarian during this period, and chose for the subject of her doctoral treatise, "De l'Alimentation Végétale chez l'Homme." Soon after taking her degree Mrs. Kingsford entered upon a vigorous crusade against vivisection and the consumption of animal food. Early in 1884 she founded the Hermetic Society for the study of religious philosophy. She made several appearances in the field of general literature, publishing "Beatrice; a tale of the Early Christians," in 1863; "Rosamunda, the Princess," in 1868; and "The Perfect Way; or, the Finding of Christ," being the substance of nine lectures delivered in conjunction with Mr. Edward Maitland, in 1881. Among her special medical treatises may be mentioned "A lecture on Food;" "Rot on Tyran," an anti-vivisectionist *brochure*; and "La Rage et M. Pasteur." Mrs. Kingsford was President of the Theosophical Society (London Lodge) for 1883.



NOW READY.

COL. OLCOTT'S NEW BOOK.

**POSTHUMOUS HUMANITY:** a Study of Phantoms.

By ADOLPHE D'ASSIER, Member of the Bordeaux Academy of Sciences.

Translated and Annotated by HENRY S. OLCOTT, President of the Theosophical Society. Only Authorised Translation.

CONTENTS.

Introduction.

- Chapter I.—Facts establishing the existence of the posthumous personality in man—Its various modes of manifestation.
- „ II.—Facts establishing the existence of a second personality in the living man—Its various modes of manifestation.
- „ III.—Facts establishing the existence of the personality in animals, and concerning a posthumous animality—Fluidic form of vegetables—Fluidic form of gross bodies.
- „ IV.—Character of the posthumous being—Its physical constitution—Its aversion for light—Its reservoir of active forces—Its ballistic.
- „ V.—The nervous fluid—Electrical animals—Electrical persons—Electrical plants.
- „ VI.—The mesmeric ether and the personality which it engenders—The somnambule—The sleep-talker—The seer.
- „ VII.—The mesmeric ether and the personality which it engenders (*continued*)—The turning-table—The talking-table—The medium.
- „ VIII.—The mesmeric ether and the personality which it engenders (*continued*)—Miracles of the ecstasies.
- „ IX.—The mesmeric ether and the personality which it engenders (*continued*)—Prodigy of magic.
- „ X.—The mesmeric ether and the personality which it engenders (*continued*)—The incubus—The obsessing spirit.
- „ XI.—Causes of the rarity of the living phantom—Causes of the rarity of the trans-sepulchral phantom—Resemblance between the phenomena of spiritism and the phenomena of the posthumous order—Lycanthropy.
- „ XII.—Glance at the ghostly fauna—Their pre-occupations—How they prolong their existence—The posthumous vampire.

With an APPENDIX containing a digest of the opinions of the people of all parts of India with respect to the condition of man after death, to phantoms, the Phantom World, etc. : as derived from original sources.

This is one of the most interesting and valuable works ever published, and its sale will no doubt be very large. By a special arrangement with Mr. REDWAY, a cheap Edition in paper covers has been prepared for India. Price Rs. 2 As. 12. Orders, accompanied by the cash, filled strictly in turn. The books have arrived.

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# THE THEOSOPHIST.

VOL. IX. No. 104.—MAY 1888.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## ANCIENT SACRIFICES.

ALL persons, whether or not they have received an education in what has been termed “the modern science of anthropology,” a science, however, known to the Orientals, and studied by Greeks long before the time of Alexander, must have been in a position where they have been more or less induced to visit a circle like Abury or Stonehenge in England, or Carnac in Brittany.

Sometimes, we may say nearly always, the *Cicerone* will try to teach what he knows nothing of to those who know little. But the nature of these relics is so striking as to make the traveller turn his gaze away from the objects before him, and interrogate his individual thoughts, as to the purpose with which these erections have been constructed.

Sometimes, as in the case of the “stones” of Stonehenge, they are made of the common stone of the district. Elsewhere they consist of stones that have been brought from a distance, and which are, to all intents and purposes, intruders on the soil. But one thing is recognizable in most: the circle composed of pillars of upright stone, accompanied in all cases by indications that spots of blood have been put on the top of each pillar.

He who looks at the smaller circles of the hill tribes of India may derive some definite conception of the object of these relics. But it is only by an inspection of the remains which are found in the Cheviot Hills among the “hut circles,” and which have been identified with the relics of the ancient Britons, that we can really appreciate the significance of what are, in fact, emblems of the bloody sacrifices of our ancestors.

Many will ask at once “Who did this?” The *Cicerone* will inevitably say “the Druids;” or if he is a little more intelligent, he may answer “the early Britons.” Such a reply reduces the

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