

arrears due to him throughout the principality, amounting to no less a sum than £185,253 10s.; and in 1885 he similarly cancelled a large proportion of the rents due to him, amounting to £53,079 12s. When asked, as a pious Hindoo, to subscribe to the Benares drainage works, he put down a contribution of a lakh of rupees (10,000l.)”

The gift which he has promised the Theosophical Society, and to which his name will be attached, has the double of value being spontaneously offered as a mark of his good opinion of the work of the Society is doing. “I can see on every hand,” he said to the President in the year 1885, “the beneficial effects the Society is having upon the people of India: you need help; put me down for Rs. 1,000 a year.” The annual payments for that and the succeeding two years have been paid, and appear in the published accounts of the Society. His present munificent subscription of Rs. 25,000 is, as explained in his telegram, (read to the late Convention) to take the place of the annual gift and secure it in perpetuity. Any Society which can have such names as his upon the roll of its General Council, is indeed fortunate. He is a Hindu Prince in heart as well as in rank. Of such men, Dryden said—

‘His tribe were God Almighty’s gentlemen.’”

H. S. O.

CREEDS AND CRIMINALITY.

The following cutting from the *Tablet*, the leading English Roman Catholic organ, (?) is very suggestive and might be reprinted with advantage in all missionary reports:

“The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we christianise them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes are as follows:—Europeans, 1 in 274; Eurasians, 1 in 509; Native Christians, 1 in 799; Mahomedans, 1 in 856; Hindoos, 1 in 1,361; and Buddhists, 1 in 3,787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal for a generation or two to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us.”

MR. STURDY.

Our valued Brother, Mr. E. T. Sturdy of New Zealand, has reached San Francisco on his tour around the world. His observations upon the progress of Theosophy in the United States are most cheering.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ELEMENTARY OCCULTISM.

OUR learned brother Papus, of the Isis (French) Branch of the Theosophical Society, has just published an “Elementary Treatise of Occult Science,”* intended to show that occult science is composed “of a body of doctrines with well established foundations,” and that it is not “the collection of vague reveries which people imagine its name implies.” This work seems, in a small compass, to give an excellent general idea of what is meant by occult science, and as we know of no single book that answers the purpose quite so well, we propose to offer our readers a translation of part, at least, of this work, inserting a few notes from time to time.

I.

At the present day there is perhaps too great a tendency to confound science with the sciences. The latter are as variable, according to the caprice of men, as the former is immutable in its principles; what was scientific a century ago, in physics for instance, has now nearly passed into the domain of fable,† for learning about special subjects constitutes the domain of the sciences,—a domain whose rulers, I repeat, are changing every instant.

No one is ignorant that these special subjects are just those towards which the study of modern savants is directed, so much so that we apply to science the real progress accomplished in a number of special branches. The fault of this conception appears, however, when we try to bind all together, to really constitute science a synthesis, the total expression of eternal Truth.

* *Traité Élémentaire de Science Occulte.* Paris: G. Carré, 1888. Price 3fr. 60.

† Phlogiston for instance.

This idea of a synthesis embracing within a few immutable laws the enormous mass of knowledge of detail accumulated in a couple of centuries, appears, to the seekers of our time, to become lost in a future so remote, that each only hopes his descendants may see its rise on the horizon of human knowledge.

We shall seem very bold when we affirm that this synthesis has existed, that its laws are so true as to be exactly applicable to modern discoveries, theoretically speaking, and that the Egyptian initiates, the contemporaries of Moses and Orpheus, possessed it in its entirety.

To Egypt let us add India, whose initiates claim that this synthesis, when expressed in words, may be formulated into a few general conceptions and propositions, the whole of which might be included in a couple of printed pages.

To say that science existed in antiquity, is to pass, among most serious persons, for a sophist or a fool, yet I am going to try to prove my paradoxical claim, and I beg the attention of those who contradict me.

In the first place, I shall be asked, Where are we to find any traces of this pretended antique science? What branches of knowledge did it include? What practical discoveries has it produced? How did they learn this pretended synthesis of which you speak?

All things considered, it is not the material that is lacking for the reconstruction of this ancient science. The relics of old monuments, symbols, hieroglyphics, different rites and initiations, and manuscripts, are there in crowds to aid our investigations.

But some cannot be deciphered without a key which few care to possess, the antiquity of others (rites and manuscripts) is far from being admitted by contemporary savants, who consider that they date back, at farthest, but to the Alexandrian School.

In India, living tradition and the feats of many a *yogi* and *fakir*, still keep up a vague, universal conviction, that there is such a thing as occult science. Few are the Hindus who have not themselves, or through their relations and immediate friends, had some experiences that seem to transcend ordinary explanation.

We must then seek some more solid bases, and we shall find them in the works of authors much anterior to the Alexandrian School—Pythagoras, Plato, Aristotle, Pliny, Titus-Livius, etc. etc. This time there will be no dispute about the antiquity of the texts.

It has been indeed no easy matter to seek out this antique science piece by piece in ancient authors, and we owe all gratitude to those who have undertaken and succeeded in this colossal work.

Among the most estimable we must cite Dutens,* Fabre d'Olivet,† Saint-Yves d'Alveydre.‡

Let us open the book of Dutens and see the effects produced by antique science; let us read Fabre d'Olivet and Saint-Yves d'Alveydre and penetrate into the temples whence radiates a civilisation, the productions of which would astonish the moderns who pretend to be civilised.

* Dutens. *Origine des Découvertes attrib. aux Modernes*, 1825, 2 vol. in-8.

† Fabre d'Olivet. *Vers Dorez de Pythagore. Histoire philosophique de l'humanité.*

‡ Saint-Yves d'Alveydre. *Mission des Juifs*, ch. iv.

Sanskrit literature is, however, the greatest treasure-house of occult science. But just because the old Rishis went more deeply into the absolute basis of things than any others, their writings are harder to be understood. Thousands of volumes on occult science by later writers await intelligent examination, but they are mostly mystical writings written for mystics. Here we are confronted not only with the difficulty of interpretation, but with the colossal mass of available material.

In this chapter I can only glance at these authors, and they must themselves be consulted to verify the affirmations I shall produce, and for which they supply the needful proofs.

In astronomy the ancients knew that the earth moved round the sun,* the theory of the plurality of the worlds,† of universal attraction,‡ of tides produced by lunar attraction,§ of the constitution of the milky way, and especially the law re-discovered by Newton. In this connection, I cannot resist the pleasure of citing two very significant passages taken from Dutens. The one, on universal attraction, is from Plutarch, the other, on the law of squares, is from Pythagoras:

"Plutarch, who was acquainted with almost all the brilliant truths of astronomy, also recognised the reciprocal force which makes the planets gravitate one on another, and, after having undertaken to explain the reason of the tendency of terrestrial bodies towards the earth, he seeks its origin in a reciprocal attraction between all bodies which is the reason that the earth causes terrestrial bodies to gravitate towards itself, just as the sun and moon cause to gravitate to their bodies all the parts belonging to them, and, by an attractive force, retain them in their particular sphere. He afterwards applies these special phenomena to other more general ones, and, from what happens in our globe, he deduces, by applying the same principle, all that ought to take place in the celestial bodies respectively to each in particular, and afterwards considers them in the relation they ought to bear, according to this principle, to one another.

"He speaks again, in another place, of this inherent force in bodies; that is to say, in the earth and the other planetary bodies, which draws towards them all bodies subordinate to them."¶

"A musical string, says Pythagoras, gives the same sounds as another string whose length is double, when the tension, or the force with which the latter is stretched, is quadruple; and the gravity of one planet is quadruple the gravity of another which is at a double distance. In general, that a musical string may be brought into unison with a shorter string of the same kind, its tension ought to be increased in the same proportion as the square of its length is greater, and, that the gravity of one planet may become equal to that of another planet nearer to the sun, it ought to be increased in proportion as the square of its distance from the sun is greater. If then we suppose musical strings stretched from the sun to each planet, that these strings may be brought into

* Dutens, ch. ix.

† Id. ch. vii.

‡ Id. ch. vi.

§ Id. ch. xv.

¶ Dutens, I, p. 130. *De facie in orbe lune* (Plutarch).

unison, we must increase or diminish their tension in the same proportions which would be necessary to make the gravities of the planets equal. It is from the similarity of these relations that Pythagoras deduced his doctrine of the harmony of the spheres."*

These are general discoveries which the force of mind might have sufficed to attain; but can we show, among the ancients, experimental discoveries, the glories of the nineteenth century and the proofs of the progress which draws us on?

Since we are speaking of astronomy, consult Aristotle, Archimedes, Ovid, and especially Strabo, cited by Dutens,† and you will find the telescope, concave mirrors,‡ magnifying glasses serving for microscopes,§ the refraction of light, the discovery of the isochronism of the vibrations of the pendulum,¶ etc.

You will be doubtless astonished to see that these instruments, commonly believed to be so modern, were known by the ancients; but this at least you will admit.

I have not yet mentioned the most important questions:

Where are steam, electricity, photography and all our chemistry, in ancient science?

Agathias lived in the sixth century of our era. At that epoch he wrote a book which was reprinted in 1660.‖ At pages 150 and 151 of his book, you will find a complete description of the manner in which Anthemius of Tralla used steam as a motive power in order to remove a whole roof. All is there: the way to place the water, to stop up the outlets to produce steam at high pressure, to manage the fire, etc., etc.

Saint-Yves d'Alveyre also cites the fact in his work,** wherein he shows us that the science was known long before this epoch.

Our electricians would look very small before the Egyptian priests and their initiates (Greek and Roman) who handled lightning as we employ heat and made it descend and fall it at will. Saint-Yves shows us the working of this secret, which constituted one of the most occult practices of the sanctuary.

What then would they say to the use of such weapons as those described in the article "An ancient weapon," which appeared in the November number of this journal? Fancy the effect of a power that could use a hundred-ton gun like a repeating-rifle with a limitless magazine!

"In the *Histoire Ecclésiastique de Sozomène* (Liv. IX, ch. vi.) we see the sacerdotal corporation of the Etruscans defending the town of Narnia, which was not taken against Alaric."††

Titus Livius (Book I, ch. xxxi.) and Pliny (Hist. Nat. Book II, ch. l, iii, and Book XXVIII, ch. iv.), describe the death of Tullius Hostilius trying to evoke the electric force according to the rites of a manuscript of Numa, and dying from the shock through inability to repel the return current.

* Dutens, pp. 167—168, *Loi du Carré des distances* (Pythagoras).

† Chap. x.

‡ Chap. viii. t. II.

§ Chap. ix. t. II.

¶ Chap. vi. t. II.

‖ Agathias. *De rebús justinis*. Paris, 1660, in fol.

** Chap. iv.

†† *Miss, des Juifs*, ch. iv.

It is known that most of the mysteries among the Egyptian priests, were but the veil wherewith they covered the sciences, and that, to be initiated into their mysteries, was to be instructed in the sciences which they cultivated. For this reason Jupiter was called by the name of Elicius or the electric Jupiter, being considered as personified lightning, allowing himself to be drawn to the earth by the virtue of certain mysterious practices and formulas; for Jupiter Elicius merely means Jupiter susceptible of attraction, Elicius being derived, according to Ovid and Varro,* from the verb *elicere*.

Elicium cælo te, Jupiter unde minores.

Nunc quoque te celebrant, Elicumque vocant.—(Ovid, *Fast.* Book III, v. 327, 328.

Is this clear enough?

The fourth chapter of the *Mission des Juifs* tells us moreover that:

"The manuscript of Panselenus, a monk of Athos, reveals, from ancient Ionian authors, the application of chemistry to photography. This fact has been brought to light with respect to the process of Niepce and Daguerre. The dark room, the optical apparatus, and making metal plates sensitive, are described at length."

As to the chemistry of the ancients, I have strong reason to believe, from my slight acquaintance with alchemy, that it was, theoretically and practically, much superior to modern chemistry. But as we must cite facts and not opinions, listen again to Dutens (Ch. III, t. II).

"The ancient Egyptians were acquainted with the process of metal working, gilding, dyeing silk in colours, glass-making, artificial egg-hatching, extracting medicinal oils from plants and preparing opium, making beer, cane sugar, which they called reed honey, and many unguents; they knew how to distil and were acquainted with alkalis and acids."

"In Plutarch (Life of Alexander, ch. XXIX), in Herodotos, in Seneca, (Natural Questions, Book III, ch. xxv), in Quintus Curtius (Book X, last chapter), in Pliny (Natural History, Book XXX, ch. xvi), in Pausanias (Arcad., ch. xxv) we find our acids, our bases, our salts, alcohol, ether, in a word, the unmistakeable traces of an organic and inorganic chemistry, of which these authors no longer possessed, or would not deliver up, the key."

Such is the opinion of Saint-Yves supporting that of Dutens.

But one question still remains—that of guns and gunpowder.

"Porphyry, in his book on the Administration of the Empire, describes the artillery of Constantine Porphyrogenetes.

"Valerianus, in his Life of Alexander; shows us the bronze cannon of the Indians.

"In Ctesias we find the famous Greek fire, a mixture of saltpetre, sulphur, and a hydrocarbon employed long before Ninus in Chaldea, in Iran, in India under the name of fire of Bharawa. This name, which alludes to the sacerdos of the red race, the first legislator of the black race of India, itself denotes an immense antiquity.

We should like more particulars about this red sacerdos.

* Dutens, t. I, p. 275.

"Herodotus, Justin and Pausanias speak of mines which swallowed up under a rain of stones and projectiles and flame, the Persians and the Gauls who were invading Delphi.

"Servius, Valerius Flaccus, Julius Africanus, and Marcus Græcus, describe gunpowder according to ancient traditions; the last even gives the proportions used at the present day." (Saint-Yves d'Alveydre).

In another branch of knowledge we see the pretended modern medical discoveries, among others the circulation of the blood, anthropology and general biology, perfectly well known by the ancients,* especially by Hippocrates.

We may indeed admit what you advance, it will be said, for in each of our new discoveries there will be always found some one to show that some old author spoke more or less about it; but has there been any experiment that we no longer possess, any physical or chemical phenomenon, the production of which would be impossible for us?

There, again, there are a crowd of things to quote; but to weary you no longer, I will only name Democritus and his discoveries, lost for us; among others the artificial production of precious stones; the Egyptian discovery of the art of making glass malleable, that of preserving mummies, of painting in an indelible manner by soaking canvas worked over with different varnishes in a single solution, whence it came out covered with varied colours, without mentioning the products employed by the Romans in their architecture.

Why is all this so little known?

Perhaps, because of the habit among historical authors of copying one another without troubling themselves with works foreign to the question that interests them; perhaps because of the public habit of believing only its journals which believe only in Encyclopædias made God knows how; perhaps...but what is the use of wasting time looking for causes the knowledge of which would not lead us any further?

The facts exist, and that is enough for us, the science of antiquity has given multiplied proofs of its existence, and either they must be believed or human testimony must be denied for ever.

We must now enquire whence this science was learned, and for that purpose the *Mission des Juifs* will be useful (page 79);

"Elementary education and instruction were, after Callipedy, given by the family.

"This was religiously constituted according to the rites of the ancient cult of ancestors and sexes at the hearth, and many other sciences which it is useless to mention here.

"Professional education and instruction were given by what the ancient Italians call the *gens* and the Chinese the *jin*, in a word, by the tribe in the ancient and little known sense of this expression.

"More complete studies, analogous to our secondary instruction, were the lot of the adult, the work of the temples, and were called lesser mysteries.

* Dutens, t. II, ch. i; Saint-Yves, ch. iv.

"Those who had acquired, sometimes after long years, the knowledge of nature and man from the lesser mysteries, took the title of Son of the Woman, Hero, and Son of Man, and possessed certain social powers, such as therapeutics in all its branches, mediation with the ruling powers, arbitration, etc., etc.....

"The greater mysteries completed this instruction by another hierarchy of sciences and arts, the possession of which gave the initiate the title of Son of the Gods, or Son of God, according to whether the temple was or was not metropolitan, and, besides, certain social powers called sacerdotal and royal."

Thus it was in the temple that was confined this science whose existence we have first sought and which we are now about to examine more closely. We have arrived at these mysteries about which so many speak and so few know anything.

But, in order to be admitted to undergo these initiations, was one obliged to belong to a special class, was one part of the nation forced to bow in an ignorance exploited by initiates recruited from a close caste?

By no means: every man, of whatever rank he might be, might present himself for initiation, and, as my simple affirmation might not alone suffice for some, I refer to the work of Saint-Yves for the general development, and I quote an author well versed in all these questions, Fabre d'Olivet, to elucidate this particular point.

"The antique religions, especially that of Egypt, were full of mysteries. A multitude of images and symbols composed the tissue: admirable tissue! sacred work of an uninterrupted succession of divine men, who, reading turn by turn, both in the book of Nature and in that of Divinity, translated the ineffable into human language. Those whose stupid gaze, fixed on the images, on the symbols, on the holy allegories, saw nothing beyond them, were sunk, it is true, in ignorance; but their ignorance was voluntary. As soon as they wished to quit it, they had only to speak. All the sanctuaries were open to them; and if they had the necessary firmness and virtue, nothing prevented their marching from knowledge to knowledge, from revelation to revelation, up to the most sublime discoveries. They could, living and human, and according to the force of their will, descend to the region of the dead, raise themselves up to the gods, and penetrate everything in elementary nature. For religion included all these things; and none of the things that composed religion was unknown to the sovereign pontiff. That of the famous Egyptian Thebes, for instance, only arrived at the culminating point of this sacred doctrine, after having passed through all the inferior grades, after having successively drained the draught of science presented at each grade and having shown himself worthy to arrive at the highest.....

"They did not multiply the mysteries because the mysteries were something real; they did not profane the knowledge of Divinity, because that knowledge existed; and to preserve the truth for many they did not give it vainly to all."*

* Fabre d'Olivet, *La Langue Hebraïque restituée*, p. 7, 2nd, vol.

What then was the antiquity of these mysteries ?

What was their origin ?

We find them at the base of all the ancient civilizations, to whatever race they belong.

For Egypt alone, whose initiation has formed the greatest men among the Hebrews, Greeks and Romans, we can go back more than ten thousand years, which shows us how false are the classical chronologies.

Here are the proofs of this assertion.

"Do you speak of Egypt ?"

"Plato, initiated into its Mysteries, may well tell us that ten thousand years before Menes there existed a complete civilization, the proofs of which he had before his eyes ;

"Herodotus may well affirm the same fact, adding, when reference is made to Osiris (god of the ancient synthesis and of the ancient universal alliance), that excellent oaths sealed his lips and he trembles to utter a word ;

"Diodorus may well certify that he knows from the priests of Egypt that, long before Menes, they have the proofs of a complete social state that had lasted eighteen thousand years up to Horus ;

"Manetho, the Egyptian priest, may indeed trace, starting from Menes only, a consecutive chronology, taking us back six thousand eight hundred and eighty three years before the present year :

"He may tell us that before that sovereign Indian Viceroy many immense cycles of civilization had succeeded one another on the earth and in Egypt itself ;

"All this august testimony, to which we may add that of Berosus, and of all the libraries of India, of Tibet and of China, are null and void before the miserable spirit of sectarianism and obscurantism which takes the mask of Theology."

At this stage of our enquiry, let us take a bird's-eye view of the points we have raised, and examine the conclusions we are justified in forming.

In the first place, we have determined the existence, in ancient times, of a science that was as powerful as our own in its effects, and we have shown that the ignorance of the moderns with regard to it arose from the nonchalance with which they approached the study of the ancients.

We have next seen that this science was confined in the temples, centres of high instruction and civilization.

Lastly, we have learned that no-one was excluded from this initiation, the origin of which is lost in the night of primitive cycles.

Three kinds of trials were placed at the beginning of all instruction : physical, moral, and intellectual trials. Jamblichus, Porphyry, and Apuleius among the ancients, Lenoir,† Christian‡ and Delaage§ among the moderns, describe at length these trials on

* Saint-Yves d'Alveydre, *Mission des Juifs*, p. 95.

† *La Franc-Maçonnerie rendue à sa véritable origine* (1814).

‡ *Histoire de la Magie* (1863.)

§ *La Science du Vrai* (Dontu, 1884).

which I shall not now dwell. What is evident from all this is, that before all things the science was hidden science.

Even a superficial study of the scientific writings left us by the ancients enables us to affirm that if their knowledge attained the production of similar effects to ours, it yet differed greatly as to method and theory.

In order to know what was taught in the temples, we must look for the remains of this instruction in the materials we possess, and which have, in great part, been handed down to us by the alchemists. We shall not trouble ourselves about the more or less apochryphal origin (according to modern savants) of these writings. They exist and that ought to be enough for us. If we can manage to discover a method that will at once explain both the symbolical language of the alchemists and the ancient symbolical histories of the Golden Fleece, the Trojan War and the Sphinx, we shall be able to boldly affirm that we have got hold of a portion of the ancient science.

Let us first glance at the way in which the moderns treat a natural phenomenon, that we may be the better able to appreciate the contrary method of antiquity.

What would you say of a man who would describe a book in this fashion :

"The book you have given me to examine is placed on a shelf two metres and forty-nine centimetres distant from the table at which I sit, it weighs forty-five grammes eight decigrammes, it is formed of one hundred and forty-two small leaves of paper on which are impressed one hundred and eighteen thousand two hundred and eighty printed characters which have consumed, three hundred and ninety grammes of black ink."

This is the experimental description of the phenomenon.

If this instance shocks you, open the books of modern science and see if it does not exactly correspond, as to method, with the astronomer's description of the sun or of Saturn, giving the place, weight, volume and density of the stars, or with the physicist's description of the solar spectrum enumerating the number of the rays !

What interests you in the book is not the material, physical side, but what the author intended to express by the signs, what is hidden beneath their form, the metaphysical side, so to speak.

This instance suffices to show the difference between the ancient and the modern methods. The former, in the study of phenomena, always occupy themselves with the general side of the question, the latter remain *a priori* encamped in the domain of the fact.

To show that this is indeed the spirit of the ancient method, I quote a very significant passage from Fabre d'Olivet on the two ways of writing history.*

"For it must be remembered that the allegorical history of these past times, written in a different spirit to the positive history

* I apologise to the reader for the quotations with which this treatise is loaded ; but I am obliged, at each step, to lean on solid bases for support. What I advance seems so improbable to many, and I do not know why, that any number of proofs will hardly serve to combat an incredulity founded on prejudice.

which has succeeded it, in no way resembles it, and confounding these two has led to grave errors. This is a very important observation which I here make again. This history, confided to the memory of men or preserved among the sacerdotal archives of the temples in the form of detached pieces of poetry, considered things from the moral side only, it was never occupied with individuals, it looked at the action of masses; that is to say, peoples, corporations, sects, doctrines, even arts and sciences, as so many separate beings which it called by a generic name.

"It was not, doubtless, that these masses had no chief to direct their movements. But this chief, regarded as the instrument of some spirit, was neglected by the history that cared for the spirit alone. One chief succeeded another without the least mention being made of him by allegorical history. The adventures of all were accumulated on the head of one. It was the moral thing whose career was examined, whose birth, progress or fall was described. The succession of things took the place of that of individuals. Positive history, which ours has become, follows quite a different method, for in it individuals are everything: with scrupulous exactitude it notes dates and facts disdained by the other. The moderns ridiculed the allegorical manner of the ancients, if they indeed believed it possible, just as I am persuaded that the ancients would have ridiculed the modern method had they foreseen its possibility in the future. How can one approve what one does not know? One only approves what one likes; one always imagines one knows all one ought not to like."*

Let us now return to the printed book which we used to establish our first comparison, and note that it may be considered in two ways:

First, by what we see, the characters, paper, ink, that is to say, by the material signs which are but the representation of something more elevated, and second, by this something we cannot see physically: the ideas of the author.

What we see manifests what we do not see.

The visible is the manifestation of the invisible. This principle, true for this particular phenomenon, is likewise so for all others of nature, as we shall see in the sequel.

We see still more plainly the fundamental difference between the science of the ancients and modern science.

The first occupies itself with the visible solely in order to discover the invisible it represents.

The second occupies itself with the phenomenon for itself without troubling itself with metaphysical relations.

The science of the ancients is the science of the hidden, of the esoteric.

The science of the moderns, is the science of the visible, of the exoteric.

Let us bring together these indications of voluntary obscurity with which the ancients have covered their scientific symbols, and we shall be able to establish an acceptable definition of the science of antiquity which is:

* Fabre d'Olivet, *Vers dorés de Pythagore*, pp. 26, 27.

The hidden science—*Scientia occulta*.

The science of the hidden—*Scientia occultati*.

The science which hides what it has discovered—*Scientia occultans*.

Such is the triple definition of OCCULT SCIENCE.

MAURICE FREDAL.

ESOTERIC BUDDHISM AND ITS COSMOGONY.*

III.

THE ESOTERIC DOCTRINE AND MODERN PANTHEISM.

WE have previously shown that the actuality of our subjective consciousness is inexplicable on the theories which regard it as the resultant of molecular change, and, furthermore, that the radical contrast presented by mental and physical data justifies us in seeking the source of all manifestations of subjectivity in a deeper and more profound unity than the hypothetical substratum, "Matter." There is, indeed, a central unity in our realisation of "Self," coupled with a sense of what William Maccall terms "instinctive Panontism," which wells up from the fount of an Omnipresent spirit. The cosmic soul mirrors itself in the self-consciousness of man. This brings us to a consideration of the fundamental identity of God and the universe, which constitutes the pivotal doctrine of the Pantheists.

Modern Agnosticism cannot, of course, be considered as at all closely approximating to Pantheism. The two causes which stand in the way appear to be—(1) The problem presented by the existence of matter, or rather of its *Noumenon*. (2) The vicious tendency exhibited by writers of this school in their attempts to correlate consciousness with molecular dynamics. It is certainly difficult to understand how those who regard mind as "brain-function" can consistently accept a First Cause—consciously or "unconsciously" wise—in the absence of a universal brain. The writer is inclined, on the contrary, to agree with Haeckel and Büchner in maintaining that the propositions of fashionable Agnosticism frequently veil a pure Atheism. "The enthusiasts of know-nothingism," remarks the latter, "know how to spread around themselves the deceptive veil of objectivity, while, in reality, their pretence at trimming (!) is based.....on a fear of being taxed with Atheism!" ("Force and Matter," p. 498). In Captain McTaggart's recent work—an "Exposition of the Hylo-Idealistic Philosophy"—Spirit is, apparently, regarded as a primary homogeneous substratum, an undifferentiated basis, which gave rise to differentiated matter, according to some innate law. Clearly this "Spirit" is protyle, matter pure and simple! Even Mr. Herbert Spencer, when speaking of the Unknowable as "an infinite, eternal energy," "a Power manifested in phenomena," commits himself to a terminology in no way unsuitable to express the Materialistic conceptions of "Force." Elsewhere he contends that mind and matter are merely modes of manifestation of an Unknown Cause,

* Reprinted from the *Secular Review*.

which is, possibly, of neither of these natures in itself. A Mole-schott or Feuerbach would not hesitate to affirm as much; both accepting as a fact the relative character of our "perceptions." The Absolute, however, if it exists, must be essentially of the same nature as consciousness, though utterly removed from all phases of the latter falling within the range of our present experience.

The two Western thinkers who have most closely approximated to the ontology of the Eastern Esoteric Philosophy are, undoubtedly, Hegel and von Hartmann—the exponents of Pantheistic Optimism and Pessimism respectively. According to Hegel, the object the Absolute Spirit had in view in undertaking the vast labour of the universe was the realisation of itself, as *self-conscious*. Hartmann, indeed, but for this "unique aim," regards the history of creation as an unfathomable folly. He errs, however, according to Occultist notions, in endowing the "Unconscious"—as he terms the Absolute Reality behind phenomena—with the dual attribute of will and idea; whereas the "Parabrahm" of the Indian Vedanta philosophy, for instance, is devoid of any attribute—merely the field of *Absolute Consciousness*. He rightly considers that the rationality observable in the order of things subverts any theory of "necessary" evolution which excludes design (unconscious) from its cosmogony. Nevertheless, while attributing the wisdom evinced in the cosmic process to the ideation of the Unconscious—which, "by a clairvoyant wisdom superior to all [empirical] consciousness," set the wheel of things revolving—he accounts for the imperfections and anomalies in Nature as the outcome of the joint share taken by the Alogical blind Will in carrying out the evolutionary impulse. An explanation is, certainly, desirable as to why a "best of all possible worlds" should be the scene of such moral debasement, suffering, and misery as falls to the lot of our planet. Students of esoteric science believe that explanations exist which solve these and all similar problems compatibly with an exalted optimism. It is surely less difficult to hold that philosophy *may* be in reserve which meets the charges of the Pessimist against the reasonableness of the universe, than to bespatter the "nature of things" with scholastic contempt. Is not the mind which criticises a part of the great whole, and, this being so, is it not probable that the source of mind, the great whole itself, is wiser than its product? "Whence," writes Mr. Roden Noel, "comes what is highest, best, and deepest in us? Whence if not from this much-maligned nature of things in itself?"* Meanwhile, it may not be amiss to glance at the system of the great Pessimist before proceeding to give the outlines of the Esoteric Buddhist cosmogony.

Schopenhauer, as is well known, posited a blind Will as the Ultimate of Existence—a theory obviously open to the same objections as that of Atheism. To him, existence is a huge blunder, and annihilation the only goal a true philanthropist need indicate to Humanity. A blind Will "ever rushing into life," unable to check its spasmodic impulses, and possessed of no *raison d'être* is an idle conception. It is psychologically untrue, because Will implies

antecedent *ideation*, and is itself no ultimate, but resolvable into its constituent elements!* It is philosophically invalid, because it is unthinkable that, in the "objectivation" of the *automatic* Will as mind, the creature should both transcend its creator and possess an individual *spontaneity* of thought regarding its own origin and destiny! Hartmann, who almost accentuates the pessimism of his master, comes forward as a reconciler of his "Will" with the "Idea" (or universal reason) of the Hegelian creed, labelling both as co-attributes of the Absolute. The Will element is the chaotic and discordant factor in the world-process; the Idea the guiding intelligence "which makes for righteousness." To Hartmann (who rejects the subjective Idealism of his inspirer,) matter is the illusion of the senses—these latter, in their turn, being equally unreal as given in the consciousness of a percipient. Matter, in itself, as the Kantian "Noumenon," is an aggregation of so many force-centres of attraction and repulsion resulting from the multitudinous "willings" of the Absolute. This view, so far as its resolution of matter into force is concerned, is that of Boscovitch, adopted also by Herbert Spencer. The objections which appear to weigh against it are—(1) "Force," as known to us, is no entity or collection of entities, but moving matter. (2) The property of inertia, common to the extended world, is inexplicable on this theory. (3) That by entifying "force" we attribute an objective reality to a mode only of the matter, which is itself a phenomenon of sense.†

The ideation of the "Unconscious" is not to be regarded as even analogous to the phenomena of that empirical consciousness found in connection with brain. The doctrine of an unconscious universal *Mind* is just as untenable as that of a self-conscious personal God. The impossibility of the existence of stimuli externally to such an entity (which, as *mind*, could only think by establishing relations between sensation-born and successive states of consciousness), apart from other objections, deprives the conception of a logical basis. According to Hartmann, some idea of the reality may be attained by an observation of the facts of clairvoyance, which demonstrate the existence of a higher phase of individual subjectivity than can be grouped under the phenomena of our ordinary mentality. The empirical mind consciousness is a relatively low rung in a ladder of ascending subjective possibilities. The first cause cannot be said to be of the exact nature of Mind—it is *something infinitely higher and grander*. Its consciousness is not composed of a seriality of successive states—a necessary limitation. The ideation of the Unconscious is instantaneous, clairvoyantly omniscient, and absolutely incapable of hesitation.

E. D. FAWCETT.

(To be continued.)

* Motive + Desire + Action (mental or physical).

† The argument here adopted is only valid in its scientific aspect, being directed against those who (notwithstanding their belief in the basis of all knowledge resting on 'sense' experience), attempt to grasp the *Noumenon* of "Force." Obviously they cannot attain to the truth, but are dealing with wordy unrealities. How can a Spencer who traces all knowledge to sensation deal with a reality lying beyond sensation? Let us have consistency at least.

TRAVESTIED TEACHINGS.

VI.

Aspiring Priestcraft baffled.

“AND the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime (bitumen) had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And the Lord (Jehovah) came down to see the city and the tower, which the children of men builded. And the Lord (Jehovah) said, Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord (Jehovah) scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore was the name of it called Babel; because the Lord (Jehovah) did there confound the language of all the earth; and from thence did the Lord (Jehovah) scatter them abroad upon the face of all the earth.”—*Genesis ix. 1—9.*

This narrative necessarily raises the question, was man ever so ignorant or so silly as to suppose that he could build a tower whose summit should reach unto heaven?

The proposition so stated as necessarily refutes itself, although Jehovah is made to say, “now nothing will be withholden from them which they purpose to do.”

But if man was never so silly or so ignorant as to suppose that he could build a tower whose summit should reach unto heaven, what can be the meaning of a narrative which attributes such a design to him? Can it have been intended by its author to be regarded as other than a fable or parable—a teaching myth?

To consider the narrative from this point of view is at once to make its character clear and palpable, and to show that its only historic basis is to be found in the relations of the doctrine it was designed to inculcate to the conditions and circumstances which called it forth.

But to determine these relations, and the conditions and circumstances in regard to which the doctrine sought to be thus transmitted was formulated, and in this way be guided to the historic basis that underlies the narrative, it is necessary to recover the doctrine it was intended to convey and impart.

This doctrine, long lost sight of in the fabulous history which has overwhelmed it, is easily recoverable when that history is regarded in its true light. The narrative starts from an assumed original unity of language, and has been held to inculcate and account for the origin of the diversity of human speech; and unity certainly was at once the instrument and the aim of the attempt-

ing builders of the city and tower, while diversity of speech and confusion of tongues—inability to comprehend the original common language, on the due understanding of which the success of their work depended—was the cause of its non-completion.

But this interpretation is an assumption—an assumption moreover which passes over the most important incidents with which the interpreter has to deal. Can the doctrine intended to have been transmitted be embodied in a rendering which gives no meaning to the city and tower whose building was considered so important that Jehovah came down to see them, and found it necessary to confound the language of the builders to prevent the completion of their undertaking? It is not stated, moreover, how Jehovah confounded this primitive tongue—the one language of the builders, and yet this is the all-important point under such an aspect.

Hence it can be positively affirmed that the origin of the diversity of speech was not the doctrine intended to be set forth.

The primary and actual doctrine of the author of the narrative, therefore, has yet to be sought.

This doctrine centres in the prevention of the building of the city and tower by the confusion of tongues of the builders, and is to be learned by discovering: (1) who were represented by the builders; (2) what was figured by the city and tower; and (3) what indicated by the confusion of tongues and its consequence, the non-completion of the original design—its failure as far as the followers of the framer of the parable were concerned.

The character of the builders here is indicated by the aim proposed in their design—to reach unto heaven. They cannot therefore have been other than spiritualizing teachers.

The nature of the building they sought to construct is suggested by the character and aim of the builders. Hence the figurative city and tower must have symbolised an organized spiritual body co-ordinated as an ecclesiastical institution or church, with an hierarchical head invested with authority in things spiritual, whose appointed function was to mediate between God and man, between earth and heaven.

The significance of that which is set forth as the confounding of tongues is to be gathered from the circumstances and conditions under which the builders worked. It points to the confusion of doctrine from which an authoritative escape was thus sought, and cannot therefore but have represented the various ways of reading and interpreting the ancient and venerated scriptures from which the teachers of the people professed to derive their several doctrines.

Hence the key to the whole position is to be found in the right apprehension of the relations of these to each other.

The experience derived from difficulties working in the present is a sure guide to influences which have operated in the past. The impossibility of giving one uniform reading and interpretation to the Hebrew and Greek scriptures of the Jewish and Christian world, or even to any one of the several versions thereof, and the inability due to this of devising a code of doctrines acceptable to

all professing Christians, have been the cause of the manifold divisions of Christianity, and of the consequent failure of its ecclesiastical builders to organize an all-embracing church, authorized and empowered to mediate between man and his Maker. The failure here, with the dividing and scattering consequent thereon, is manifestly due to what is entitled to be termed a confusion of tongues.

The similarity, not to say identity, of the conditions and relations thus compared is palpable. Hence, reading the past through this phase of the present, who can doubt that the parable of the so-called building of the city and tower of Babel points to an early attempt to organize a universal church and inaugurate an authoritative body, and indicates the cause of the failure of its organizers to firmly establish their spiritual kingdom and make it all-embracing?

The preservation of this parable, indeed, and its embodiment in the Hebrew scriptures establishes more than this, for it proves that even in those early days there existed a teacher with sufficient influence to raise his voice against the organizing builders, to embody his protest in a form which compelled its wide-spread acceptance, and so to antagonize the attempted organization.

But then this thus venerated teacher was a Jehovist, for this parable though Elohist in character is Jehovistic as to form.

This combination of characteristics is as significant as it is suggestive.

Hitherto the antagonism between the Elohist and the Jehovist has been illustrated in the travesty of the teachings of the former by the latter. Hitherto ancient Elohist documents have been read in a Jehovistic sense and embodied in Jehovistic scriptures.

Now the Jehovists are found at issue with each other, and an earlier Jehovistic parable, embodying what might under some of its aspects be considered an Elohist teaching, is found in the same scriptures, where it has undergone an analogous travesty.

Why was Jehovist thus at issue with Jehovist?

It has been already pointed out that there was an earlier and a later Jehovistic teaching.

This is only another way of saying that the Jehovistic doctrine passed through a process of evolution, in which at least two well marked stages or phases are distinguishable.

This evolution was accompanied or followed by successive adaptations of earlier formularies to more recent teachings.

These adaptations were necessarily transformations of the original significance of the formularies to which they were applied—travesties of the teaching they were intended to transmit.

The Elohist teachings were travestied in this way by the earlier Jehovist.

In the received rendering of the Babylonian parable an example is found of the way in which the teachings of the earlier Jehovist have been similarly travestied by his reinterpreting successor.

The earlier Jehovist taught that individual man should hold direct communication or be in personal communion with his God, that he might be divinely guided on all occasions.

The later Jehovist affirmed that a mediator was required to replace the divine guidance which God withheld from sinful man, and attempted to organize a system of priestly mediation, through which an official replacement was to be attained and the work of the delegated Replacer prepared for or continued, as the case might be, in accordance with the prevailing view.

The earlier Jehovist protested against this insidiously introduced and artfully veiled design, as soon as its aim became apparent, and seems to have had sufficient authority to successfully antagonize the crafty scheme, at any rate for a time and as far as his influence reached; and then as a warning to his followers and their descendants, embodied a brief account of the attempt and its failure, as far as they were concerned, in the parable under discussion, with the cause to which his successful resistance was due.

And yet, notwithstanding this energetic and successful opposition of some of his own agents, the proposed organization must have been suggested by Jehovah, for it was the outcome of a legitimate Jehovistic evolution which the earlier Jehovist only succeeded in combating for a time—until the giving of the Law on Mount Sinai, when by the direct command of Jehovah the Levitical order and ordinances were established on an uncompromising hierarchical basis.

The earlier Jehovist is thus found to have been at issue with Jehovah here, though he believed himself to be fighting Jehovah's battles—unless indeed the doctrine that was being unfolded was itself in a transition state as it passed through the mind of Jehovah, undergoing evolution in that mind as Jehovah gained a further and fuller experience of the tendencies of mankind; or unless a conflict of spirits is to be assumed, in which successive personating Jehovahs contradict each other. The antagonism of Jehovist with Jehovist is not without its analogies to the contentions between Protestant and Catholic in the present day, in which each condemns the other in the name of the selfsame God.

Starting from the primitive science of the Elohist, three distinct stages or steps of evolution in the Jehovistic teaching are indicated in the Hebrew scriptures.

In the first place man falls under the dominion of spirit—that is under the dominion of Jehovah according to the Elohist, but of a spirit hostile to Jehovah according to the Jehovist.

Then (in the time of Enosh) man begins to invoke the name of Jehovah, by instituting formal religious worship.

Now a system of organized mediation, in an exclusive church with all inclusive claims, by an authoritatively established ecclesiastical or priestly body, is introduced.

But if passing under the dominion of spirit was rightly accounted as the fall of man; if the introduction of formal religious worship, requiring the institution of a priesthood, was correctly regarded as the work of corrupted man; if the outcome of priestly presumption was an attempt to build up an aspiring priesthood claiming spiritual supremacy over the whole human race—than which no assumption has exercised so pernicious an influence over

or been so prejudicial to the well-being of mankind: then does it become manifest that each successive step in advance of the pretensions of spirit is associated with further progress in the process of the degradation of man.

Is it not significant in this regard that the Hebrew word-sign *Babel* (interpreted through *balal*, "to confound") bears the idiomatic value *ba-b-el*, "to go against El." When it is remembered that just as the name *Jehovah* was shortened into *Jah*, so was the designation *Elohim* contracted into *El*, it becomes apparent that in this verbal phrase the earlier Jehovist attributed to the work he was combating that it was "an advance against *Elohim*," or, as *Elohim* was then understood and interpreted, an advance against God.

HENRY PRATT, M. D.

Note.—The narrative of the building of the tower of Babel looks somewhat like another version of the history of the Atlanteans and their overthrow. It is said that this race was pre-eminently distinguished by its love of organization in religious as well as social matters. They are further said to have deliberately set themselves up as the only supreme gods of the universe. Tradition says that they got hold of some of the terrible powers that are the special property of the mysterious children of the fire-mist and even threatened to attack these latter. The aspect of occultism especially cultivated by the Atlanteans, is one with which some of the most tremendous forces of nature are connected. They seem to have pushed their researches in practical occultism to great lengths, and to have become as it were intoxicated by the magnitude of their own achievements. It is said that one of the Mighty Ones went to them and remonstrated with them, but they refused to listen, and immediately on his departure the first of the cataclysms which destroyed their country took place. After this, those who remained were naturally shaken in their allegiance to the official doctrines, and this may be the meaning of the confusion of tongues as stated in the article. With regard to the difference existing between one Jehovist and another, it may be said that each Logos has more than one aspect. As time goes on and the original teachings become forgotten or misunderstood, one or other of these aspects is specially revered to the exclusion of the others, and the exaggeration of such a single aspect is likely to take a form that will be in apparent conflict with the original teaching. In the case of the Atlanteans their religion seems to have degenerated into a stupendous system of black magic, and this must infallibly have involved a contradiction of the teachings of the right-hand side of the same system.—*Ed. Theos.*

THE SANKHYA AND YOGA PHILOSOPHY.*

THESE two systems are so closely linked together that any attempt to treat the one without the other would be incomplete and unsatisfactory. The Sankhya system first demands attention, as being apparently the elder of the two, the Yoga system being in some sort its complement.

The word Sankhya is variously said to mean perfect or true wisdom—the wisdom taught by this philosophy,—or numerical system, or system of numerations, from the importance played in this system by the numbered categories which form its basis.

* 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 Bhashya Charya.

In its numerical aspect the Sankhya system is said to be a version of the system with which the name of Pythagoras is identified. The theory underlying this system may be roughly said to be that the universe and its various parts are capable of a sort of mathematical representation. Each number has a certain mystical meaning, says Madame Blavatsky (*Isis Unveiled*, ii. 407):

"All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or unity, emanating the duad, and thus forming the trinity, and the quaternary or Arba-il (the mystic four) compose the number seven. The sacredness of numbers begins with the great first—the ONE, and ends only with the nought or Zero—symbol of the infinite and boundless circle which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the human race, spiritually, as well as physically."

As there are now no available works treating the Sankhya system from this mystical point of view, and as I am not in a position to give even an abstract of it, I merely mention the alleged existence of such explanation and pass on to enquire into the sources whence our present knowledge of the system is derived.

The generally received opinion is that the Sankhya philosophy originated with the Rishi Kapila. It is however more probable that Kapila was rather the expander and arranger of the system, as we find evidence that it was previously known to the Vedic writers.

In *Rig Veda*, Ch. viii, v. 31, it says: the heavens, the earth, the mountains, the creator, everything in the cosmos—are eternal.

In several other passages we find expressions that seem to show that the evolutionary theory, as expounded by Kapila, was already known to older sages. These passages show that the writers conceived all things as being at first latent in *mulaprakriti*, and then, when manifestation set in, it is said that the Creator formed all these things as they had been before.

In the *Anushasanka Parva* of the *Mahabharata*, in the *Sahasranama Adhyaya*, the Sankhya, Yoga and Veda are said to be the main sources of knowledge that have come from Janadharma or Iswara. In the *Mokshadharma* of the same book, Sankhya, Yoga and others are quoted as fundamental theories that cannot be shaken by argument.

In the *Bhagavad Gita*, Ch. ii, v. 3, Krishna speaks of himself as the promulgator of Sankhya and Yoga. These two are again mentioned in Ch. v.

These passages go to show that we must trace the origin of this knowledge to Iswara, or the Logos, as its source. Perhaps we may say that the Sankhya philosophy represents one of the aspects of that body of knowledge which formed the heritage of our race, and that Kapila reduced the original ideas to the system associated with his name.

According to the Vishnu Purana and the Bhagavata Purana, Kapila was the son of Kardharma Prajapati by his wife Devahuti. In the Bhagavad Gita Krishna says, "Among the Siddhas, I am Kapila," thus singling out Kapila as the special representative of a particular type of sage. Sri Sankaracharya, in the first sutra of the second chapter of his Commentary on Brahma Sutras, quotes a verse from the Veda to show that the knowledge attributed to Kapila was already known to the Vedic sages. (The author of the Brahma Sutras refers to the Sankhya system when he speaks of the theory held by certain persons that *Prakriti* is the one only material cause of the universe, whereas the Vedantins hold that Brahma is that cause. In other respects the Vedantins do not dispute the Sankhya conclusions, so far as the latter go. This goes to show that the Sankhya system was in existence before the date at which the Brahma Sutras were written.)

The author of the Brahma Sutras, who is supposed to be the founder of the Vedanta Philosophy, criticises the various interpretations of the Sankhyacharyas upon the passages of the Upanishads and expounds them in his own way. This exposition goes to prove the priority of the Sankhya system over the Vedantic doctrine as expounded by Vyasa himself.

In the fourth chapter of his great treatise, Panini mentions the Brahma Sutras. Whoever reads the Bhikshu Sutra—written, as shown by the Yajur Veda, by Párasaiya, is called Párasari. The Bhikshu Sutra is a name given to Brahma Sutras, because it was mostly studied by Bhikshus or ascetics. Párasaiya is a name of Veda Vyasa, the reputed author of Brahma Sutras, as shown in the first Prapathaka of the Yajur Veda Aranyaka. This shows that the Sankhya system existed prior to the Vedanta. Moreover all philosophers, including Jaimini and Gautama, argue about the conclusions of the Sankhya system, thus showing that it was already well established in their day. Kapila himself is mentioned as an ancient *Siddha* among the Rishis, and apparently must have lived before 1000 B. C., though how much before it is impossible to say. Thomson, who calls this "the first and only real system of philosophy to which the Indian mind gave birth," speaks of Kapila as having lived "at least seven or eight centuries before Christ."

Kapila is said to have lived on the banks of the Saraswati in Brahma Varta.

Though this system of philosophy may have been, and probably was, as to its main outlines, derived by Kapila from sages who had preceded him, his method of treatment was probably original. He differed from other Indian thinkers and philosophers in this, that he based his conclusions solely on perception and inference without supporting them by appeals to the authority of the scriptures. The problem he set himself was to think out a theory of the universe, as far as it could be constructed from the data furnished by what appeared to him fundamental propositions respecting the nature of things in themselves, to the complete exclusion of any idea, such as that of a single controlling intelligence behind all phenomena, which would have to be derived from the scriptures.

For this reason he is called *Nirishwara*—because he omitted all mention of Iswara in his system. But it by no means necessarily follows because we find no mention of Iswara in Kapila's system, whence indeed such a factor was excluded *ex hypothesi*, that the sage himself had no belief in Iswara. His followers, who in later times earned the epithet *Nastika* or atheist, did entirely exclude Iswara or the Logos from their theory of the universe, and even seem to have denied its very existence on the merely negative evidence of their master's system. Kapila was well aware of the existence of the scriptures and of their value. It was not his intention to supplant them with some newly coined scheme of his own, or we should have found him arguing against their teachings point by point. As we do not find such argument, it seems but fair to conclude that Kapila's design was not to destroy but to support the authority of the scriptures themselves, by showing, in an independent manner, how far their inspired conclusions could be defended and paralleled by an argument founded on purely rational considerations deduced from the nature of things in themselves. In spite of numerous specific instances to the contrary, we are, at the present day, only too familiar with the popular idea that religion and science are necessarily hostile to one another, and the stupid reproaches of atheism levelled at Kapila in ancient days are but another proof that "there is nothing new under the sun." In his Commentary on the Brahma Sutras (Ch. ii, v. 1) Sri Sankaracharya himself tries to remove these strictures passed on Kapila, and to point out that the mistake has arisen from imputing to the sage opinions he never expressed.

Sri Sankaracharya calls the work of Kapila a *Tantra*, by which he means to say that it deals with realities; some of his successors speak of it in similar terms. From the way in which the system is mentioned in the works of Sri Sankaracharya and his followers, it would seem as if they were in possession of numerous Sankhya works which have not come down to us. Among these may have been one by Kapila himself.

The oldest work now available seems to be the *Tattwasamasa*, a collection of about eighteen sutras or aphorisms: the authorship of this book cannot now be ascertained with precision, though some attribute it to Kapila himself.

Our largest work is the *Sankhya Karika*, containing seventy stanzas, written by Iswara Krishna. At the end of this book Iswara Krishna traces it back, from disciple to teacher, to Kapila. There are also the sutras attributed to Panchashika, who learned them from Asuri, the pupil of Kapila. These are quoted by many philosophical writers. In the Commentary on Patanjali, attributed to Vedavyasa, a Sankhya aphorism is quoted which is not now found in the sutras we now possess. This, of course, shows that books once existed on this philosophy which are now unfortunately lost.

Again, in *Sarvarthasiddhi*, a Commentary on the *Tattwa-muktakalāpa*, by Vedantacharya, sutras are quoted from Asuri which are not now found elsewhere. The name of Asuri, above referred to as a disciple of Kapila, is mentioned in the *Brihadaranyak-opanishad*.

On the Sankhya Karika we have a Commentary by Gaudapacharya, the teacher of Sri Sankaracharya, and both the latter and Sri Ramanujacharya quote the Sankhya Karika in their commentaries on Brahma Sutras. Another commentary on the Sankhya Karika was written by Vachaspathimisra, who also annotated Sri Sankaracharya's Commentary on Brahma Sutras. The Sankhya Karika is called by the Vedantins Tattwa Sangraha as is shown by the use of the term in Ramanujacharya's Commentary on Brahma Sutras.

The Sankhya-pravachana is a collection of four hundred and ninety-nine sutras in six Adhyayas or readings. The real author of this book is unknown; it contains quotations from Panchashikacharpa, a follower of Kapila, hence it cannot have been written by that sage himself. The name Sankhya-pravachana Sutra shows that it is intended to be a sort of introduction to the philosophy set forth by Kapila, and this goes to show that it must be subsequent to the original Kapila Sutras, and was probably written by some follower of that school to further elucidate the system as originally set forth. There is a Commentary on this work by Vijnana Bhikshu. The Sankhya-pravachana Sutra is quoted by neither Sankaracharya nor Ramanujacharya, nor by any Vedantins, and the commentator thereon speaks of Sankaracharya and argues against his doctrines. Hence we conclude that the author of this Commentary must be a modern writer, and probably he did not flourish before the thirteenth century.

Another Sankhya work is the Sankhyasara, in slokas, written by Gaudapadacharya, and this ends the list of available works on this system.

The great object with which Kapila starts on his enquiry as to the realities of the universe and its laws, is to find out, if possible, some means of putting an end to the misery which seems inseparable from embodied existence.

He divides the enquiry into four parts: misery itself, the cause of misery, how misery may be destroyed, and the cause of its destruction. The endeavour to find a solution to these four problems is at once found to involve an enquiry into the foundations of existence. So, in like manner, we find that the great problem Buddha set himself to solve was the cause of evil.

The Sankhya Karika declares at its commencement that, since we are subject to the three kinds of misery, we are under the necessity of enquiring into the way in which that misery may be destroyed. The same reason is given in the first aphorism of the Sankhya Sutras.

The three kinds of misery are Adhiatmika, Adhidaivika and Adhibandhika. The first is personal or internal and arises from the very fact of bodily existence. The second is external and arises from our connection with the various elements of the universe, whence we are exposed to suffering from their action on our bodies in the shape of heat, cold, and the like; and the third form of misery, that which it is totally beyond our power to control, as it implies the direction of hostile energies against ourselves, includes such accidents as snake-bite, attacks by tigers or other wild beasts, and so on.

According to the Sankhya-pravachana Sutra the object of human existence is deliverance from the bondage of this three-fold misery. The question then arises: whence came this misery into existence? and we are told, in reply, that ignorance is the root of all evil. Again, it says that we are under the dominion of ignorance by reason of our connection with matter or *prakriti*. This matter or *prakriti* is said to consist of the combination of the three qualities, *satwa*, *rajas* and *tamas*. Kapila held that *prakriti* had no existence as a thing in itself, but that what we call substance is the combination of these three *gunas*. He differs from other philosophers in not allowing the existence of a separate substance—he says the *gunas* themselves are the substance.

This *prakriti* is unknowable in its real condition. It can only be inferred from its effects, behind these knowledge cannot reach, and he came to the conclusion that this *prakriti* or *avyakta*, the unmanifested, itself a purely negative conception, is the material cause of the universe.

In its real condition, when it is in a latent state before the universe comes into existence, it has no form whatever. Kapila does not agree with the atomic theory. According to him the simplest atom is a compound object—it is substance having form, and hence is a step beyond *prakriti*. He considers it impossible to form any idea whatever of the universe in its natural condition. He begins by conceiving *prakriti* as entirely devoid of all qualities. All we can say about it is that it is, but as soon as we try to say what it is or how it is, we at once limit it and invest it with qualities, and as soon as that is done it ceases to be *prakriti* in the sense of *avyakta* or unmanifested and becomes *vikriti*, the manifested principle. We can therefore only describe *prakriti* by saying what it is not. It is causeless, endless, produced by no other end, immutable without beginning. But while it is free from qualities it is one, and sovereign because in its real condition there can be no other beside it. All we can know about it is its manifestations which emanate from it.

For the sake of convenience of discussion nine things are predicated of *prakriti*. It is (1) causeless, (2) eternal, (3) universal, (4) immutable, (5) single, (6) independent, (7) free from qualities, (8) simple, (9) sovereign.

From *prakriti* emanates *vyakta*, the developed principle.

This comprises twenty-three categories.

Vyakta is said to have nine attributes, each the polar opposite to what is predicated of *prakriti*. They are: (1) it has a cause or origin (*prakriti*), (2) it is not eternal, (3) it is not universal, (4) it is mutable, (5) it is multiple, (6) it is accidental, (7) it is endowed with qualities, (8) it is compound, (9) it is subordinate, and the reasons given are:

- (1). It has a cause, because it emanates from nature.
- (2). It has been created, and must therefore perish; it has emanated from nature, and will be re-absorbed into it.
- (3). It is this universe only, and must therefore be finite.
- (4). It varies in its various component parts, which it produces in order.

- (5). It is multiple, being composed of twenty-three parts.
- (6). It is accidental, because it depends on *prakriti* for its existence.
- (7). It has various attributes.
- (8). And components.
- (9). It is subordinate to the will of nature, on which it depends.

First itself and then seven *nikritis*, which together make up *vikriti* (change, leading to formation, destruction, etc).

The first of the *nikritis* is Intelligence (Mahat, &c., see Thomson, Bhagavad Gita, page lxxv, &c.)

The seven *nikritis* are said to be the manifestation of *prakriti*. The sixteen *vikaras* are said to be manifestations of *vikriti* and not of *prakriti*. The seven *nikritis* are thus said to form collectively the *prakriti* of the *vikaras*.

In all the details of his system Kapila admits only so much from the scriptures as may be reconciled with pure reason. His authorities are three, perception, inference and the scriptures. He entirely leaves out of account, however, all the ceremonies ordained in the Vedas, and says that the only road to destroy ignorance is by the attainment of true knowledge of the true conditions of realities. This he calls *tatwajñana*.

All those objects we are able to perceive exist as the result of the union of *purusha* with matter. All that we call knowledge is produced in the *atma* by this connection with matter, and forms *manas* and *ahankara*. These objective and subjective phenomena are not the attributes of *atma*, but are like the colour of the flower, the reflection of an object in a mirror, or the appearance of a flower enclosed in a clear glass vessel. The original reflection comes from the potentiality of *prakriti*. When it emanates the categories beginning with the manifested principle, a number of centres of reflection are set up, these reflect themselves on the *vyaktam* and on one another, these reflections give rise to other reflections, and thus all the objects in the universe are produced.

Until the *atma* is entirely separated from matter, misery will not cease. *Atma* is said to be eternal, it is the intellectual form of *prakriti* and *prakriti* is said to give rise to evolution by its own nature. *Prakriti* in fact seems to answer to the *Parabrahm* of the Vedantins, as described in last year's lectures.

When *atma* attains the state of *moksha*, or release, it will go on existing for ever as an eternal reality, but there will be no more self or separation. It is said that when the *atma* is once evolved out of *prakriti*, it becomes eternal, and that this quality of immortality also applies to the individualized *atma* in human beings. But this existence seems to be entirely negative, so that it does not seem easy to distinguish pure *atma* from unmanifested *prakriti*. There is no bliss for it, no state or locality in which it may dwell for ever. The *atma* simply seems to be able to enjoy bare real existence, a state that an ordinary mind cannot distinguish, for all practical purposes, from annihilation. This view of the state of the released *atma* seems to be the prototype of the popular Buddhist idea of Nirvana in its aspect of annihilation. It is very much to be doubted whether Buddhists

can show any sound authority for proving that Nirvana does not mean practical annihilation, unless they are prepared to admit the conception of something resembling the Iswara of the Vedantins.

The weak point in the conception both of modern Buddhists and Sankhyas is, that by reducing the ultimate destiny of all human beings to a colourless state of Nirvana, no machinery is provided for progressive evolution after the present cycle. What becomes of all the accumulated experience of the millions upon millions of years that make up a day of Brahm? What provision is made for anything like the continued consciousness of the Universal Mind? The occult doctrine that there is a form of the Logos or Iswara which, if it sleeps during the night of Brahm, yet wakes up again when the new day breaks forth and starts the new cycle of evolution on lines that are in some sort founded on what has gone before, is in accordance with the economy of Nature's laws, and makes indefinite progress thinkable. But unless some such provision is made, the aim and end of all evolution is the attainment of a dead level of some sort—which appears to derive all its supposed perfection from its negative character,—and the mechanical arrangement of an indefinable *prakriti* which seems to be able to start into the most varied cycles of activity, each totally unconnected with one another, is quite as hard to conceive as the theory of Creation out of nothing. It may be true that it is useless for us to enquire into the real origin of things; it may be better for us to confine our attention to the means of salvation from the evil of this present life—evils which lie at our very doors and dog our daily steps,—and to leave aside all other speculations as unprofitable. There can, however, hardly be two opinions as to the comparative merits of two systems, one of which merely requires us to postulate one single act of motion at the beginning, which can be logically shown not only to provide for, but to necessitate an infinite chain of illimitable progress; and which, while destroying one limitation after another, goes on ever enlarging our sphere of consciousness, and a system which ends in a state of being which seems to be but another form of annihilation, not only of ourselves, but of all else, and which, providing no single bridge for the attainment of future advancement, seems to demand at least one fresh miracle for every evolutionary cycle. If we are not able to trace the evolution of consciousness to its original source, but must be content, for the present, to postulate its existence, it seems more rational to provide for the continuance of that consciousness in some manner that shall enable it to produce practical results, than to leave it to be inferred that, if not snuffed out like a candle, a "condition of total cessation of changes" will, at some more or less remote period, put an end to the production of effects.

One cannot help thinking that it was part of the intention of Kapila, by showing, as he has done in this system, the limits of material speculation, ending in a sort of universal deadlock, to furnish a powerful negative argument in favour of the teachings of the scriptures. He seems to have tried to go to the

very end of rational inference, based on observation, to prove that the ultimate truths which are the underlying basis of all things and the real springs of the universe, are only to be reached by ascending to higher grades of consciousness, and that unless one can transcend the ordinary modes of thought and rise into the region of occultism, it is hopeless to try to understand the real nature of things as they are, while at the same time, by the systematic working out of his theory, he provides a valuable means of mental discipline, and to no man is such discipline more necessary than to the genuine occultist.

We now turn to the Yoga system. The word Yoga means either "union" or "concentration." It is used in the latter sense by Patanjali. In his commentary on Bhagavad Gita, Sankaracharya seems to use the word as signifying perfect equal-mindedness, resulting from the realisation of the union of the *jivatma* or individualized *atma* with the supreme *atma*.

The Yoga is sometimes called Sankhya-pravachana, because it forms a sort of supplement to the Sankhya system. There is indeed no contradiction between the two systems. Sankhya may be called the theoretical and Yoga the practical aspect of one and the same school of philosophy.

The manner in which concentration may be effected is laid down in the Yoga philosophy; but unless a man is versed in the knowledge of the true realities, he has nothing on which to focus his concentration. In this way the Sankhya system is a necessary preliminary to the Yoga. Although a man may be able to gain some sort of concentration without true knowledge, he cannot, without true knowledge, so separate himself from matter as to utterly destroy the miseries of existence. Thus these two are considered to form together one and the same system of philosophy.

In Bhagavad Gita, Ch. v, verses 4 and 5, it is said that the ignorant look upon Sankhya and Yoga as two separate systems, but not so the wise. In the same chapter it is further said that he who looks upon Sankhya and Yoga as identical will be able to perceive everything. Again, in the Svetasvatara Upanishad, Ch. vi, the knowledge of the Supreme spirit is said to be attainable through Sankhya and Yoga, therefore it was evidently considered that the two systems did not contradict one another.

The original founder of the Yoga system is said to have been Hiranyagarbha, a great Rishi mentioned in the Puranas. In his Commentary on Ch. ii, v. 33, of the Brahma Sutras, Sri Sankaracharya quotes a Yoga aphorism which may have formed part of the original work of Hiranyagarbha—at least it does not appear in Patanjali. It is to the effect that Yoga is the means of true knowledge, whereas Patanjali says that concentration of mind is Yoga. Again, in the Vishnu Purana, two verses are quoted as being by Hiranyagarbha. The book itself, however, seems to have been lost. At the present day our only authority is Patanjali's system of Yoga philosophy.

Patanjali's work consist of four chapters, (1) On *Samadhi*, (contemplation or concentration of thought). (2) On the means of obtaining the same. (3) On transcendental powers acquired by

the same. (4) On *Kaivalya* or the ecstatic abstraction of the soul.

By the term *Yoganushasam*, applied to his work in the introduction to the same, it is plain that Patanjali only claimed to be the expounder of some previously existing body of doctrine. Vyasa-deva, the commentator on Patanjali, makes a statement to the same effect.

The system of Patanjali is theistic. He admits the existence of Iswara, though not in the exact sense of the Vedanta. He says that whoever has become free from all grief and sorrow, all actions, all results and all *ashaya* is *purusha*. Iswara never was subject to these pains and limitations. Patanjali relies on the scriptures for proving the existence of Iswara or the Purusha. He calls *purusha* any being who has freed himself from the bonds of existence, and Iswara is the first *purusha* among many *purushas*. In this way he tries to reconcile the scriptural doctrines with the teachings of Kapila, and, as we have already seen, Kapila wholly excluded Iswara from his system, though he nowhere actually denies the existence of Iswara, but rather takes up an agnostic attitude regarding its existence.

The Yoga system, according to Patanjali's version thereof, is a detailed treatise on concentration and its practical applications.

Although he quotes the scriptures when establishing the existence of Iswara, Patanjali condemns sacrifice in spite of the Vedic injunctions regarding the offering of sacrifices for the satisfaction of the various deities. He lays great stress on *ahimsa*—the prohibition to take life.

Some Europeans think that Patanjali's system was called into influence as a result of the teaching of Buddha. This seems probably because Patanjali seems to have lived after Buddha.

We do not know much about who Patanjali really was. We do not know whether he was the real author of the Mahabhashya, though his name is generally connected with that work. Some say he was a native of Ilahartavarshya, which may be considered a part of what is now the Gobi desert, or some other region in Central Asia beyond the Himalayas. To this effect a verse is quoted from the Padmapurana. According to the commentators or Mahabhashya, it would seem that this work was, in their opinion, by the same author as the Yoga Sutras. If this is correct, Patanjali must have lived about the time of the invasion of India by either the Greeks or the Persians. The Mahabhashya gives internal evidence that its writer was an eye-witness of a certain foreign invasion of India, for, in the third chapter, such an event is spoken of in the course of some of his illustrations to the grammatical rules. Unless he had himself been an eye-witness of some such invasion, he could not have used the expressions in which we find the event described.

He only speaks of one Yavana invasion, and it is impossible to tell whether Persian or Grecian is meant. The term Yavana does not merely mean "Greek," but applies to Western nations generally. Goldstucker thinks the Yavana mentioned by Patanjali was Grecian, others think it merely denotes some foreign nation.

Supposing, however, that the invasion referred to is the latest which took place, we still cannot fix the date of Patanjali at later than 300 B. C. His aphorisms are not quoted either by Sankaracharya or Ramanujacharya.

There is a Commentary on Patanjali by Vyasa-deva. Some have thought this Vyasa to be the same as Vedavyasa, the writer of the Mahabharata, but this is impossible, because, in all probability, Ved Vyasa lived long before Patanjali. The style of the commentary shows, however, that it cannot be very modern. Another Commentary on the Yoga Sutras was written by Bhojadeva, who lived in the tenth or eleventh century. The Commentary of Vyasa-deva has also been annotated by Vachaspathimisra.

There is another work on Yoga by Yagnavalkhya, called Yagna-
valkhy Gita, by the author of the Smriti.

Yagnavalkhya says in the third Adhaya of his Smriti (on which the Commentary of Vignaneshwara or Mitakshara is well known), that the system of Yoga philosophy taught by him should be studied by a student of Yoga. Vachaspathimisra, a commentator on the Commentary of Sankharacharya on Brahma Sutras, quotes another sutra from the Yoga philosophy by a Rishi called Varshaganya, but the latter work is not known to exist at present.

Again, there are numerous works called Hatapradipika by various authors, especially Matsyindranatha, Adhinatha and Gorakshanatha, who are said to have been great adepts. Some Bairagis indeed say that the last named is still alive, and lives in a cave in the Himalaya where some Bairagis have seen him in the physical body. The followers of these works are called Nathi sampradaya in the north, where they form peculiar sects.

The work called Yogavasishta is considered by modern scholars the best work on Yoga philosophy. Some attribute it to Vedavyasa, but evidence is wanting to support this claim. It is used by many Vedantins to reconcile the Vedanta with the Yoga system.

Sankaracharya did not contradict the main tenets of the Yoga system. He even wrote a book called Yogataravalli in verse. His main point of disagreement is that he considers Brahman as the universal first cause, whereas the Yoga system says the first cause is Prakriti, and in his Commentary on the second chapter of Brahma Sutras, he asserts that the knowledge derived from the Yoga independent of that gained from the study of the Vedanta, is not sufficient to attain moksha or release. The Yoga system makes Isvara the instrumental cause. In the second chapter of Brahma Sutras the author only differs from the Yoga system on the points just mentioned, as shown by the Commentary of Sankaracharya. He further adds that the system of Yoga philosophy, as taught by philosophers, treats of the means of the true perception of Parabrahm. In the third chapter of Brahma Sutras, Vedavyasa gives several details respecting the Yoga system as a means of acquiring upasana or branches of knowledge, showing that the Vedanta requires Yoga as an adjunct. Without the application of the Yoga system, the upasanas or vidyas prescribed in the Vedanta, in the Upanishads as well as in the third chapter of Brahma

Sutras, could not be practised at all. The knowledge of Yoga is essential for the liberation from bondage—says the Svetasvatara Upanishad.

The Yoga philosophy is not only a system of mental philosophy, but it is also a scientific exposition. This system was already known to Vedic sages, for we find that several Upanishads teach it. Manu again speaks highly of the benefits of Yoga as the highest dharma, by the practice of which the true knowledge of self may be obtained.

Yagnavalkhya gives details respecting the relations of the true self and the physical body, and explains how one should centre his mind on the former, in the third chapter of his work. He says, whoever wants to practise Yoga should read my work on Yoga. So several authors of Smritis speak of the Yoga system in scattered passages up and down their works.

The Puranas, especially the Vishnupurana, speak of the necessity of Yoga and the superiority of that system. It is the only means of moksha. The tantras or agamas of the Vaishnavas and Saivas extended the Yoga system. Each tantra contains four portions. The first teaches the manner in which temples are to be erected, how the images are to be placed, and so on. The second treats of the knowledge of realities. The third sets forth how the ceremonies laid down in the Vedas are to be observed, and the last part teaches the practice and advantage of concentration on a point.

In the Pancharathragama we have 108 sanhitas, each containing these four portions, the fourth teaching the complete system of Yoga. In the same way the Shaivatantras, twenty-eight in number, treat the same subject, so also the sixty-four Shakti tantras, and in these Yoga is divided into Raj, Mantra, Laya and Hatayoga. The Bhagavad Gita again divides Yoga into the three, Karmayoga, Gnanayoga and Bhaktiyoga.

It does not seem necessary to go into an enumeration of the various miraculous powers that may be attained by one who practises Yoga. These are familiar by name to most of us, or at least they are easily to be found in the various books on the subject. What seems much more to our present purpose is to try and discover the principles that underlie the doctrines of Yoga, for, to the majority of us, a knowledge of these principles is likely to be far more useful than a description of miraculous powers, which perhaps not one man in ten thousand may be capable of attaining.

The two great meanings of the word Yoga are, as we have seen, concentration and union, and it is from these two points of view that Yoga is most conveniently considered. Concentration, in the sense of Yoga, means the bringing all our energies to one common point. The advantage of this is sufficiently obvious. We all know how important it is, when we are engaged in some important action, to give our whole minds to the subject before us. In reading a serious book we must know how to keep our attention fixed, or if the mind is allowed to wander we lose the thread of the argument and are unable to properly understand what we are reading. Thus the Yoga system furnishes us with a number of different exercises

which teach us to fix our minds on any given point. But this concentration implies two things—we must not only positively fix our minds, but at the same time take care that all other disturbing influences shall exercise no action on us. To this end the *Yogi* is recommended to resort to a quiet place where he is likely to be undisturbed. Again, the natural actions of the body are liable to interfere with the action of the mind; thus it is not good to attempt difficult mental work just after meals when all our energies are employed in digesting our food. Certain bodily positions too are more conducive to meditation than others. One cannot think very deeply on metaphysical problems when one is moving about and so the first thing is to keep still. The next point is to remain during meditation in such a position that the bodily organs shall have full play and not be impeded in their action, and at the same time we should choose a position in which we feel that the body, by being to some extent braced up, is more or less under command. Hence *Yoga* prescribes various postures to be used by the disciple, some of which have also as their object the more complete exercise of certain generally unused muscles of the body. Concentration implies command of the mind, and we find that this is assisted by a feeling of command over the body rather than by entirely abandoning the latter to repose, as in settling ourselves to go to sleep. But there is another and a higher sense in which the word concentration may be used, and that is the concentration of a life's attention on a life's work. The one great characteristic of mundane existence is its changefulness, and the varied objects and actions which engage our attention in our daily life produce corresponding changes in our consciousness and are liable to destroy the unity of our lives. What we want is, having an end in view, to bend our whole energies to the attainment of that end. Isolated *Yoga* practices are but helps to the practice of a life-long *Yoga*. This lesson is taught in the fact that *Yogis* are always told to concentrate their own consciousness in different parts of their own organisms rather than upon outside material objects.

If we believe that it is our destiny to develop in the course of successive incarnations into beings of a higher type, it is important for us in each incarnation to gather around ourselves such tendencies as may be carried on to future incarnations.

Yoga helps us to do this by teaching practically the manner in which such tendencies may be set up. A regular practice of concentrating the mind at frequent intervals on some sublime theme will tend to make our thoughts frequently recur to that theme when we are not actually practising concentration. Such practice will set up a habit of thought which will, as it were, tinge our other thoughts and our lives with its influence.

If we would unite ourselves with the divine *Iswara*, we must begin by setting up within ourselves an attraction towards it. If we frequently concentrate our attention thereon, we shall find that whenever the mind is at rest for a moment, as in the intervals of daily life it frequently is, our thoughts will, as it were, mechanically turn towards the great goal we have set before us as the object of our lives, and we shall find that we become more and

more careful so to order our lives as to bring them into accordance with the divine laws. Gradually we shall find that the attainment of this union becomes the ruling thought of life to which all else is subordinate; and that aspiration, cherished and strengthened through life, will also become at death that last great thought which is said to be like the keynote of the future incarnation, and when that incarnation takes place, we shall find we start with our acquired tendency to spiritual life.

In order that this tendency may be set in motion, we must take care that no object or action of earthly life be allowed to take full possession of our mind, as if so it will by its sheer weight render impossible the entrance—for a time at least—of higher aspirations, and will thus break that continuity of spiritual growth which we want to cultivate. To avoid this we find it constantly reiterated in the *Bhagavad Gita* that work must be done without "attachment." We must work without desiring the fruit of work, doing the work simply as for its own sake. In other words we must expend on each specific action the exact amount of energy it demands, neither more nor less. If, as by thinking about the fruit of work and speculating on future consequences, in a way that cannot possibly produce any difference in the action itself, we generate energy in excess of the amount required, energy that is as it were wasted because producing no definite effect, then we lay up for ourselves "*Karma*," for that generated energy must be expended somehow, and if in this life it has no outlet, it will be stored up for future incarnations. It is this surplus energy that is the mainspring of rebirth.

At the beginning of his Commentary on *Bhagavad Gita*, Sri Sankaracharya lays down a broad rule to the effect that we must abstain from *soka* and *moha*. *Soka*, grief, worry, sorrow, anxiety, are not to be indulged in by the disciple. Purely negative, their only result is to prevent true action, they are forms of wasted energy and can only hinder us in our upward road. He who is always melancholy, say the books, can never attain *moksha*, for that very melancholy is itself a bond that must be destroyed before perfect release can be attained. *Moha*, confusion, includes all passion and all thoughts that tend to the destruction of equilibrium. We should always maintain self-command and not give way to passion, which is a species of temporary insanity. At all times, and under all circumstances, we should "keep an even mind."

Lastly, we have to consider *Yoga* in its signification of union. That union is the union of man with the *Iswara* or *Logos*. You will remember how Mr. Subba Row, in his lectures last year, told us that this union was to be attained through *daiviprakriti*, the light of the *Logos*. He also told us that this *daiviprakriti* is the fourth and highest term of the fourfold classification as applied to the individual man. If this be so, this *daiviprakriti*, is at least latent within every man, and, in fact, is itself the true man, all else that goes to make up what we call man, being but the vehicle for the manifestation of this *daiviprakriti*. This leads us to enquire further how we can attain this union. It

has already been seen that periodical concentration in the right direction will help us to unite ourselves with the Logos. It was also seen that, so far as postures were concerned, physical means were a help to this concentration.

But in all systems of Yoga much is said about control of breath. The breath seems to be the means by which we can most easily control our physical life. Breath is the symbol of life, and we might almost say its outward synthesis. The theory of Yoga practice is that by controlling the breath in particular ways, we may rouse up those mysterious dormant human powers that are of use on the higher plane of consciousness. It seems that in our outbreathings and inbreathings there is always a certain residue of air in the lungs that is never entirely emptied out. This residue is said to be highly magnetic. By restraining the breath it seems we are able, by exciting this magnetic residue, to rouse up the mysterious force called *Kundalini*. You will remember it was said that *daiviprakriti* had three aspects, and was a sort of trinity of wisdom, life and force. *Kundalini* is *daiviprakriti* in its lowest aspect of force. It is the link between the *Karana-sarira*, and the rest of the man and its excitation is thus plainly an important factor in our progress towards union with the Supreme. One way in which this may be effected is by restraint of breath. This way is also the most dangerous, as it may lead to bursting the lungs, to insanity or death. Some mantrams, such as those that are to be repeated many thousands of times, are said to produce a similar effect to breath-restraint. But, whatever other means there may be, the whole key to the importance of practical Yoga lies in the fact that, in whatever shape or form, it has to do with the development of this mysterious link between the higher and the lower consciousness. Whatever practice can be described as bringing about this union is Yoga.

THE ANGEL PEACOCK.

CHAPTER II.

The Prophetess of the Temple.

THE song died away, and there was a long interval of silence, which following that extraordinary melody, was full of a weird solemnity of its own. Vernon, looking round, and seeing the thousands of lights which illumined the valley, felt appalled by the sense of the presence of the great crowd which preserved so perfectly its mysterious silence. What were the thoughts in the hearts of these people, he wondered. Instinctively he turned to look at his host and try to read his countenance. Nasr Bey had been standing with his eyes upon the ground and his head bent, apparently lost in a profound devotional reverie. Vernon was struck by the perfect naturalness with which this mood was worn by the rough chief. This alone was enough to show that his faith was a part of himself and had in it no kind of affectation. As Vernon turned to look at him he raised his head, and approaching

a step nearer in order to speak in a voice so low as to be almost a whisper, he offered a kind of explanation of the last few solemn moments.

"The Melek Taous has been shown to those in the sanctuary" he said, "that is over, and now I can take you within the walls. Come before the song again commences."

Vernon followed him down the precipitous path, hardly knowing that he did so. His imagination had been fired to the last degree by the words of Nasr Bey. He had heard that the Yezidis were supposed to possess an idol, the Melek Taous or Angel Peacock; but so little was known about it that the idea was rejected by all but the most superstitious of the Yezidi-haters. For his own part he had supposed the rumours about this idol to be mere romance; and it startled him to the last degree to hear it spoken of quite naturally, though with deep reverence, as Nasr Bey had spoken of it just now. To receive, in an instant, and without any effort on his own part to gain information, the assurance that this idol existed, and not only existed but was actually within the sanctuary towards which he was being led, filled him with a new kind of excitement. Now he was not only under the dominion of an extraordinary and untried spell; he was awaking to the enthusiasm of the explorer and discoverer. He had fancied there was nothing within the tomb but the grave of the great saint. If this idol, the very existence of which was doubted, was actually within those walls, he felt that at all hazards he must at least make the attempt to see it. He had no idea in what way it would be guarded; and of course he must face from the first his probable defeat and failure; yet make the attempt he must. He would not allow himself to remember that in resolving to do this he was simply playing with his life. He dared not allow himself to remember this, because he knew that if he did so he would be compelled to follow the prudent course and keep within the exact line of conduct laid down by his host. He set no high price on his own life, and he was one of the bravest men living; but there was someone else, far away now, at the other side of the world, to whom that life was of value.

He felt that Nasr Bey was making himself responsible for him, and that if he carefully took every hint given him by the chief, he would steer safely through the difficult part he had to play. He resolved to do this most completely, and to rouse no animosity against himself by any careless act; but if a chance offered—if any opportunity seemed to lie before him of seeing the mysterious idol of the devil-worshippers, he knew that he would take it at any hazard.

The tomb stands in a court-yard and is surrounded by a few buildings where the guardians and servants of the sanctuary live. The building, which is the actual shrine of the tomb, has in its midst a large hall which is separated in the centre by a long row of columns and arches. At the far end of this hall a spring of water tumbles from the rocks into a reservoir. The effect of this water gleaming with the reflections of innumerable torches dazzled Vernon as he entered. The outer court-yard was crowded

with people, all of whom seemed friendly, and indeed many of the nearest to him kissed Vernon's hands by way of welcome. He observed that all had entered even this outer yard barefoot; so he removed his own shoes and left them at the gateway. Nasr Bey seemed to note this following of the general custom with approval, and Vernon followed him into the great hall with the feeling that so far he was among friends.

The gleam of the sacred stream at first dazzled and confused him; the rapidly falling water seemed to have in it a million colours and a million lights. It made the hall brilliant with its ceaseless gleaming; and in the silence and stillness which prevailed there at this moment, its murmur had a weird rhythmic sound in it which affected Vernon strangely. It was like the voice of the spirit of the mountains speaking in almost articulate tones with these devotees of the powers of evil. Vernon passed his hand over his forehead and eyes; his only dread was lest he should lose his head in the midst of this scene. Every sense was appealed to; and in the strong perfumes which filled the hall, he fancied he detected an exciting property that immediately attacked his unaccustomed brain.

Nasr Bey paused near the threshold and Vernon with him. Evidently none others even crossed it except the priests themselves. The people crowded at the broad entrances to the hall and made no attempt to enter any further. Vernon saw at once that he was privileged to stand within simply as the friend and honoured visitor of the respected chief of the tribes. He determined to use this privilege to the utmost, and to observe everything which came within his range of vision.

Sheikh Ali, the high-priest, dressed in his white robes, upon which hung massive ropes of gold, sat in the centre of the hall. He was a singularly handsome man, quite young, with regular and well-formed features and fine soft eyes. Long black curls fell over his full white cloak. He wore the stately dress of the high-priest with the utmost dignity; and his air was that of a man who held his place by right of natural merit. It did not seem strange that he should be surrounded by Sheikhs much older than himself, men with venerable grey beards, yet who plainly took the second place and regarded him as their chief absolute. For his face was full of intelligence and power; while the enthusiasm of the priest gleamed from his dark eyes. The old Sheikhs sat at one side of him, and on the other the Cawals, dressed in a strange mixture of black and white. These had each a tambourine or flute. Grouped between the Cawals and the Sheikhs were the priestesses, all dressed in purest white, and most of them sitting on the stones, their heads bowed or buried in their hands. Others of them stood at the back of the group, watching the high-priest with eager, blazing eyes; for from him came the words which led and guided the ceremonies. The rest of the hall was filled with groups of fakirs in their rough dark brown dresses, all turning towards this central group of light and whiteness and vivid life. Vernon found the same overpowering attraction and could not turn his gaze away from that central group of priests and priestesses. But the others all fixed their eyes upon Sheikh Ali, while

Vernon found in another figure a greater and more intense interest. This was the form of one of the priestesses who stood at the back of the group of women; she was of tall stature, and she had separated herself a little from the others by stepping on to a higher stone than those they stood on. She wore a white robe like the others; but some thick ropes of gold which were twisted round her waist and neck showed that her rank was almost equal to that of Sheikh Ali himself. Her bearing was even more dominant than his; she had the haughty air of a creature who had never known control and whose will was a law absolute. Vernon looked in wonder at this aspect of hers, and wished much that he could inquire who she was. But he remembered well that he was not one of an audience, like that which assembles in so many churches of the West; he dared not turn to Nasr Bey or whisper any word of curiosity.

After a few moments of this hushed and solemn silence Sheikh Ali drooped his head, and then throwing it back with an impassioned and beautiful gesture, uttered a few words in Arabic. These words were instantly taken up and repeated by the priests and priestesses, and gradually the slow chant commenced and swelled and grew in strength. Vernon detected that all the words were Arabic, and became overpowered with desire to know what they were. He gathered sufficient courage at last to address Nasr Bey and ask him the meaning of the words. "It is the song of the great Angel" answered Nasr Bey, and then relapsed into a silence from which Vernon thought it best not to arouse him again. But, as the chief seemed now scarcely aware of his presence, he ventured to retreat across the threshold and mix with the crowd outside. Wherever he saw a friendly face or met a smile, he put the same question as to Nasr Bey, and he always received the same answer, accompanied by a slight hostility of manner which prevented his asking anything further. He soon realised that no Yezidi would tell him the meaning of one word of the song of the Great Angel.

The song died away by degrees, as gradually as it had grown, and after a moment's silence a kind of monotone was commenced by the priests in unison. Very soon this monotone became musical, and at last the voices rose in a chant different from any which Vernon had yet heard. As they went on singing, the music became more and more rapid until eventually it took on it a character which Vernon hardly understood, though the blood burned in his veins with some inexplicable desire.

But he did not realise what this was until he saw a swaying, surging movement commence among the priestly throng that this music had in it the very spirit of motion—that it was, in fact, dance-music such as no European can conceive of. The melody of it was absolutely bizarre in its liveliness and gaiety, and accompanied as it was by the tambourines and flutes and the clashing of cymbals, it confused Vernon and bewildered him. He had almost entirely lost the sense of reality, even before the maddening song reached its height. Such sounds, such a scene, were the very last he expected to hear or witness within the temple of

Sheikh Ali. The music increased in vehemence, and at a sort of culminating moment the strange dance of the Yezidis suddenly commenced. The great hall became instantaneously the most extraordinary scene; the movements of the dancers were evidently inspired by a sort of uncontrollable ecstasy, yet they were so full of a wild, barbaric grace and beauty that the whole scene was most fascinating to look upon. Amid the mass of wildly moving figures, two alone, besides Vernon himself, remained motionless. These were the high-priest himself and that priestess who wore about her waist the ropes of gold. She had come down from the high stone on which Vernon had first seen her, and had placed herself opposite Sheikh Ali, sitting upon the ground. The high-priest had drooped his head, and sat swaying himself from side to side, apparently buried in some profound reverie or fit of ecstasy. The priestess sat in a sort of crouching attitude opposite him, her head resting on her two hands, and her brilliant gleaming eyes fixed apparently upon a curtain in front of which Sheikh Ali was seated. Vernon looked at this curtain with some curiosity. What was behind that heavy cloth, which was so thickly embroidered that it scarcely swayed in spite of the hurried movements of the dancers?

The whole mass of the people outside had now joined in the wild thrilling melody of the dance-song, and within the hall it seemed as if the utmost point of excitement had been reached. The tambourines and flutes had long been cast aside in order that the musicians might throw themselves with more impassioned freedom into the dance. But all the voices, raised now to the highest pitch, carried on the music, with the most extraordinary vigour and passion. Suddenly the crisis, the climax, came. On every side dancers sank exhausted to the ground, and the song ended by a kind of yell from thousands of voices—a yell which rose to the sky in stunning force. It was hideous from the volume of inharmonious sound which composed it. Vernon shuddered. That yell, heard across the desert, was enough in itself to make the follower of another faith regard the Yezidis with horror. The dew stood upon Vernon's forehead, and he leaned against the wall of the tomb in a state of exhaustion such as he had never before known.

A profound silence succeeded the tremendous climax of sound. The whole place was as still as though it were empty and deserted. Vernon looked round him, realizing more fully than he had done before, the strangeness of his adventure. It was just midnight. He stood alone, among these avowed worshippers of evil, separated from all who would take any remotest interest in his safety, by the wide desert.

Suddenly the priestess who sat opposite Sheikh Ali rose from her crouching attitude, and drew herself up to what seemed to Vernon an extraordinary height. She threw back the full folds of her long white cloak and flung her arms above her head, the thick gold armlets upon them gleaming in the bright light.

"We are doomed," she said, in a low penetrating voice, which vibrated through the hall with a strange clearness. "I see the enemy coming; there are thousands of horsemen, blood-thirsty

and ferocious. They come over the desert as though the great wind blew them, without pause or any turning aside. We are doomed."

She ceased and stood there, still as a woman of stone. A beautiful statue she was, as Vernon looked at her. Her dark, strong face was expressionless; her hands, now tightly clasped, fell loosely in front of her. The brilliant eyes had lost their lustre, and seemed as though their gaze was turned upon some spot so far distant that ordinary sight could not reach it.

Her words produced a strange impression. No one rose, not even the fierce chief, Nasr Bey. The profound exhaustion held them fast. Only a trembling murmur of many voices arose. Vernon caught here and there the words, "It is Zeenab who speaks, Zeenab whose sight is true. It is Zeenab who pronounces our doom."

It was like sleepers uttering words inspired by a dream, like those who mutter from the terror of a nightmare. Zeenab said no more; and she seemed to feel no wonder at the lethargy of those she spoke to, although they believed her words.

By degrees, slowly, and with the most languid movements the priests rose from the attitudes of exhaustion into which they had fallen, and moved away, disappearing into different parts of the interior of the tomb. The people outside also dispersed, leaving the outer yard where they had been so densely congregated. A subdued hum of voices came from the hill-sides; but the murmur was a very low one, that gentle sound that comes from innumerable whisperings rather than from actual talking. And within the temple itself silence had fallen as completely as if no sound had been uttered there for long years. Sheikh Ali sat like a statue and the Sheikhs remained beside him; while Zeenab stood petrified, as it were, by her trance or ecstasy.

Presently some of the fakirs began to move very softly and slowly about the great hall. They returned from the various hidden chambers of the tomb and gathered together into a small crowd. Each lit a torch which he carried in his hand; and they formed into a sort of procession which marched towards the wall in front of which Sheikh Ali sat. To do this they had to pass Vernon, where he stood; and immediately he conceived a daring project. He was seized with the conviction that their goal was that heavy gold-embroidered curtain which had already aroused his curiosity so keenly. He longed to know what it concealed and why it was so carefully guarded. And it occurred to him that he might, under cover of the dark crowd of fakirs, approach much nearer to this well-protected shrine. He did not hesitate as they passed him, but bowing his head dropped into their shadow, as it were, and moved with steps uniform with theirs. Some of them noticed him and looked at him with wonder and apparently some resentment; but they were only the servants of the temple and had no authority to murmur or protest. He knew this and partly relied upon it.

He was correct in his instinctive feeling that the ceremony now about to commence had to do with the heavy curtain behind Sheikh Ali. The fakirs went straight towards it and then ranged

themselves in front of it in a long double row. In a few moments Sheikh Ali rose, his fine soft eyes dim with some state of emotion within himself, and taking a torch in his hand lit it from one of those carried by the fakirs. Vernon stood against a pillar just behind the fakirs, and was hardly visible in its heavy shadow. The high-priest at all events did not see him and none of the fakirs dared to attract his attention to the fact that Vernon was there.

A chant commenced now among the priests who were in the hall, in a very low monotone, hardly audible. Yet it was instantly taken up by the priests in the other chambers. It did not rise or increase in strength, but was kept in this low key which was little more than a murmur. At last an Arabic word was repeated unanimously several times; and then Sheikh Ali advanced to the curtain and drew its heavy folds apart. He did not separate them widely; only a little way. But through this narrow opening was visible a lighted shrine. He fell prostrate on the ground touching the floor with his forehead; and all the priests behind him did the same. Vernon shrank back within the shadow; he dared not follow their example, being utterly ignorant of what this ceremony might be; and he feared lest he should be seen, now that he alone remained standing. His change of position suddenly brought him within view of the idol which stood in the shrine, brilliantly lighted by lamps placed round its walls. He could scarcely keep silent—an ejaculation was smothered at the very moment of utterance—when he realised that what he saw must actually be the Angel Peacock. The brilliant, gleaming figure of a bird stood there, more like a ghostly form than a thing solid, made of steel, as Vernon immediately guessed it must be. For he managed to keep cool, even in his extraordinary position. Indeed the sight his eyes now rested on seemed, as it were, to sober him. A few moments ago the strange atmosphere of the place had bewildered him and intoxicated his senses; but now that he suddenly stood in such a position, possessed of a piece of knowledge which no other European, however daring, had ever acquired before, the instinct of the traveller and discoverer awoke within him again. Motionless he stood, daring hardly to breathe. There through the narrow opening he could clearly see this creature, which to the Yezidis is the visible symbol of the evil principle which they endeavour to propitiate. He saw instantly what a splendid piece of artistic work was before him; the bird stood there as if it were possessed of the strength of generations of men; more, as if it had within it a demoniac power. Its proud beauty was aggressive, overbearing; its whole aspect spoke of dominance and mastery accomplished. So completely did its appearance express rulership, so entirely did it look to be the ruler of men which it actually was, that Vernon did not wonder to see these men lie prostrate before it. The next moment the covetousness of the collector rose within him. O, that he could take that bird home to England with him.

The monotone which had ceased during the adoration commenced again, and Sheikh Ali rose slowly to his feet. He laid his hand again upon the curtains evidently with the intention of

drawing them wider apart. Vernon's heart seemed to tremble with the keen pleasure of the moment.

Just then he started with an inexplicable sensation of fear; turning his head he saw a tall white figure pass. It was Zeenab, the prophetess. She still wore the aspect of one in a trance of ecstasy. Indeed it was even more profound than before. Her eyes were now turned upwards, so that little but the white could be seen. Yet her steps were quick and certain; there was no doubt or hesitation in her movements. She went straight to Sheikh Ali and laid her hand on his upraised arm.

"Do you not know," she said in a low, vibrating voice, "that there is an unbeliever here? Have you not felt his presence? Ah, careless, untrustworthy guardian of the shrine! His eyes have fallen on the sacred symbol; and misery and misfortune must fall on you and on him!"

Sheikh Ali hastily drew the curtains close together and turning round faced Zeenab, who stood silent and statue-like. There was no anger in her inscrutable face, though her words were so terrible, addressed, as they were, to the high-priest himself. She stood like the incarnation of fate, and her utterance seemed to be that of Nemesis itself.

MABEL COLLINS.

(To be continued.)

Unless it be true that man is made in God's image, man will never be able to know God.

By digging into himself a man may be able to find out the centre of the universe, but he will never find it by merely examining the phenomena of nature one after another.

In this our solar system we know practically nothing of the other planets or of the sun. How then shall we explain the infinite cosmos of solar systems, especially when we find that some are even more complicated than our own, having two or three suns instead of one?

INITIATION.

IN works, by classical and modern authors, treating of the Mysteries in various lands, we find very grand and thrilling pictures of the series of initiation trials the candidate has to go through. In these every resource that the human mind can imagine is employed to heighten the mystery and to give importance to the ceremony. In the older Sanskrit literature, however, we find nothing about these initiation ceremonies, just as we find nothing said about temples, though dwelling-houses are now and then described.

In India, at least, the erection of magnificent temples seems to have been a custom of later date. The great sacrifices that we read of took place on spots specially chosen for the purpose which were not used a second time. And the initiations, for there were initiations in those old days, and the adepts then produced seem to remain as gaints even among their own fraternity, took place under some tree, on the top of a mountain or in some hut.

The reason why we hear so little in the books of the trials undergone by the candidates for initiation is that they were not used in the same way as in later times. The Guru knew when his disciple was fit to be entrusted with the sacred knowledge by looking into his soul, and did not need other demonstration. It was only after the initiators had partly lost the power of themselves determining whether the candidate was fit for initiation or not, that the ceremonies and great trials were introduced.

In the old times a disciple remained many years with his Guru, when the latter tried him, he did not know he was about to be tried at all. He was not, at the close of other trials which he had gone to in some sort prepared to meet and conquer, suddenly ushered into the presence of a bevy of fair houris, well knowing all the time that every action of his was watched from unseen points of vantage, and well knowing that the whole proceeding was part of a set trial of strength and endurance; but, one day when sent into the jungle as usual to get wood for fuel, the Guru would send some elemental to take the form of a lovely female and meet the unsuspecting disciple in a lonely part of the wood, and thus tempt him. If he got through a series of unexpected trials of this kind, it was pretty certain that his strength was steady and his courage firm.

Some people are always looking forward to the initiation chamber and its trials, and longing for the time when they shall enter it. The truth is, however, that the wise man makes the world his own initiation chamber, and life the threshold of the mysteries. If a man can really command himself perfectly, he can command all else. He has the strength, the exact modes of using it are but matters of detail. We ought to make use of every opportunity that occurs, and when none seems to occur, we ought to try and make opportunities for ourselves.

Those who would make true progress should look on everything that happens to them in life as an initiation trial, and so become, as it were, their own initiators.

Some seem to imagine that they can do nothing at all without some special Guru—whom they can see. Moreover they expect that Guru to do nothing but attend to their every action, and be in fact a sort of superior nurse. This is especially the idea of some Hindus. But the whole object of initiations is to make a man and not a slave, to strengthen the individual will, and to give self-reliance and the sense of strength. A constant feeling of dependence on a Guru, however great that Guru may be, is liable to end in that state of mental and moral subjection that we see so often among devout Roman Catholics, who have come to believe that they cannot possibly do anything without having some spiritual director to support their every step. "When the disciple is ready, the Master is ready," says "Light on the Path," and therefore the main thing for each of us to do is to use every effort to make the disciple ready—the rest is not our affair at all, it is already provided for. But it is very certain that neither Master nor disciple will be made ready by a constant desire for changed outward conditions, instead of earnest endeavour to make the very best we can out of our present circumstances.

Except in proportion as we ourselves make effort, no more light will be vouchsafed to us.

K.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

PART II.

121. "If thou dost ask, O my Lord and Master of great renown! 'How many are the kinds of *Ananda*?' I shall tell thee. *Ananda* is of three kinds, namely, *Brahmánanda* of effulgent spiritual wisdom, *Vásanánanda* and *Vishayánanda*. Some, however, enumerate eight kinds, but the other five are really included in these three.¹ I will now enumerate and describe the eight kinds of *Ananda*; listen, O my son!

122. "The pleasure arising out of enjoyment or *bhóga*² is *Vishayasukha*; that which ensues during sleep³ is *Brahmasukha*; the happiness enjoyed in confused sleep⁴ is called *Vásanasukha*; that viewing everything as one's own *Swarupa* is *Atmasukha*; that which springs from Yoga is *Mukhyasukha*; the pleasure accruing from indifference is *Nijasukha*; fixing the attention on the one is *Advaitasukha*; and the happiness arising through the word is *Gnánasukha*.

123. "Now, O my son! hear me define more accurately the nature of the different kinds of *Ananda* I have enumerated. When he who has been whirling about during the discordant waking

1. *Atmánanda*, *Mukhyánanda*, *Nijánanda*, *Advaitánanda* and *Gnánánanda*—these five are comprised in the one *Brahmánanda*.

2. *Bhóga* means union. This is also called *Gnáyánanda*. *Sukhá* and *Ananda* are synonymous.

3. i. e., the bliss arising from *Sushupti*—in *Jágra* or wakeful sleep.

4. *Moha-nidhra*.

state (or *Jāgra*) seeks repose on his couch and sleeps so as to get relief from all vexation, the excellent *Manas* (mind) will be introverted. Then the blissful shadow (*Chāya*) of the effulgent spirit (*Chit*) will fall on the *Manas*. By this his mind will be all happiness. Now it is this experience that is called *Vishayānanda*.¹

124. "The *Manas* (mind) standing firm without the least wavering, by recognizing the fact that the base *Vishaya* (quality) which merely appears to be of the form of bliss, is connected with the three categories of knowledge, knowing and the knower², the *Jiva* that falls into sleep³ like the hawk that rushes straight down into its own nest, will, without thinking of anything else than his own incomparable self, unite with the eternal *Brahm* and be of the form of *Ananda*. Now this condition of perfect bliss is the excellent *Brahmānanda*.

125. "Calling the happiness arising out of sleep *Brahmānanda* is in accordance with the meaning of Revelation (*Sruti*). A few of the sleepers acquiring with pains supporting flower couches, is said with regard to the happiness of a comfortable seat (*Sthāna-sukha*).⁴ Just as during sleep the distinctions of good and evil, man and woman, are not known, so in this wakeful sleep there is the experience of not recognizing the distinction of interior and exterior; hence it is called *Brahmānanda*."

126. (Pupil). "Now in this world affording scope for *Mukti*⁵ (release), the experience of one will not be felt in the mind of another. He who becomes of the form of *Ananda* through *Yoga*—sleep—wherein even the *Manas* is dead—is he not *Anandamaya*? But, this being the case, I have myself realized that this *Ananda* passes on in the form of thought to *Vignānamaya* which is *Manas*. How is this possible? O Master, deign to explain this to me."

127. "Ghee and butter are different with regard to the mind that knows these two terms, but not so with regard to the intelligence (that takes in their taste). The *Vignānamaya*, who is of the form of *Chit*, connected during the active *Jāgra* (waking) state with the steady *Manas*, and the *Anandamaya* who enjoys the

1. The *Manas*, being introverted during *Samādhi*, will perceive the *Chit*, when it will experience bliss. This is *Vishayānanda* or objective-delight, for the *Manas* does not become one with that *Ananda*, but perceives it as different from itself.

2. i. e., *Triputi*. Knowing that *Vishayānanda* where the *Triputi* exists is not absolute bliss.

3. i. e., *Samādhi*. The *Jiva* will identify himself with the *Ananda*. This state is also called the *Suddha-kēvala* condition.

4. These two clauses, according to a commentator, may also be rendered as follows: "The wakeful-sleepers denominating the happiness of wakeful-sleep as *Brahmānanda* is in accordance with the meaning of Revelation. Some acquiring flower-couches supported on (figures of lions) is with regard to *Sthāna-sukha*." One commentator says that acquiring *Gāṇam* (knowledge), &c., which are the means for going into *Samādhi* and remaining in solitude is *Sthāna* or place. Some suppose that the flower-couches here denote the several kinds of *Asanas* or postures.

5. Or, as the commentator says, "Now in the seven regions of spiritual wisdom, capable of affording whatever is desired."

The disciple asked, "How does unconscious *Ananda* become consciousness? i. e., while the *ātma* enjoys the *Brahmānanda* ensuing from mental death during *Samādhi*—Why should not *Ananda* reach the *Manas*?"

bliss of *Gnānam* that is cognized when the painful *Manas* passes off—these two, like the falling rain-drop and water or like sugar and molasses, are by no means different from one another.¹

128. "If thou dost ask 'Why should one (who has attained) *Brahmānanda* quit the self-bliss? Why should he come out?'² I will tell thee. The *Karma* previously performed will slowly drag him out. Still by this, he that has risen from sleep will never forsake the salutary bliss; he will neither pass out³ nor will he go into oblivion.⁴ Then a certain action—namely,⁵ a sleeping that may be regarded as 'yea' and 'nay,' will take place; it is this that is called *Vāsanānanda*.

129. "The very moment that the body is thought to be 'I,' one will whirl about in misery and the self-bliss will be forgotten; the actions previously performed will yield pleasure or pain. But *Mounam* (absolute silence) will engender the state of equanimity. It is an experimental fact that a person, whoever he may be, says that he was (at one time or another) without even a single thought. The pleasure arising thus from indifference experienced by one's self is what is known as *Nijānanda*.⁶

130. "Can *Nijānanda* be called *Mukhyānanda*? Is not the whiteness outside due to the water inside the earthen pitcher?⁷ Only when the obedient *Ahankara* (egotism) completely disappears and truth settles, it will form the kind called *Mukhya*. But this only is *Mukhyānanda*, viz., the state in which the *Manas*, without cognizing the phenomena filling the four quarters and without being immersed in sleep, remains in equilibrium and the body stands firm without the least motion, like a pillar.⁸

131. "Man, man-Gandharva,⁹ Deva-Gandharva,¹⁰ Pitri,¹¹ the

1. The purport is this: "*Vignānamaya* and *Anandamaya* are only terms used distinctively at particular junctures, but really they are not different." In the next stanza the pupil asks, "If, as you say, it is true that *Ananda* and *Vignāna* are the same, why does a person who has become of the form of *Ananda* quit that state after a while and emerge in the character of *Vignāna*?" Surely there must be some difference between these two states.

2. Why does he descend to the next lower plane of consciousness—*Vignānamaya*?

3. He will not take note of the phenomenal world.

4. He will never forget himself.

5. A sleep that both may, and may not, be regarded as sleep—between sleeping and waking—occurring when we emerge from profound sleep, but before we fully cognize the objective world. A similar state is experienced when a person emerges from *Samādhi* to outer consciousness. The bliss that he enjoyed in *Samādhi* passes on with him. This state is called *Vāsanānanda*.

6. This is also known as *Samarasānanda*. Some call it *Mukhyānanda*, but the author differs from them.

7. By this metaphor the author insinuates that it is the bliss enjoyed in *Svarūpa-samādhi* by introspection that reflects itself outwardly as bliss arising from indifference to the phenomenal world. It may therefore in one sense be regarded as *Mukhyānanda*.

8. Hence *Mukhyānanda* (or paramount bliss) is different from *Nijānanda*.

9. A human being that has by meritorious deeds become a *Gandharva*.

10. A being that by merit has passed from the man-Gandharva state to that of Deva-Gandharva.

11. The manes or forefathers, such as *Agniswanta*, &c.

born Deva,¹ Karma-Deva,² the god Indra, Brihaspati, Prajapati,³ the powerful Virát,⁴ Hiranyagarbha⁵—the partial⁶ kinds of bliss of these so-called eleven beings are only foam on the ocean of Brahmánanda that swells up into a huge flood at the close of the Kalpa.

132. "If a person, whoever he may be,⁷ is in this seventh region of Turiyáda,⁸ he is the blissful consciousness⁹ which is the experience of such sages as Nárada, Suka, Siva, Vishnu, Brahma, and so on. It is this which is known as *Vivakaradrishyam*.¹⁰ Understand, O my son! the before-mentioned simile also of the *Vivakári*¹¹ by means of which I expressed this very same self-experience. The particles of dust falling off from the feet of such a person are on my head!

133. "Thus we have described five kinds of *Ananda*. We will presently define *Gnánánanda*.¹² Treating before of the nature of *Maya* and the meaning of *Sachchidánanda*, we spoke at the time of both *Advaitánanda*,¹³ and *Atmánanda*,¹⁴ the finishing stroke of the Vedas. O thou, my son, who hast got rid of all worldly affinities; if thou still hast any doubt, tell me."

134. "O Master, thou who hast given birth to the God Skanda,¹⁵ myself and the whole universe; O thou who graciously protectest these; hear me. If the before-mentioned terms *Sat*, *Chit*, and *Ananda*, express each a different thing, how is the moving mind to become stable? I do not even see the connection as of synonymous terms. Thou must explain this to me like the honey which bees gather (from different kinds of flowers) as one undivided mass and of one sweet taste."¹⁶

135. "By the terms 'cold,' 'fluid,' and 'colourless,' does water become divided into three parts? Or by the terms 'light,' 'heat' and 'red,' does fire become divided into three parts? Separating the universe which is of the form of the five elements, namely, *Akás*, &c., by describing it as '*Asat*,' '*Jada*' and '*Dukká*,' and set-

1. Beings who had not become *Devas* by deeds, but who at the beginning of the *Kalpa* itself were born *Devas*, such as *Vásávasa*, &c.

2. A human being who, by performing *Yágnams*, has become a *Deva*.

3. One of the *Trimúrtis*—*Brahma*.

4. *Iswara* regarding the whole gross universe as his form.

5. *Iswara* that regards all that shines everywhere as his shining or effulgence.

6. Or imperfect.

7. i. e., even though a *Chandála* by birth.

8. The seventh region of spiritual knowledge is *Turiyam*. But as it is certain that *Turiyam* will ultimately become *Turiyáda*, the author makes no distinction.

9. *Sukhabhóda* which is the *Ambhava* of, &c.

10. Perceiving *Brahm* even while engaged in worldly deeds.

11. Vide Stanza 22 of Part II.

12. Vide stanzas 164 to 174 of Part II.

13. Vide stanzas 102 to 106 of this part.

14. Vide stanzas 107 to 110 of this part.

15. The son of Paramasiva. As no one has the right to explain the conclusion of the Veda but Paramasiva, the pupil calls the Master father of the God Subramanya.

16. "Just in the same way as *Sat*, *Chit*, and *Ananda* have been separately explained to me, thou must teach me their oneness also.

ting it aside as non-ego, the Vedas, for facilitating the understanding, will, by way of contradiction, describe *Brahm* as *Sat*, &c.¹ Nevertheless *Brahm* is surely one.

136. "The Vedas further mention the following positive attributes of *Brahm*:—permanent, all-full, one, supreme substance, supreme Spirit (*Parabrahm*), first cause, tranquillity (*sántam*), truth, absolute (*Kévala*), *Turiyam*, equanimity, noumena, *Kutasta*, (Intelligence), witness, knowledge, purity, aim (*Lakshya*), eternal, *Jiva*, reality, *Akás*, Light (*Jyoti*), *Atma* or self, emancipation, all-pervading, subtle, and so on.

137. "There are also many negative attributes, such as: immoveable, spotless, immortal, unknowable, stainless, ineffable, immaterial (or not-unconscious), painless, unmixed, weightless, uninterrupted, non-atomic, formless, undivided, unborn, undying, indestructible, attributeless, unconditioned, limbless, beginningless, bodiless, unchangeable, non-dual.

138. "The substance, which all the positive and negative attributes thus mentioned have denoted by being well-combined together in perfect harmony, is only one and not dual. Only the epithets expressing one and the same thing are separate terms. Hence the substance expressed by the qualitative terms *Sat* and so on is *Brahm*, which is one; recognizing the oneness of such substance (or meaning), thou wilt become undivided All-fulness."

139. "Say not that attributing qualities to the being without attributes is like calling a barren woman mother. O, my son, are there persons so perfectly clever as to understand the nature of *Brahm* without being told (some of its qualities)?² The qualities of *Sat*, &c., are mentioned by the Vedas to the end that the knowledge of *Brahm* may ensue, and that this³ *Jivan-muktee* state may result, they are not the qualities of *Brahm*, but they are the form of *Brahm* itself (*Brahmaswarupa*)."⁴

140. "O Master, thou who hast appeared like a crore of suns to dispel the darkness of *Moham* (mental bewilderment)! deign to hear me say what I have still to say. I have recognized myself as the one undivided substance as mentioned in the *Agamas*, so that my real *Swarupa*, which is the one all-fulness, has consolidated in my mind. But still, Sir, if thou wilt so explain it to me as to accord also with *Yukti* (reason or the method of philosophical deduction), my mind will stand perfectly firm like the nail driven into green wood."

T. M. SUNDARAM PILLAY.

1. It is only to remove the universe by finding it *Anirdajadadukka* that the name *Sachchidánanda* has come into existence. But just as the oneness or combination of *Anirdajadadukka* is the universe, so also is the oneness of *Sachchidánanda*, *Brahm*.

2. "The positive attributes are mentioned for the *Vastu* to become well-defined, and the negative for that well-defined shape to die afterwards. Why? for one's self to become one's self."

3. If *Nirguna Vastu* is to be described at all, it must be described as *Saguna*.

4. i. e., which thou hast attained to.

5. "It is said that while the being is that which is known through these *gunas* or qualities, it is improper to say that these qualities themselves are the form of *Brahm*.

THE ANATOMY OF THE TANTRAS.

FOR the first time one of the most popular and widely known Tantras has been translated into English.* Being considered as mystical works, the Tantras have not received that attention at the hands of Oriental scholars which their contents undoubtedly deserve. Though it is an undeniable fact that the magic and black arts form the chief topics in a Tantrik work, yet valuable information regarding the customs, manners, sciences, &c, of the Hindus during the Middle Ages, when groaning under the tyrannies of the Mohamedan rule, can be gathered from them when read between the lines.

All credit is due therefore to Baboo Sris Chandra Basu for being the first to translate a Tantra into English, and thus enabling the English-knowing public to become acquainted with the contents of these mystical books. It would have been an invaluable help to the readers of the Tantras, had the learned translator added some notes to his excellent translation, explained some of the mystic rituals of the Tantrists, and tried to show what scientific truths are contained in them. In the elaborate introduction to his translation, Baboo Sris Chandra has, in a masterly manner, handled the subject of Yoga. But unfortunately this introduction even does not contain any explanation of the Tantrik rituals and technical words.

The Tantras throw a flood of light upon the anatomical knowledge of the Hindoos—especially they give a more clear description of the nervous system of man than is to be found in the Hindoo medical works. Trying to explain the mysteries of man—to understand the relation he bears to God, the Almighty Creator,—the Yogis and the Tantrists had made a special study of the nervous system. And undoubtedly this knowledge they had gained by dissection.†

The language of the Tantras being too allegorical and too mystical to be understood by the uninitiated, it is very difficult to identify the *Nadis*, the *Chakras*, and the *Padmas* described in them.

However, some of the spots are easily identifiable from their simple and lucid description. Thus it is apparent that the “nectar-rayed moon” (vide Shiva Sanhita, Ch. II, verse 6) is the under-part of the brain; that “*Sushumna*” is the spinal cord; “*Ida*” and “*Pingala*” are the left and right sympathetic cord respectively.‡

* Shiva Sanhita, translated by Sris Chandra Basu, B. A., F. T. S., Vakil, High Court, N. W. P. Published by Heera Lal Dhole, 127, Musjid Bari Street, Calcutta, 1887.

† In ancient India, dissection was compulsory for two classes of people, viz.:—the Yogis and the physicians. Thus the great medical author of the Hindus, *Sushruta*, says that “a Yogi (holy man) should dissect in order that he may know the different parts of the human body.” *Wise's Commentary on Hindu Medicine*, p. 48.

‡ The *Uttar Gita* has thus described the relations of these structures (Ch. II, verses 14 and 15):—

“The bony column that extends (from the coccyx) to the occiput is called the *Brahmadanda* (i. e., the vertebral column). Within this is the thin cord *Sushum-*

We shall try now to identify some of the nervous structures described in the Tantras:—

“*Chitra*.”—From the description of this *Nadi* in the Tantras (Shiva Sanhita, Ch. II, verses 18-19), it may be identified with the grey matter of the spinal cord. For “in it is the subtlest” of all hollows called “*Brahmarandhra*,” which is nothing else save the central canal of the spinal cord—a structure whose functions remain as yet to be discovered by the physiologists. The Tantrists appear to have traced its connection with the lateral ventricles of the brain. It has been considered by them to be the seat of the human soul. Even in these days, when it is no exaggeration to say that the Hindus have quite forgotten the scientific truths discovered by their ancestors, they point to the hollow space in the crown of the head (known as the anterior fontanelle) of the new born child as the *Brahmarandhra*.

Every tyro in anatomy knows that this space contains the lateral ventricles of the brain.*

The “Sacred Triveni” (Shiva Sanhita, Ch. V, p. 52) is the spot in the medulla oblongata where the sympathetic cords join together or whence they take their origin. (Vide Ashby's Notes on Physiology,—Article Medulla Oblongata). The mystic Mount *Kailas* (Shiva Sanhita, Ch. V, p. 154) is certainly the brain.

na, which is also called *Brahmanadi* by the wise. This *Sushumna* is midway between the *Ida* and *Pingala*.†

Another Tantrik work named *Shat-Chakra Nirūpanam* has thus described the position of these three *Nadis*:—

“Outside the spinal canal, on the left is the *Ida* and on the right is the *Pingala*, while within the canal and midway between the above two *Nadis* is the *Sushumna*, whose structure is like a rope.”

Prof. Cowell identifies *Sushumna* with the coronal artery (vide his translation of Maiteyi-opinishad, p. 270, foot-note. Published by Asiatic Society of Bengal.)

While Pandit Rama Prasad Kasyapa, M. A., F. T. S., identifies *Sushumna* with trachea, and *Ida* and *Pingala* with left and right bronchi (Occult Science, the Science of Breath. Published at Lahore, 1884). But it is clear from the above description that these three famous *Nadis* are the spinal cord and the two sympathetic cords.

* Prof. Sir Monier Williams has defined *Brahmarandhra* to be “a suture or aperture in the crown of the head and through which the soul is said to escape on death.” (Sanskrit-English Dictionary). Now the learned professor's definition explains nothing. Had he consulted the Tantras and known the space called the *Brahmarandhra* by the modern Hindoos, we doubt not his conclusion would have been the same as ours (i. e., he would have identified the *Brahmarandhra* with the central canal.)

2. A Hindu renegade thus delivered his verdict on the anatomy of the Tantras, &c.:—

“It would indeed excite the surprise of our readers to hear that the Hindus, who would not even touch a dead body, much less dissect it, should possess any anatomical knowledge at all..... It is the Tantras that furnish us with some extraordinary pieces of information, concerning the human body..... But of all the Hindu Shastras extant, the Tantras lie in the greatest obscurity..... The Tantric theory on which the well-known Yoga called *shat-chakra bheda* is founded, supposes the existence of six main internal organs, called *Chakras* or *Padmas*, all bearing a special resemblance to that famous flower the lotus. These are placed one above the other, and connected by three imaginary chains, the emblems of the Ganges, the Jumna and the Saraswati.....

“Such is the obstinacy with which the Hindus adhere to these erroneous

Padmas and Chakras.—Great difficulty arises in identifying these *Padmas and Chakras*. What are these structures one is tempted to ask? Are they real or do they only exist in the imagination of the Tantrists? Though we are unable to satisfactorily identify them, we nevertheless believe that the Tantrists obtained their knowledge about them by dissection. These terms have been indefinitely used to designate two different nervous structures, viz.:—nervous plexuses and ganglia. But it may be questioned, how are we authorized to identify the Tantrik *Padmas and Chakras* with either the ganglia or plexuses of the modern anatomists? Our reasons for doing so are the following.

1st.—The position of some of these *Padmas and Chakras* corresponds with that of the plexus or ganglion of the modern anatomists.

2nd.—These *Chakras* are said to be composed of petals designated by certain letters, which clearly point to either the nerves that go to form a ganglion or plexus, or the nerves distributed from such ganglion or plexus.

3rd.—Certain forces are said to be concentrated in these *Chakras*, thus identifying them with the plexuses or ganglia which the modern physiologists have proved to be “separate and independent nervous centres.”*

This *Nadi Sushumna* has six *Padmas* (Shiva Sanhita, Ch. II, v. 27, p. 12) evidently signifying the six nervous plexuses formed by the spinal cord.

The description of the thousand petalled lotus (Shiva Sanhita, p. 51) shows it to be the medulla oblongata.

We proceed next to the identification of the famous six *Chakras* of the Tantras:—

I. *Muladhar Chakra* (Shiva Sanhita, p. 44) is the sacral plexus.

II. *Swadhisthan Chakra* (Shiva Sanhita, p. 46). There can hardly be two opinions as to its being the *prostatic plexus* of the modern anatomists.

III. *Manipur Chakra* (Shiva Sanhita, p. 47) appears to be the epigastric plexus.

IV. *Anahat Chakra* (Shiva Sanhita, p. 47) is the cardiac plexus.

V. *Vishuddha Chakra* (Shiva Sanhita, p. 48) is either the laryngeal or pharyngeal plexus.

VI. *Ajna Chakra* (Shiva Sanhita, p. 49) is the cavernous plexus.

We have very briefly hastened over the six Tantrik *Chakras*.

notions, that even when we show them by actual dissection the non-existence of the imaginary *Chakras* in the human body, they will rather have recourse to excuses revolting to common sense, than acknowledge the evidence of their own eyes. They say with a shamelessness unparalleled, that these *Padmas* exist as long as a man lives, but disappear the moment he dies.”—Physical Errors of Hinduism, Calcutta Review, Vol. XI, pp. 436—440.

A Daniel has come to Judgment. Did the Hindu renegade take the trouble to compare the *Chakras* with the Plexuses of modern Anatomy? Had he done so, he would not have talked such nonsense. His paper contains two diagrams, one of the six *Chakras* and the other of the different viscera as represented by the modern Tantrists.

* Gray's Anatomy, 10th Edition.

We see that these *Chakras* are the vital and important sympathetic plexuses and preside over all the functions of organic life.

There can be little doubt that by the “contemplation” on these *Chakras*, one obtains psychic powers.

“Contemplation” leads to control over the functions of these *Chakras* or plexuses. “The intimate connection between the sympathetic nerves and the great viscera renders it highly probable that the sympathetic system has mainly to do with the organic functions.* * * The sympathetic is the system of organic life.” When one gets control over the sympathetic nervous system, he is the master of his body, he can die at will. The heart beats at his will. The lungs, the intestines, nay, all the different viscera of the body, carry on their allotted duties at the command of such a Yogi. Verily, verily, that is the stage of *Samádhi*.

The learned translator has treated only of the five externalities of Yoga in his elaborate introduction. He has not dwelt on the *Dhyána*, *Dháráná* and *Samádhi*. As “*Pratyahára* is not a distinct method in itself, but is a result of *Pránáyama*,” so *Samádhi* is the stage brought about by the processes of *Dhyána* and *Dháráná*. As “by *Pratyahára*, the subjective world overcomes the objective,” so by *Samádhi*, the spiritual nature of man stands predominant over the gross physical one. *Pratyahára* must be clearly distinguished from *Samádhi*. No more serious mistakes, we think, can be committed than considering the hybernation of the reptiles and other animals as illustrating the *Samádhi* stage of the Yogis. The *hybernation* corresponds with the *Pratyahára* and not the *Samádhi* stage of Yoga. The learned translator has happily compared the *Pratyahára* stage with the stage of insensibility produced by the administration of anæsthetics, e. g., chloroform (Introduction to the Shiva Sanhita, Ch. X, pp. lvii, et seq). But it is a well-known fact that the inhalation of chloroform has little perceptible effect upon the sympathetic nerves. The spiritual consciousness of man is intensified only when the functions of the organic life are brought under his control, and when he can modify and regulate the functions of the different viscera. We repeat that that is the stage of *Samádhi*.

It behoves all students of Yoga and occultism then to gain a clear knowledge of these six *Chakras* from the contemplation of which he can aspire to attain to the stage of *Samádhi*.

This is an humble attempt on our part to identify these *Chakras*, and how far we have succeeded in our task, it remains for those who are abler and more learned than ourselves to decide. It is passing strange indeed, that the three famous *Nadis* of the Tantras, viz., *Sushumna*, *Ida*, and *Pingala*, which, there cannot be the slightest doubt, form the spinal cord, right and left sympathetic cords respectively, have not as yet been identified by any Orientalist. But we believe that as a Tantrik work has been rendered into English, greater attention will be bestowed by Oriental scholars in illumining the dark recesses of the Tantrik literature, and it is to be expected that within a not very distant date the *Chakras*, *Vayus*, &c., of the Tantras will be more correctly identified.

B. B.

ODE ON SELF.

Translation of Sri Sankaracharya's sonnet known as
"Atma-Khatak."*

1. I am not the body† nor the (fleeting) objects of the senses; and not to speak of a wife, a son, property or riches, I am not *Ahankāra* (Egoism), the *Pranas*‡ nor *Buddhi* (spiritual Ego); I am the everlasting, the witness (of what was, is or would be) the *Pratyagatmā*. I am the *Siva*.

2. Verily as the words of the wise dispel the delusion of mistaking the rope for the snake, the instruction of the *Guru* destroys the false notion of conceiving (oneself) as *Jiva* (embodied self). I am the *Siva*.

3. There is nothing in the cosmos but I. And it is in me the non-dual, and through *Maya* (illusion), the phenomenal world assumes reality like the reflection (of objects) in the mirror. I am the *Siva*.

4. As in the stupefaction of sleep even the unreal appears as real, *Mohā* (infatuation) causes this world (of objects) to shine out as real in *Atma* (of the form of *Sat* (truth), *Chit* (consciousness) and *Anandam* (bliss)). I am the untainted, the perfect, the everlasting, the non-dual, I am the *Siva*.

5. I am not born. I do not grow. I do not perish. These (birth, growth and death) are spoken of the body as but virtues of *Prakriti*.§ The power to generate action belongs to (is with) the *Atma*—the *Chinmaya*—the all-consciousness—and not to *Ahankāra* (embodied personality). I am the *Siva*.

6. I am not the body—what are births and deaths to me? I am not the *Pranas*—what are hunger and thirst to me? I am not *Chittam* (mind), grief and delusion. I have none; I am not the doer of liberation (*Moksha*) or bondage. I have none.

A. G.

* Lit. Poem of six slokas on Atma (Self).

† Three in number—*Sthula*, *Sukshma* and *Karana*.

‡ Vital airs—five in number—*Pran*, *Apan*, *Vyan*, *Udyan* and *Aman*.

§ Cf. *Bhagavat Gita*, Chaps. 2 and 3, vs. 20 and 27.

Correspondence.

A STRANGE CASE.

AN old friend of mine, a Mahomedan gentleman, and landholder in the Allyghur District, whom I have known since we were lads, brought his daughter at my recommendation to Agra (a mother of three children) for treatment. In company with a noted skilful Assistant Surgeon, I went to my friend's house; according to the Moslem custom she was behind a cloth screen, lying on a bed, she put one hand out for the Doctor to feel her pulse, her wrist was extremely thin, and emaciated. The Doctor after feeling her pulse, sounding her chest, and making other enquiries, spoke to me in English so that the rest could not understand, "a sad case, last stage of consumption, a gap in the right lung, incurable, poor girl;" and then he told my friend aside, that he must prepare himself for the worst, medicine could only give temporary relief, the case being incurable, now he must give her nourishment to keep up her strength, &c. The Doctor's medicine was given during the day, and there was a talk in the day of some learned Moulvee coming from the city to chant some prayers; but that night the patient for the first time sat up herself, and abused the father and brother most shamefully, and told them, "I have long kept very quiet, but as you have brought me to Agra to be insulted, I shall do as I like." With folded hands the father enquired, "Pray, Sir, Who are you? and what do you want?" The answer was in a rough voice. "I challenge all those brutes who would dare to ask my name—do your worst, as I am prepared to see what you fools can do." From that time the poor girl's sufferings were intense, she had excruciating pains all over the spine, the ribs, in fact all over the body, and could neither stretch her hands, nor her legs. Sometimes she would speak rationally, but throughout the greater part of the day, and particularly during nights, to hear her screeching and abusing the family was heart-rending. This continued for a whole week. In the meanwhile I met the Doctor once, and told him that it now appeared that the girl was under the influence of some evil spirit. He laughed saying: that is all imagination, they will soon have to put the poor thing in the grave. Several learned Moulvees and Derwishes came to try their skill, but went away sadly disappointed, as their presence made the girl extremely furious, and all that they got was abuse and curses.

The fame of a certain Persian Hafiz residing at Deahund is proverbial for curing persons afflicted with evil spirits. So my friend sent off post haste by rail one of his relations to him. The Hafiz is a venerable man, and accepts no gifts, offerings, or rewards, but cures persons for the sake of humanity. After hearing the case attentively, he gave a half side of a written sheet of paper, on which the name of the patient was to be entered, after which it was to be rolled up and lit like a lamp in mustard oil. This is called a "Fuleeta," and the person afflicted is to stare at it whilst burning. This Fuleeta was an order to the king of the Jins by name "Zufur Jung" and to the Emperor of the Jins by name "Buktanoos" to apprehend, and produce the culprit whoever he or she may be. That when the spirit's presence was visible, five Tabeezes (written square papers) which he gave, were to be immediately tied to the neck, two to the wrists and two to the ankles of the patient, to prevent the spirit from running away. That the spirit was then to be questioned authoritatively in the Hafiz Sahib's name, and the replies taken down in

writing. Another Fuleeta that he gave was then to be lit, and a Tabeez was to be put inside the shell of an egg after the yoke was taken out, then it was to be covered up with mud and converted into a ball, then a hole was to be dug in the ground in a convenient spot, the ball was to be placed therein and covered up with mud, and firewood must be burnt thereon continuously for forty-one days without being allowed even once to be put out. Some more Tabeezes were given. One to be every morning (after being dissolved in water) given to the patient to drink for seven days.

The relative returned on the evening of the 20th instant at 8 P. M. and immediately the first "Fuleeta" was lit; for a while the girl remained very quiet, but after an hour she said with folded hands "What do you want of me? Do you wish to know my name?" and so forth in a subdued manner—immediately the "Tabeezes" were tied to the neck, wrists, and ankles. The effect was amusing, as she spoke in such a supplicating and beseeching manner. The name given was Shurfooddeen; he said that he was a Jin, who, whilst passing the girl's house some ten years ago, saw the girl bathing naked on the top of the house, that he fell in love with her, took her inside an adjoining room and has been continuously with her ever since, that he was willing to leave her provided the other procedures were dispensed with. But to make sure they lit the other "Fuleeta" and buried the egg and burnt fire thereon as was directed. The girl suddenly became very quiet and then said "Father, what a strange sight I behold, what a venerable saint I see, and what a nice Musjid it is in which he is seated, who is this woman with a child in her lap crying, and beseeching and throwing the child at the feet of the saint, and begging forgiveness for some one, but the saint won't listen and is getting angry with her? The scene is changing. Oh! what a large jungle, what large trees, who are these four stalwart persons with long spears in their hands? They are beating one man, they have knocked him down, they are killing him, they have thrust their shining spears into his body, he is bleeding, they have killed him, and are dragging him away. Father, I am all right, thank God that the evil spirit has left me. I feel hungry." After eating something, and going through the ablutions required before praying, she read her morning prayers. The pain has totally disappeared. The hectic cough, constipation, loss of appetite have also disappeared. She reads her prayers five times daily, and is as hale and hearty as any of us, but yet weak, and much reduced in flesh, but she is daily improving for the better.

My friend assures me that she was found insensible in the room facing which she was bathing some ten years ago, and that she has ever since been constantly ailing, and that she has several times told her mother that she fancies some one sleeping with her like her husband, but it never struck us that she was afflicted by an evil spirit, we attributed her fancies to imagination and sickness.

"Wonders will never cease." I have not read of such a case in the *Theosophist*, and have therefore ventured to report the same. The name of the Hafiz is

HAFIS AUBID HOSSEIN,

Deobund District Saharunpoor.

The presence of the patient is not necessary, he can be consulted by letter. I shall be glad to hear if he has been serviceable to some other patient like the one whose case I have related.

A. CONSTANTINE.

THE DATE OF BUDDHA.

I am in great perplexity, not being able to reconcile the following apparent inconsistencies, and hope you will kindly clear up my doubts. The references, I quote here, are from "Five Years' of Theosophy."

On page 383, "Tathagata became a full Buddha" i. e., reached *absolute* Nirvana—in 2544 of the Kali era, (according to Sowramana).

On page 391, "Buddha died in the year 2565 of Kaliyuga" (also according to Sowramana).

Now how this can be reconciled? Does this mean that the Lord Buddha lived 21 years more after attaining absolute Nirvana?

Then it is stated that he died at the advanced age of 80 years. Now does this 80 years refers to Barhasputyamanam (of 361 days and 11 ghadias) or to Sowramana (of 365 days 15 ghadias and 31 beghadies) and in what year of the Kaliyuga (according to Sowramana) was the Lord Buddha born?

On page 370, "he (Srimat Sankaracharyar) was born in the year B. C. 510" (fifty-one years and two months after the date of Buddha's Nirvana).

This makes the Lord's Nirvana to take place B. C. 561 years and 2 months, corresponding with 2540 years of the Kaliyuga, making a difference of four years with the statement on page 383 quoted above.

In conclusion I request you will clearly state the year of the Kaliyugam according to Sowramana (with names of Hindu months and week-days if possible) of his birth, his attaining Nirvana, and his final death, and the year of the Kaliyuga when Srimat Sankara Charyyar was born.

BARODA PRASAD BASU, F. T. S.

APPARITIONS.

I.

I heard the following from Kaliber Vedanta Leagish, the renowned Vetic Scholar of the province:—

"Babu Uma Nath Rai, a resident of 24 Pergunnas District and Head Clerk to the Judge's Court at Berhampur, was a great friend of mine. One day he was attacked with cholera, and died within twenty-four hours of the attack. I was then at Benares prosecuting my studies in Sanskrit, and as a matter of course quite ignorant of his disease. One night at about midnight I saw him (for I can scarcely call it a dream, so vivid it was) standing beside me, and with tears in his eyes taking leave of me. The next day at about 3 P. M. I received news of his death.

"On the same night Uma Nath's younger brother Surendra Nath, who was at Jubbulpur, also had a dream which was almost identical with mine; he wrote me about it and was told in reply that his brother was dead."

Is there any means of distinguishing these dreams from those that are evidently the mere effects of fancy? There is a very instructive article on the subject in your issue for January 1882, but more remains to be said.

II.

The following is from Professor Ramgah Noayuratna, a great Sanskrit scholar holding a respectable post under Government.

"One day I saw the late Doctor Ram Das Sen, F. T. S., standing close by my side in his splendid dress; I even heard him salute me. A few days before he had promised to see me on his way to Calcutta, and I

thought he had come to do so. A few minutes after I could not see him any longer. The next day (or the day after, I forget which) I was informed that he was dead." The apparition was so real and life-like to the Professor that the next moment he was heard to enquire about his friend the late Doctor.

K. P. MUKERJI.

RELIGIOUS ARBITRATION.

SINCE some days past some thousands of Mahomedans have assembled here (Berhampore) for participating in a discussion on some articles of faith in dispute. On the one side there are Sheahs and Sunnis, on the other are the Wahabees or the Forazas. Moulvees and other learned Mussalmans have come from such places as Peswar, Delhi, Jounpore and the like. It is a fact not a little significant of the progress of brotherly feeling throughout India that the umpires chosen by both the parties are all of them Hindus. This is, I believe, the first time in the History of India that Hindus have been chosen umpires in a religious dispute among Mahomedans.

K. P. MUKERJI.

AN ADEPT OR WHAT ?

DURING the Christmas holidays, I met at Bindraban an old acquaintance of mine, a Head Moharri of the Police station at that place. He related to me a story about a fakir, which he thought would interest me. As I thought it would be interesting to the readers of the *Theosophist*, I asked him to send me the narrative, after making enquiries of the very person who had been the object of mercy. That Head Moharri has been kind enough to send me the following in Urdu, which I have translated.

On the 11th of December 1887, at 8 o'clock in the morning, a boy by name Banke Lal, aged five years, son of Madarilal, a Brahman of the Kannogin sect, residing at Mankapura Thana, Sheorajpur Zila, Cawnpur, now serving as a Constable at the Police station at Bindraban, was eating under a *Nim* tree *puris* cooked in the bazaar. At that time a woman passing by looked on the boy with an evil eye. The boy at once got fever. The parents being informed of the fact, went to the spot and brought the boy home and called in medical aid. The woman resorted to certain means used for removing the influence of the evil eye, and medicine from the Government dispensary was also brought and given to the boy, but without any effect. At last in the afternoon the pulse ceased to be felt. The parents and the persons in the neighbourhood thought the boy was dead, and began to bewail the loss. This boy had suffered from fever two months previously, but had recovered at the time of this occurrence. After some time the father of the boy, thinking him to be dead, took him to the river Jumna to throw him into it according to Hindu custom. When he reached the river with the corpse of the boy, a Bairagi suddenly appeared there. He had a Ramanandi tilak on his forehead, and an old sore on the forehead which emitted some matter; his age appeared to be about seventeen or eighteen years. *Alfi* (a sort of sheet with a hole in the middle for the head to go through) was the only garment he had on. This Bairagi asked the boy's father what was the matter. The father told him what had happened.

The Bairagi took a handful of water from his *Tonbi*, and after a pause sprinkled that water on the dead boy's face. The boy opened his eyes, and then the Sadhu resorted to another expedient. He took sand from the Jumna river and threw it into the boy's mouth, and gave him a kick saying *Uth be landi ghar ko ja* (meaning, you boy get up and go away). That instant the boy got up and went to his house. The Bairagi disappeared, nobody knows where; search was made for him, but he was not to be found.

The Head Moharri's name is Biharilal, Head Moharri of the Bindraban Police station in the Agra District, N. W. Provinces. I think I have fully stated the facts, and any person having any doubts as to this can enquire from the Head Moharri or the Constable, the boy's father.

JWALA PRASADA, F. T. S.

SELF LEVITATION, ET CETERA.

IN the *Theosophist* for November last I read with much interest several accounts of self levitation. As these feats have been attested by so many different persons from so many different places, and as similar feats of self levitation are by no means uncommon in the Lives of the Saints, duly authenticated by the Roman Curia, doubts as to their genuineness should no longer exist. At first sight, no doubt, self levitation would appear quite opposed to all nature's laws; but the solution might possibly lie in the fact, that the person who self levitates himself, first induces a change of magnetism or polarity in himself sufficient for the due performance of this feat. In my opinion the change of magnetism or polarity is induced by the person holding in his breath for a sufficiently long period, and my reasons for so thinking are as follows. The experiment I will now describe has, I believe, been frequently successfully performed. One person sits in an ordinary chair, and four other persons group themselves round him. They all then first take in a long breath, and keep holding their breath, while each of the four persons placing each only his forefinger under the chair, lifts up the fifth person, chair and all, as if he weighed no more than a feather's weight. To my mind this is a similar feat to that of self levitation, and succeeds from the fact of all five persons holding in their breath. The corollary would appear to be, that to successfully practise self levitation, a person must exercise himself in holding in his breath for months, until he succeeds in holding in his breath for half an hour, or an hour, or whatever the length of time which may be requisite to induce a change of magnetic polarity in himself.

From the researches of the Psychological Society, and other experimentalists, the genuineness of the facts of mental telepathy has been established. These facts would also appear to be contrary to nature's laws. Perhaps their explanation may be found in the supposition that the gift of mental telepathy has been hitherto a dormant and undeveloped sense. Last year, when returning from Australia, I met a Mr. Horton, on board the "Massilia." He told me that about the age of fifteen he suddenly found himself able to read the thoughts of other people, and that the gift remained with him until a recent and severe illness caused him to lose it. He said that he could in no way account for the *modus operandi* of the gift, but that it appeared to him as if the other person were speaking out his thoughts aloud. I then asked him if he could read the thoughts of a foreigner unacquainted with English. He said that he had tried, but that unless a person thought in English, he was unable to read his thoughts. From this it would appear as if mental

telepathy were only an acute and refined sense of hearing, or some other as yet dormant and undeveloped subtle sense akin to that of hearing.

Can any of your readers inform me whether "Coca" is obtainable in India? It is a produce of the Central and South American forests. Mr. L. J. Dupre, United States Consul at San Salvador, in his report states that it enables the natives to sustain burdens of 150 or 200 lbs. on their backs, and with these burdens to traverse plains and mountains with greater celerity than the mule, which travels through the whole day at six miles an hour. If Coca really does possess these qualities, it would be a great boon to our zemindars in the Himalayas, who often have to carry very heavy burdens for very long distances. The other properties of Coca are thus described by Mr. L. J. Dupre. "In doses of 15 to 60 grains, Coca produces a delightful intoxication. A sensation of lightness first supervenes: the air inhaled is zephyr from angels' wings; there are wild imaginings and fantastic hallucinations, and gorgeous visions, and then complete insensibility. It is intoxicating without drowsiness, without congestion of the brain, involving a sense of perfect rest. The law of gravitation is suspended and the 'conquero' drifts bodily among the stars." Under these circumstances is Coca to be looked upon as a mild and harmless exhilarant or a pernicious and debasing drug whose use should be discouraged?

A. BAXON, F. T. S.

Reviews.

THE "BOAT" OF KAPILA.*

"SALUTATION," says Gandapáda, "to that Kapila by whom the Sankhya philosophy was compassionately imparted, to serve as a boat for the purpose of crossing the ocean of ignorance in which the world was immersed." The boat, or ark of safety, in question was the dualistic theory, that of the separateness of the personal individual entity, or soul, from the aggregate of soul in the cosmos, in opposition to the Vedantic pantheistic idea which regards the individual self as but a part of "one stupendous whole." It might almost be said that Kapila was the forerunner of Darwin, since he also taught the gradual and systematic evolution of form and distinct life and consciousness from a primordial elementary essence. He was an atheist in the sense of putting out of debate, as an unreasonable and unthinkable conceit, the idea of a personal creator. From Prakriti, the "rootless root" of all things, as he tells us in his third Aphorism, are produced seven things which are also producers, and these in their turn engendering a series of productions, the evolutionary process works out into objectivity the manifold aspects of visible nature as we see it, or as it was and will be seen by those who have preceded and those who are to come after us. No chance, no miracle, no caprice is to be seen anywhere, but the orderly and majestic manifestation of law and system. The grand misery and mystery of existence is pain, the supreme object to strive for, its extinction, or our entire separation and escape from the same. The soul, bound in its hard fetters, struggles for liberation: the wise know

* "The Sankhya Karika," by Iswara Krishna; Translated from the Sanskrit by Henry Thomas Colebrooke, Esq. Also the Bháshya of Gaudapada; Translated, &c., by Horace Hayman Wilson, M. A., F. R. S. Reprinted for the Theosophical Publication Fund by Tookaram Tatya. Bombay, 1887. Price Rs. 2-6-0.

the cause and the remedy and, knowing, work for the latter with entire singleness of purpose. The remedy is the acquisition of knowledge, the extinction of ignorance. The outcome of the struggle and the meed of victory is escape from rebirth, that is to say, from re-entanglement in material forms, and an eternal existence as a conscious entity, equal intrinsically to every other *Purusha*, or freed spirit. It is a profoundly metaphysical system of philosophy, as far above the comprehension of the masses as the blue sky is above the reach of the hand; but for the thinker it offers as free a heaven for his thought to soar in as the air is free for the wing of the eagle to cleave as he mounts towards the sun. Still, to reach Kapila's Sankhyan sun he must be an eagle in thought. The Principal of an Indian College, one who has earned his place among Western Orientalists, remarked in the writer's presence once, "that neither he, nor Prof. Müller, nor any other European Orientalist, could be said to really understand Sankhya." And yet these are great scholars. The clod-hopping *rayyet* will not busy himself with philosophy, and such books as the *Sankhya Karika* are not printed for him; but to the increasing class of philosophical students in the east and west, these reprints of Mr. Tookaram Tatya for the Theosophical Publication Fund are most precious, in that they put within their reach the noblest Aryan classics at prices within the means of all but the poorest. The mechanical part of the volume under notice is satisfactory—paper, types, boards and binding (save that there is no lettering on the back) all good, and the purchaser gets his full money's worth. No Branch or private library in our Society can afford to be without a copy of the "Sankhya Karika," which contains the entire Sanskrit text and commentary together with their English translations and the original commentary by Professor Wilson. Well might Professor Sir Monier Williams call it "a very useful and popular compendium of the doctrines of this system," which in some far distant age was perfected and communicated his kinsman, Brahman Asuri by Kapila, son of Brahma himself.

H. S. O.

THE WAY TO THE PATH.*

The idea of a handbook like this, which should give to new members of the Society and others sensible hints for their studies and honest advice for their conduct, originated with our good Brother, Mr. Tookaram. Hundreds, if not thousands, have joined us in the first rush of sympathy, and without a definite conception of the purpose or possible fruits of theosophical endeavour. Moreover, the movement is as yet too young to have developed the corps of lecturers and circuit superintendents which we shall ultimately see at work. The handful of staff workers are absorbed severally in their departments of editing, authorship, travelling and office work, "holding the fort" until the reinforcements arrive. Meanwhile, Mrs. Sinnett's excellent "Purpose of Theosophy," the series of Catechisms, various other books issued by our members, our magazines in English, French, German, Urdu and other languages, and this latest compilation, supply a crying want and pave the way for what is to come hereafter. The "Guide to Theosophy" comprises the following subjects: Preface; Introduction; What is Theosophy?; What are the Theosophists?; The common-sense of Theosophy; The Founders of the Theosophical Society—a public Address by Babu Norendronath Sen; certain official (American and Rus-

* "A Guide to Theosophy." Compiled from current theosophical literature. Published by Tookaram Tatya for the Bombay Theosophical Publication Fund, 1887.

sian) documents showing the antecedents of two of the Founders; the Rules of the Society for 1886; Theosophical Symbolism; Notes on OM from the Upanishads; Brotherhood; What is necessary to become Initiated; Strict Morality, the first Step to Divine Wisdom; Spiritual Progress; Practical Hints to Theosophists; Qualifications for Chelaship; Mahatmas; Mahatmas and Chelas; Importance of the Study of Sanskrit; The Occult Sciences; The True Theosophist's Path; Practical Instructions for Students of Occultism; The Constitution of Man; Faith and Knowledge; Imagination; The Power of Will; Its Development; The twenty-two Rules of Hermes for the development of the Will; The Elixir of Life; Contemplation; Concentration; Freedom [emancipation from the chains of matter]. This is—it will be observed—a rich theosophical banquet of which no one can partake without great profit, spiritual and mental. A decided merit of the book is its cheapness—Rs. 2, post free in India. At the same time it has the blemish of being without an Index and Table of Contents, an oversight that no habitual reader of books can pardon. And, for some occult reason, no doubt, Mr. Tookaram has omitted lettering the Title on the back. It is an inconvenience to have to take down a lot of books from the shelves to find out the one we wish to read.

H. S. O.

REVIVING A DEAD LANGUAGE.*

THIS magazine is one among the many recent attempts to meet the growing enthusiasm for Sanskrit literature, by the issue of monthly publication in Sanskrit and English. Such journals are springing up throughout India, and if fewer succeed, it is less for the lack of possible patronage than bad business management in their projectors. The commercial success of the *Theosophist* on its cash payment basis, despite the universal prognostications of its failure when started, ought to have shown the Indian friends of periodical journalism, that the credit system in vogue is a most risky and pernicious one, and it is to be hoped that the gentlemen behind this new and promising bilingual magazine will bear this in mind.

The plan adopted is that of giving the Sanskrit text in the left hand and the English version in the right hand column of each page, a useful one for students. The number for December, now before us, contains a disquisition upon *Vidyā*, one upon the *Sanskrit Language*, an *Introduction to the Science of Medicine*; and some general remarks upon the knowledge possessed by the ancients. Some of this is very interesting; for example, what is said about the sixty-four arts defined and taught in the ancient books. They indeed cover a wide range of knowledge, physical and psychological. Agriculture, architecture, chemistry (including analysis and synthesis), astronomy, mathematics, medicine, surgery, jurisprudence, military science, gymnastics, cookery, manufactures—domestic and other,—divine worship, sculpture, wood-carving, metallurgy, statecraft, grammar, logic, metaphysics, commercial usage, ship-building and navigation, finance, music, writing, poetical composition, the breeding, care and education of children, spiritual self-evolution,—all these and more were embraced within the ancient round of knowledge. It must be confessed, however, that the English idioms and editorial proof-reading of the *Lokananda Patrika* leave much to be desired, but all the same, we hope it will be a success and live to do much good.

H. S. O.

* *Lokananda Patrika*, A monthly Sanskrit-English Journal, Madras. The *Lokananda Samaj*, 1897.

JANUARY MAGAZINES.

THE PATH:—The first paper "Rays from the East" will repay more than one perusal. "Perhaps failure to carry out a chosen plan is part of a necessary step. Our failures to encompass a set end are our best teachers, provided we recognize the real work that inevitably is contained in the failure." We have no space to quote more. W. Brehon continues his excellent papers on the Bagavad Gita. This month he discusses the general bearings of the poem with especial reference to the "Dejection of Arjuna." Rahula's inheritance is a beautiful allegory by J. C. Ver Planck. The next article is a translation of a French article by Madame Blavatsky on the "inter-etheric force," re-discovered by Keeley. Jasper Niemand contributes another of his stirring articles under the title of "The Appeal unto Cæsar," the appeal to the light within that the aspirant makes when he begins to find that "nothing that is out of the eternal" can aid him. Tea, table talk is as bright as ever. This month it is about elementals, thought-reading and dreams.

SPHINX (German):—This magazine opens with an interesting article on hypnotism and electricity in ancient Egypt 3,000 years ago. Carl Kiesewetter writes on Swedenborg and his visions. Carl du Prel gives an account (illustrated) of the proceedings of a Committee on thought-transference held at Munich. L. Kuhlbeck discusses the belief in the "Death-clock." Dr. Liebault writes on medical hypnotism. W. Daniel has a thoughtful paper on development and freedom. G. Earnesti, in a paper entitled "Elements of Magic," describes some mesmeric experiments. F. Eckstein treats the esoteric doctrine as set forth in India.

LE LOTUS (French):—The first article is by Madame Blavatsky on the origin of evil. E. D. Fawcett, under the title of "The Logos and Modern Psychology," shows the relation of the doctrine of the Logos to the conclusions of modern writers. Amaravella continues his articles on the constitution of the microcosm. Reviews and notes—the latter being an admirable feature of this magazine—make up the rest of the number.

THE PLATONIST:—The Hall of Seb, a study of the origin of the idea of time, is a most suggestive paper discussing ancient beliefs and religious ideas. M. Coverdale begins. "A new translation of the letters of Paul." "Auxiliaries to the perception of intelligible nature," a translation from the Greek of Porphyrios, a reprint of that made by T. Taylor, carefully revised, will be prized by students of Platonic philosophy. T. H. Burgoyne concludes his paper on the Taro, with an all too short description of the methods of using it, in which he seems to give somewhat imperfect directions of one method only.

The translation of the Desatir is continued.

THE ESOTERIC:—Practical instruction for reaching the highest goal of human attainment by H. F. Butler is a valuable paper on self-control. W. Cox continues his papers on the science of understanding, his subject this month is "Wisdom, the Offspring of Law and Meditation." J. Latham begins a new series on the art of never forgetting, showing how books are learned by heart in the East.

L'AUREOLE DU JOUR NOUVEAU:—This magazine began its second volume with the January number. In that number Lady Caithness has an interesting paper on the celebrated prophecy of Trithemius which is cited as supporting the fixing of 1881 as the beginning of a new cycle. Trithemius' work was printed in 1522 and his statement is that in 1879 will begin the reign of Michael, the angel of the sun. This reign will last fifty-four years. Here in India, of course, more importance is attached to the cycle that will begin with the second five thousand years

of Kali Yug. But we believe the truth is that at about this time a number of cycles, some large and some small, are beginning and ending, the real new day is more than three hundred years off—but it will be a great day when it does come. Marie contributes some beautiful "Pensees sur le jour de Noel." Victor Bellechasse continues his psychological romance.

THE LANGUAGE OF COORG.*

One by one the races, nations and tribes of India are being reached by the wave of Progress; those which have a literature are being levied upon to swell the world-store of knowledge, and those which have no alphabets are being supplied with them. The monograph under notice illustrates the latter fact. Coorg has been very backward in this respect, perhaps because of the comparative isolation of the country and the conservatism of the people. A century ago the land was ravaged by Hyder and his Son Tippoo with attendant circumstances of great brutality: the cultivation burnt, the tanks destroyed, the people beheaded by hundreds, and 70,000 sent as captives to Seringapatam, and forcibly converted from Hinduism to Islam. In this tide of devastation, this wholesale obliteration of temples and other monuments, it was inevitable that the national literature should be almost, if not quite, extinguished. Through the chivalrous bravery and military skill of a young prince of the Royal family of Coorg, the land was ultimately freed of the Mussalman conquerors, and the prince, whose noble character outvies almost that of the peerless Bayard, made an alliance with the British, to which the most religious loyalty has been shown to this day. But the nation has not as yet recovered what it lost in one direction. What correspondence and reading it has done has been in the Canarese, a reproach from which Dr. Appiah now attempts to relieve it by the construction of an original alphabet, the characters of which bears some resemblance to those of Tamil, Canarese, Sinhalese and our Western phonography. We wish him entire success in his laudable experiment, and the sympathy of members of the Theosophical Society will be all the greater when knowing that he also is one of ourselves.

H. S. O.

SANSKRIT LITERATURE.

The Sanmargha Sabha of Bellary has printed this lecture, by R. Jagganathiah, in pamphlet form. It points out how many things supposed to be modern discoveries were known to the ancient Sanskrit writers and is a plea for the revival of Sanskrit study. The lecturer does not seem to have much idea of how much is being and has been done in the field of Sanskrit study in Europe, especially in Germany. A good many interesting facts are cited in the lecture, but of course space has prevented more than an excursion into the outlying boundaries of this vast subject.

* "Kodorgu First Book." By Koravanda M. Appiah, Assistant Surgeon, Bangalore. Mysore Govt. Press.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1888.

SIR EDWIN ARNOLD.

We have never yet had space and opportunity to congratulate that great exponent of Buddhism, Sir Edwin Arnold, on his recent elevation to the dignity of a Knight Commander of the Star of India. Never, surely, was honour more worthily bestowed, and many of the Oriental subjects of Her Majesty, besides ourselves, will heartily thank her for the wise discretion shewn in this graceful recognition of the English poet of the Eastern religions. "The Light of Asia" is certainly the masterpiece, as it is the most popular work, of this great writer, and for the Buddhists, of course, it must ever remain the most important; but it is not we alone who have cause for gratitude to the new Knight; our Hindoo brothers have to thank him for the explanation and popularizing of many of their doctrines in "The Song Celestial," "The Secret of Death," "Indian Idylls," and "Indian Poetry," while those who follow the Prophet of Mecca may well rejoice in having their faith put before the Western public in so beautiful a form as that given to it in "Pearls of the Faith." And what is so remarkable and so attractive about one and all of these poems is the hearty appreciation and the instinctive sympathy which they display with the several forms of religious thought which they express so well. If all Europeans understood Eastern faiths and modes of feeling as well as Sir Edwin Arnold does, many of the difficulties which have beset the various foreign governments in India and Ceylon would never have arisen. It is assuredly a matter of deep congratulation to Her Majesty's Oriental subjects that the immense power wielded by the editor of *The Daily Telegraph*, the newspaper which has the largest circulation in the world, should be in the hands of a man who can display such noble and large-hearted sympathy with them. Like all men who are in advance of their age, Sir Edwin has not escaped misunderstanding, calumny, and reviling from the less-advanced of his fellowmen, who are of course incapable of comprehending his position; when he recently honoured Ceylon with a visit, for example, he was virulently attacked by our contemporary the *Observer*, who by the way must have been greatly annoyed by his advancement; but we trust that all recollection of that ill-timed display of bigotry, was effaced from his mind by the heartfelt reception given to him by the real representatives of the people of our Island. Those who vent their envy in abuse of such a man as this will assuredly realise the truth of the passage in our Sacred Books:—

"A wicked man who reproaches a virtuous one, is like one who looks up and spits at the sky; the spittle soils not the sky, but comes back and defiles his own person; so, again, he is like one who flings dirt at another when the wind is contrary—the dirt does but return on him who threw it. The virtuous man cannot be hurt; the misery that the other would inflict comes back on himself."

We feel sure that we are but expressing the feelings of all Eastern nations in offering to Sir Edwin our heartiest congratulations and best wishes.

We copy—and endorse—the foregoing appreciative remarks of the *Sarasavi Sandaresa* (Colombo organ of the Sinhalese Buddhists), upon the elevation to the dignity of Knighthood of the author of "The Light of Asia," "The Song Celestial," and kindred works of resplendent beauty and literary merit.

In an humble way we have done what we could to make him known to the people of Ceylon and India. It was his and our misfortune that he should, while in Ceylon, have made enquiries about the existence of Mahatmas and the higher aspects of Buddhism, from priests who are noted materialists and perfectly ignorant upon the subjects about which they were interrogated. However, he acted for the best, and it shall be our pleasant task to see that his services to Oriental literature are suitably commemorated by a monument in Ceylon—when he is dead and gone—years hence, let us hope in all sincerity.

H. S. O.

BOSTON.

The Branch here has become very active recently. Interesting papers were lately read by new members. Bro. C. R. Kendall, who, as President, led the Branch to its present excellent condition, retired from that office, and Bro. J. Ransom Bridge has taken his place.

KRISHNA THEOSOPHICAL SOCIETY,—(PHILADELPHIA).

In consequence of the absence of Bro. Redwitz, the affairs of this Branch are conducted by other members, one of whom has specially devoted to it a room on Walnut Street where the Library is kept, and which members can use when they please. Bro. Redwitz has given several books.

THE ISHWARA THEOSOPHICAL SOCIETY,—(MINNEAPOLIS).

This Branch has just been chartered. Dr. La Pierre is President. Fuller particulars will appear next month.

THE ARYAN THEOSOPHICAL SOCIETY,—(NEW YORK).

This Branch continues its activity. Meetings are held every week. The library is much in use. Recently a series of papers on Karma have been read and discussed. New members who are in earnest have joined. At the meeting of December 27th, Bro. Stearns of the Boston T. S. visited the Aryan and read an interesting and valuable paper.

FRANCE.

The Isis (Paris) Branch held its third public meeting on 30th November last. Bro. F. Gaboriau read the article by Mme. Blavatsky on the origin of evil. After this Bro. Papus gave a very interesting lecture on Freemasonry and the Legend of Hiram, which was much appreciated. Several well known gentlemen were present.

THE BRAHMO SAMAJ.

From the *Hindoo Patriot*, whose account is corroborated by the Press in general, we learn the following:—

"The fifty-eighth anniversary of the Brahmo Samaj does not seem to have passed off very smoothly. At the Brahmo Samaj of India there was an unseemly squabble about the right of certain ministers to preach from the *Vedi* in a certain form in which some members of the congregation had an opportunity of displaying their pugilistic acquirements and their proficiency at single sticks. We had heard and thought that these dissensions had come to an end, but it does not seem so. At the *Sadharan Brahmo Samaj* some disorderly rowdies created a row, which ended in a bit of exciting street fighting. The *Adi Samaj* fared better, and there was at the Jorasanko residence of Babu Devendranath Tagore the usual large gathering and solemn service on the 11th Magh."

This is a very sad state of affairs, and it would seem that the observations in the article upon the "Decay of the Brahmo Samaj" (January *Theosophist*) were fully warranted by the facts. The Samaj seems in a bad way, and it is possible that, upon the demise of the surviving leaders of the movement,

it will be resolved into its original elements. The state of the Arya Samaj is quite the reverse. Contrary to all reasonable expectations, based upon the dominant personality of the late Dayanand Swami, and the untimely decease of that great schismatic while the movement was in its infancy, as might be said, the Samaj is rapidly gaining strength and multiplying its Branches by scores throughout Northern India. The secret of the contrast is perhaps that the Arya Samaj, while very heterodox, is national to the backbone: no Arya Samajist was ever led by it to discard his national dress or blush for his nationality. Swami Dayanand's influence was intensely patriotic, and so even the most orthodox of his opponents never called in question his reverence for the Veda or his love for his country or his people. In this connection, by the way, an amusing fact may be noticed: his Samajists are preparing to convert him into an idol and his old clothes into objects of worship! How thoroughly Hindu! He plays the part of an Indian Luther, a would-be iconoclast, and reviles the orthodox Popeji from east to west, and his followers shortly after his death collect funds for a building in which to adore the garments he left behind when "taking Samadhi."

H. S. O.

CEYLON.

Ceylon is a small country in comparison with India, and it is natural to expect speedy results of honest theosophical work. A marked proof of the growing Buddhist revival is the fact that the people are rapidly transferring to the festival of Lord Buddha's birth-day, Full moon day of May (*Wesak*), the festivities they have been hitherto keeping on the Christian feast-day. The Colombo correspondent of the *Indian Mirror* says in connection with this subject:—

"We are glad to note that the great Christian festival was very dull this year, in fact duller than the last. In former years ignorant Buddhists of the town of Colombo joined the handful of Christians to celebrate Christmas, but the advent of the Theosophical Society to Ceylon brought those Buddhists to a true appreciation of their national religion, thus preventing them from taking any part whatever in Christian festivals. The organ of the Buddhists of Ceylon, the *Sarasavi Sanderasa*, had very able leaders on the subject of Buddhists observing Christmas, and the High Priest Sumangala supplemented these remarks in a public address he delivered at the Colombo head-quarters of the Theosophical Society during the latter part of last month. It is a crying shame that only one day is allowed for the Buddhists as their national holiday. Government is well aware that the largest section of the population of Ceylon are Buddhists, and that they surely deserve more than one day for the celebration of their national festival. The allowance of even this one day might not have been granted, but for the strenuous exertions of Colonel Olcott, for whom the Buddhists of Ceylon feel more than grateful."

Each sect has its own sacred festivals and fasts, and it certainly seems most absurd that the Sinhalese should be celebrating Christian festivals and clinging to Christian names—imposed upon them by Portuguese and Dutch invaders, hence a perpetual badge of the national shame—when their own festivals recall the most sacred and splendid memories, and their own family and personal names are the precious proofs of their direct descent from the Aryan forefathers. A stranger would never suspect that the DeSilvas, Perereas, Don Philips, Don Davids, Don Thomases, Abrews, and Don Carolines, who cut their hair in European fashion, wear European hats, and keep Christmas, while neglecting *poiya* days, were in fact Buddhists of orthodox families and pure descent.

A DISCLAIMER.

R. H. Fryar, Bath, wishes it to be understood that he has "no confidence, sympathy, or connection" with the Society called the "H. B. of L.," and to correct any suspicion of himself, arising from the insertion of the note at the end of the "Bath Occult Reprint Edition" of the "Divine Pymander;" he further wishes it to be understood that he has no antagonism whatever to the Theosophical Society.

A THEOSOPHICAL TRACT.

[ISSUED BY THE NEW YORK THEOSOPHISTS FOR DISTRIBUTION.]

No. 1.

An Epitome of Theosophy.

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions. Some of its fundamental propositions are—

- 1.—That the spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded, and decay being incident to all composite things, everything in man but his spirit is impermanent.

Further, that the universe being one thing and not diverse, and everything within it being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

- 2.—That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature;" this is as susceptible of culture as his body or his intellect.
- 3.—That this spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that this is a matter of both system and established law.
- 4.—That men thus systematically trained attain to clear insight into the immaterial, spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason; and hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.
- 5.—That in the course of this spiritual training such men acquire perception of and control over various forces in Nature unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.
- 6.—That their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these Sages, we find as its main points:—

- 1.—An account of cosmogony, the past and future of this earth and other planets, the evolution of life through mineral, vegetable, animal, and human forms.
- 2.—That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible.
- 3.—The existence of a universally diffused and highly ethereal medium, called the "Astral Light" or "Akasa," which is the repository of all past, present, and future events, and which records the effects of spiritual causes and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.
- 4.—The origin, history, development, and destiny of mankind.

Upon the subject of *Man* it teaches:—

- 1.—That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate re-union with the Divine.

- 2.—That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.
 - 3.—That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the spirit being therein prepared for its next advent into material life.
 - 4.—That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the man has lived and *thought*; and that this law is inflexible and wholly just.
 - 5.—That "Karma,"—a term signifying two things, the law of ethical causation, (Whatsoever a man soweth, that shall he also reap), and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what men call "luck" is in reality "desert,"—desert acquired in past existence.
 - 6.—That the process of evolution up to re-union with the Divine contemplates successive elevations from rank to rank of power and usefulness, the most exalted beings still in the flesh beings known as Sages, Rishes, Brothers, Masters, their great function being the preservation at all times, and, when cyclic laws permit, the extension, of spiritual knowledge and influence among humanity.
 - 7.—That when union with the Divine is effected, all the events and experiences of each incarnation are known.
- As to the *process* of spiritual development it teaches:—
- 1.—That the essence of the process lies in the securing of supremacy to the highest, the spiritual element of man's nature.
 - 2.—That this is attained along four lines, among others.—
 - (a.) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in and effort for the good of others.
 - (b.) The cultivation of the inner, spiritual man by meditation, communion with the Divine, and exercise.
 - (c.) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.
 - (d.) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine law.
 - 3.—That while the above is incumbent on and practicable by all religiously-disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.
 - 4.—That an extension of this process is reached in Adeptship, an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.
- As to the *rationale* of spiritual development it asserts:—
- 1.—That the process is entirely *within* the individual himself, the motive, the effort, the result being distinctly personal.
 - 2.—That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength.
- As to the *degree* of advancement in incarnations it holds:—
- 1.—That even a more intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.
 - 2.—That still more is gained by a career of duty, piety, and beneficence.
 - 3.—That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.
- It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:
- 1.—The object, use, and inhabitation of other planets than this earth.

- 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, clair-audience, &c., as well as the phenomena of psychometry and statuvism.
- 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.

ERRATA.

- Page 343, line 44, for Ch. ii, v. 3, read Ch. iii, 3.
 „ „ „ 46, for Ch. v, read Ch. v, 4, 5.
 „ 344, „ 2, for Kardharma, read Kardhama.
 „ „ „ 24, for Párasaiya, read Párasadiya.
 „ „ „ 26, for „ „ „
 „ 374, last para., read “I am not *Chittam* (mind); grief and delusion I have none, I am not the doer; of liberation (*Moksha*) or bondage I have none.

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

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