

## Correspondence.

## A SOMNAMBULE'S PRESCRIPTION.

MR. P. VAN DER LINDEN sends the following prescription, which he thinks may be useful in cases of cholera:

"Althea root (*Radix althææ*)  $\frac{1}{2}$  oz., Sage leaves (*Folia herba*) *Salvia*  $\frac{1}{2}$  oz., Bitter orange peel (*Aurantii amari cortex*)  $\frac{1}{2}$  oz., add the above to a bottle of white wine (bottle holds about  $1\frac{1}{2}$  pints); of this, take a table-spoonful with  $\frac{1}{2}$  tea-spoonful Gum Arabic dissolved in it, three times a day."

The above was prescribed for inflammation of the bowels by a somnambule in magnetic sleep, and has completely cured the sender and others from this and other affections of the mucous membrane, dysentery among them. Mr. Van der Linden suggests that "for those who object to the wine, any intelligent physician can make the ingredients into powder and divide accordingly, or what may be better still, make a decoction of the green materials where they can be obtained."

## BUNJEET SINGH'S SADHU.

P. J. G. writes from Hyderabad, Deccan, to call attention to a work entitled "Thirty-five Years in the East," by Dr. John Martin Honigberger, a native of Transylvania, who was employed for many years as a physician at the Court of Runjeet Singh. He says: "The account, as far as I remember, having read it some years ago, is in the main corroborative of those already furnished, but the Sadhu, of whom a portrait is also given, is called "Haridas." The doctor was, I think, an eye-witness of the proceedings. Irrespective of this account, the work will prove interesting as it contains some curious information, and has appended to it a descriptive list of various drugs, roots, numerals comprised in the pharmacopæia of the Indian Hakims.

"Permit me to correct two trifling errors in the article in the August number: the British Resident was Sir *Claude* and not Sir *Andrew* Wade, and the Italian Commander of the Maharajah's forces was General *Ventura* not *Ventum*, as he is then styled."

## THE SPIRIT OF CHRIST.

MAY we not conclude that the eternal and omnipotent spirit of Christ animated and carried salvation to millions of souls before it was embodied at Bethlehem, and it now influences many beyond the reach and in spite of the missionaries: and where the "letter" of Christianity has not travelled, there the same saving spirit descends directly from on high; for even, if the "letter" does not kill, the "spirit" assuredly gives life?

D. M. S.

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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.]

## TRAVESTIED TEACHINGS.

II.

## THE JEHOVISTIC KOSMOGONY.

THE Elohistic Kosmogony rightly understood was a record of the bases of a primitive natural science.

The Jehovistic Kosmogony gives a spiritual view of the origin of nature subversive of the natural order.

The Elohistic, that is, the natural man, guided by her methods and delighting in her workings, was taught of nature.

The Jehovistic, that is, the spiritual man, shrinking from the allurements of nature, seeks the guidance of spirit and is taught by revelation.

Thus to these, their respective expositors, nature and spirit were the sources of two opposing sciences, of which the Elohistic and Jehovistic Kosmogonies are the earliest representatives generally accredited.

Of these Kosmogonies, the Elohistic is confessedly the elder. Its ascendancy must have been very great, since the Jehovists could not avoid embodying it in their scriptures, while transforming and supplanting its original doctrine.

They even found it necessary to combine the Elohistic with, and make it the starting point of, their own Kosmogony, the more easily to amalgamate and blend the transformed teachings of the one with the actual lessons of the other.

Nor was this combination and blending difficult—all that was necessary was to insert the dietary verses (Gen. i. 29, 30) immediately before the last sentence—"and it was so"—of verse 28, which was thus made to close verse 30; and add the first three verses of Gen. ii, affirming that Elohim, having finished his work, rested on the seventh day, before verse 4, which had originally

completed the Elohistie Kosmogony, and then proceed without a break. This, with their own rendering and interpretation of the whole, produced such a welding together as preserved a feigned and fictitious unity until quite recent times.

And yet the antagonism between these Kosmogonies is so decided, even as they have been handed down, that it is difficult to conceive how it can have been overlooked; for, whereas man is the last product of evolution under the Elohistie, he is the first created being according to the Jehovistic teaching; and while vegetation is the first organic production to the Elohist, it is expressly stated by the Jehovist that neither plant nor herb preceded the creation of man; and where the Elohist's flying things pass upwards from the water, the Jehovist's are created out of the ground.

The opening of the Jehovistic Kosmogony is very significant. In the English revised version of the Old Testament it is thus rendered:—"And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the Lord God (Jehovah Elohim) had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth and watered the whole face of the ground. And the Lord God (always Jehovah Elohim) formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. \* \* \* And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

In this Kosmogony, as in its associated predecessor, we have again to deal with a misinterpreted interpretation of an original pictorially delineated teaching.

1. The first of this series of pictures represented the starting point of creation in the dreary form of a barren and desolate mist bedewed (watery) earth enveloped in fog.
2. The second picture was that of a personal God forming man on and of this mist-bedewed and humid ground.
3. The third picture showed the personal God breathing into the nostrils of the fully formed man.
4. In the fourth picture the newly created and now living man stands by the side of his maker.
5. In the fifth picture the personal God is seen planting a garden—drained by four rivers—for the as yet only created being, man.
6. The sixth picture shows the personal God forming the beasts and the birds out of the ground, in the same way as he had previously fashioned the man.
7. In the seventh picture the personal God brings the just created animals and birds to the man, whose attitude expresses

strong emotion, and causes them to pass before his wondering and admiring eyes.

8. In the eighth picture the man is seen asleep, while the personal God bending over him removes one of his ribs.

9. In the ninth picture the personal God fashions the rib he has just abstracted from the side of the man into a woman.

10. In the tenth picture the personal God brings the woman to the man who takes her to wife.

With these pictures an oral interpretation was handed down.

This traditional interpretation, modified in its passage from mouth to mouth concurrently with the modifications which gradually crept into the original doctrine of its deliverers, was in the course of time committed to writing, when, separated from the pictures it had interpreted, it came to be regarded as an original document. But even in its written form it was by degrees further misunderstood and misinterpreted, passing through changes analogous to those which had so completely transformed its Elohistie associate.

It is hardly possible to pass from the one Kosmogony to the other, even in their associated form and accepted shape, without perceiving that they represent respectively the teachings of two distinct and opposing schools of thought, between which a long struggle must have gone on until circumstances enabled the one to absorb and supplant the other.

The issue between these two schools is, even now, clear and well defined.

The Elohist attributes the origin and evolution of all things to nature—to natural forces working in a natural way—as a competent producer of the natural order.

The Jehovist imputes the creation to a cultivated opposition to nature—to direct Divine action and spirit intervention.

To him the earth is an unproductive waste, because Jehovah Elohim has not caused rain to fall upon it—rather, with the earlier Jehovist, has not imparted an aim directing impulse thereunto—and there is no one to cultivate the ground, the whole surface of which, notwithstanding the absence of rain, is in a humid state and enveloped in a dense mist. In this way the Jehovist leads up to the inference that nature, left to herself, is unequal to the work for which the Elohist gives her credit.

This humid and mist-covered earth is taken in hand by Jehovah Elohim, who at once proceeds to make man much as a potter sets about fashioning a vessel of any kind. And in forming him Jehovah Elohim does not make man out of the dust of the ground—could not have so made him, for dust did not exist and would not cohere—but out of the humid soil. And, having thus fashioned the body of man, his maker proceeds to breathe into his nostrils the breath of life, whereupon the completed man becomes a living being.

The Hebrew text says here, "Jehovah Elohim formed man—Dust—out of the ground" (Gen. ii. 7). The Hebrew word-sign misrendered dust, a meaning only attributed to it later, is thus seen by the construction of the sentence to have

been a designation given to man. As a designation it is equivalent to and an interpreting substitute for the Elohist's phrase "in the image of Elohim," that is, in the image of might (Gen. i. 27), and points to the dominion the Jehovist admits with the Elohist that man is to exercise on earth, where he is to represent the Author of his being. But under this altered aspect he represents the Lord of all not as the Elohim-like Adam of the Elohist, but as the earth-like Adam of the Jehovist, as either interpreted the designation.

The ingenuity displayed by the Jehovist in retaining the Elohist *Adam* as the personal name of his first man, while changing the derivation and transforming the meaning of the word, is very remarkable. According to the Elohist, mankind, not an individual man, is called *A-d'm*, "I am like"—like unto Elohim; and man was so named in Elohist phraseology to dissociate him from, and contrast him with, and place him above the subordinate life of the earth; whereas the Jehovist derives the individualised name from *Adamah*, "the ground," and thus imputes to the first Adam that he is of the earth earthy, in origin and nature.

The marked opposition in principle between the teachings of the two schools is well illustrated by this example; for where the Elohist exalts, the Jehovist degrades the function of nature.

But even with this vital difference between them, a yet further incongruity has been introduced, for the earlier Jehovist has been misrepresented and misrendered by his later successors in the same way as the Elohist. To give a single but signal instance of these misrepresentations, he did not say "and man became a living soul" (Gen. ii. 7), but "and man became as to body alive," or, according to the idiom, "and man became a living being."

Still further to show the powerlessness of nature to reduce the chaotic state of the Jehovistic earth to order, Jehovah Elohim plants the garden of Eden, and places the man therein to dress it and keep it.

Then to make it clear that man's diet should be frugiverous and vegetarian, Jehovah Elohim gives the man leave to eat of all the fruits of the garden with one exception, reserved as a basis for the teaching about to be set forth.

After this the loneliness of the man is pronounced to be not good. This brings out another difference between the teachings of the two schools, for while the Elohist says, "Male and female created he them" (Gen. i. 27), the Jehovist affirms the primary creation of a single isolated being.

This crucial difference between the Elohist and Jehovistic schools resolves itself into a principle, for whereas the Elohist always generalises his teachings, the Jehovist invariably individualises in his dealings with the same subjects and transforms the general into the particular. It is owing to this that the generic Adam of the Elohist becomes the personal Adam of the Jehovist; and that instead of regarding this generic Adam as male and female from the first, with the Elohist, the Jehovist draws a picture of a single man—a superhuman—depressed by his solitary state.

The isolation of this solitary Adam is first proposed to be overcome by the creation of the animals, which, like the man, are formed out of the ground, and then brought to him, that he may seek companionship from amongst them.

This choice was given to him that his allotted companionship might be not merely "meet for him," as the later Jehovist has rendered it, but as the Hebrew of the earlier Jehovist says, "according to his showing" (Gen. ii. 18), and to signify that the animals were made for man and not man for the animals. And they are represented as made after man—the birds proceeding from the ground instead of from the water—the more completely to discredit the Elohist view of evolution.

On their creation Jehovah Elohim brings the animals to the man to see what he will say of each, and thus learn his inclinations and discover a guide to his aspirations. In this way the Jehovist dexterously ignores the possibility of a sexual relation having been originally intended for man.

But though the man utters an exclamation of admiration as each animal passes before him, and thus unconsciously names it, no suitable companionship was found for him "according to his showing."

Thereupon the creation of woman follows, and Jehovah Elohim brings her to the man, who, under the influence of a deep emotion, speaks this time. Hitherto he has only uttered exclamations—simple ejaculations in which he reflected the impressions made on him by the several objects in succession; for in its beginnings speech is a vocal reflection of sense perceptions. And as, owing to the simplicity, trueness and truthful responsiveness of his nature, the same object always drew from him the same ejaculation, this became its name. Now, however, the man, moved to the very depths of his being, exclaims, "Bone of my bone and flesh of my flesh, I take her" (Gen. ii. 23), and thus utters his first connected sentence.

The whole of this scene has been strangely misrepresented in the received rendering. The man was plunged in a deep sleep during the creation of the woman. Hence he knew not whence she came nor how she had been made, and therefore could not have referred to a process of formation of which he had neither consciousness nor knowledge—of which it was not necessary that he should have the one or the other. He must therefore have spoken idiomatically when he said, "Bone of my bone and flesh of my flesh," and simply expressed his recognition of likeness to and identity of nature with himself. The literal translation of the Hebrew here is—"And the man spoke this time, 'Bone of my bone and flesh of my flesh,' of this he exclaimed 'I take her.'" To this a later interpreter has added, "For out of man was this taken. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh." (Gen. ii. 23, 24.)

This addition was made to the text to support the view that the man then deliberately named the woman in the words "This is now bone of my bone and flesh of my flesh; she shall be called

woman because she was taken out of man." But the man was not aware that the woman was taken out of himself; had no knowledge of fatherhood and motherhood; and did not name his wife till later. Had he given her a designation now he would have called her after himself, Adam—the female Adam—as did the Elohist.

This was the later Jehovahist's fundamental mistake. He was conscious that the man would have named the woman after himself; knew that the Elohist had called the male and female human by the same designation; found that man had received two generic names, indicating the two distinctive classes of a race of either of which their common father was the embodied symbol; was aware that the rich proprietor was called *A-ish* ("I take") in contrast to the mere tiller of the soil, to whom the designation Adam had been relegated through the degradation of the Elohist doctrine; and therefore, seeing that their *A-ish* and *Adam* had sprung from the same progenitor, concluded that the ennobled man was in that progenitor termed *A-ish* distinctively, and that he named his wife *A-ish-shah* ("I take her") after himself, in his first connected speech on beholding her, and thus originated the appellations *A-ish* and *A-ishshah* of man and woman; and under this impression added "for this was taken out of *A-ish*."

The accepted Jehovahistic teaching was that though of the earth, earthy, the man was sufficiently God-like to recognise the nature and origin of all things on view; that this faculty enabled him to give to each object a suitable and proper name—imposed this office on him indeed as a first duty; and that by the act of naming he manifested lordship and exercised authority.

But this addition can only have been made to the text, this supplanting interpretation applied to it, when the earlier Jehovahist's view was passing or had already passed away, for it recognizes the sexual relation in man; whereas the special aim of the primary Jehovahistic teaching was to show that the divine intent in him was that he should lead a life void of appetite, that he might be actuated by spirit while disregarding the instigations of flesh.

Thus is one supplanting teaching itself supplanted by another, owing to the fluctuating views, unstable language, imperfect literary methods and varying surroundings of man. Thus does the new take the place of the old. Thus do travestied teachings arise.

HENRY PRATT, M. D.

### AN ANCIENT WEAPON.

IN these days when nations rival one another not only in the manufacture of heavy guns and repeating rifles, but also in the invention of new explosives each more destructive than the last, it may not be uninteresting to take a glance at one of those magical weapons which the ancient inhabitants of this country are said to have been possessed of, and which are said to have been used with terrible effect during the Mahabharata war.

It is said there were about thirty different kinds of these weapons, or *astrams* as they were called. Some depended for their effect mainly on illusions, as when an opposing army was made invisible, or when all the soldiers were made to see hostile, fiendish forms within their ranks, or when they were made to believe that their fellow-soldiers were enemies and so fell upon and killed one another. Others seem to have been engines of destruction like the fabled thunderbolts of Jupiter, while another kind was used in order to increase the effect of ordinary weapons by multiplying their power. By means of this *astram*, a bowman could multiply his arrows by thousands, he had only to shoot off one of his arrows and after that he could use his bow as a Maxim machine gun. Indeed it is even said that there is a way by which the bullets from an ordinary rifle might be multiplied almost indefinitely, and the same thing might be done with a great cannon. We are assured, however, that the secret of this art is now lost beyond recovery, so our readers are welcome to relegate it to the limbo of fabulous monsters and other strange things set down in ancient books, but now incomprehensible. But whether true or false there is something weirdly fascinating in the idea of being able to multiply one's shots at will, and thus make an ordinary cannon about as powerful as the united batteries of an army,—an idea that seems even farther fetched than the great guns described by Jules Verne in his "Voyage to the Moon" and "The Begum's Fortune."

There is however another of these weapons of a somewhat different nature to those already mentioned. This is a magic sword that is evoked, so to say, from the fire. This weapon was used by Aswatthama when he destroyed the army of the Pandavas in a night attack when they were all sleeping. He did not destroy the Pandavas themselves, because it so happened that on that particular night Krishna recommended them to sleep outside the camp for a change, and they did so and escaped. Aswatthama got this sword by invoking the god Siva, and when he had finished his prayer, the god, in order to try the suppliant's courage, appeared in dreadful shapes. We take the following description from the Sauptika-parva of the Mahabharata.

First there appeared a golden sacrificial platform. On this platform arose fire that seemed to fill with flame all the surrounding space and the sky. Then appeared all sorts of strange beings with blazing faces and eyes, with many feet, heads and arms, wearing many kinds of jewelled bracelets, with hands uplifted as if about to strike. Great crowds of them appeared, like continents and mountains, with the bodies of dogs and boars and camels, with the

heads of horses and jackals and cows and bears and cats and tigers and leopards and cows and frogs and parrots and great boas and swans radiantly bright, and woodpeckers and kingfishers and tortoises and crocodiles and porpoises from the Ganges and sharks and whales, peacocks and pigeons and herons and doves and cormorants, some with ears as large as hands, some with great bellies, some without flesh, with the heads of ravens and hawks, some without heads, some with shining eyes and tongues coloured like flame, some with flaming hair, some with four arms, with the heads of rams and goats, some like conch shells, some with conch shells for heads, some of the colour of conch shells, some wearing garlands of conch shells, some making a noise like the noise of conch shells, some wearing their hair in a knot or in five tufts or bald-headed or with long hair, some with four teeth or four tongues or pointed ears, some with crowns on their heads, some girt with girdles of the sacred *munja* grass, some with splendid diadems and tiaras, some with chaplets of lotuses and lilies; there were hundreds and thousands of those who had attained greatness, with fire-weapons and thunderbolts in their hands, bearing maces and fire-arms and nooses and clubs, with quivers full of arrows on their backs, with flags and banners, with bells, with battle-axes and clubs and pikes and swords; wearing wreaths of serpents on their heads and wearing serpents coiled round their arms for bracelets, with bodies covered with dust or smeared with mud, wearing bright garlands, with blue bodies, with crimson bodies, with shaven heads. There amidst the loud sound of drums and of conches were the followers of the god, greatly delighted, shining like gold, singing and dancing and leaping and floating, and bounding and riding in great cars, and running and rushing with hair tossed in the wind, like great mad elephants shouting again and again; with very dreadful horrible forms, holding tridents in their hands, clothed in garments of changing hues, with anointed bodies decorated with varied garlands, wearing jewelled ornaments, with hands held up and threatening; heroes, slayers of foes, conquerors exceedingly hard to overcome, drinkers of blood, eaters of flesh, some very short, some very tall, very terrible, hideous with hanging lips, brightly shining, they were like sun, moon and stars brought down to earth and they seemed able to destroy all beings.

But Aswatthama gazed unmoved at this awful sight, and after another prayer to the god, he cast himself as the offering into the sacrificial fire. Then the god appeared and gave him the sword that was to annihilate the Pandava host, and when they saw Aswatthama with the sword, all these terrible beings turned and fled. For whoever has that sword has at his command one of the most terrible forces of destruction that can be imagined. In it are concentrated legions upon legions of elementals of the fiercest kind; the sword itself is but a focus or rallying point, and he who wields it can hardly be said to have much will of his own. The elementals thus attracted must have their prey—human life—and the fatal sword once drawn, its ravages are impossible to control. The energies therein concentrated must have full vent, and until they are expended the work of destruction goes on.

It is said that the same sword is mentioned in the Vedas also, but I do not know in which part.

I am told that even in modern times, since the beginning of the present century, an attempt was made to evoke this sword by a Brahman. He is said to have learned how to perform the ceremony from some tantra wherein he found it described. This Brahman whom we will call Rama, lived in a certain village in India, where, as in many other villages, there used to be fierce disputes between the Brahmans and the goldsmiths. The latter have always claimed equality in all respects—if not superiority—with the brahmans. They trace their descent from Vishnukarma, the architect of the gods, and claim that they have the right of wearing the sacred thread, of reading the Vedas, performing all ceremonies and temple rites, and in a word whatever privileges were claimed by the Brahmans were also claimed by the goldsmiths. The Brahmans have always resented these pretensions, and many have been the quarrels between the two castes, ending at times in fatal results.

In all the village disputes between the Brahmans and goldsmiths, Rama took the lead, and consequently he became an object of bitter hatred to the goldsmiths, who found it the more difficult to turn popular feeling against him as he was universally feared as a magician. But the goldsmiths were determined on revenge. They would have liked to have had Rama waylaid and beaten, but nobody could be prevailed upon to undertake the job. As a last resource they brought a false charge against him before the Tashildar. The case was heard and all the false witnesses agreed in their testimony against Rama, and the Tashildar committed him to prison.

In prison Rama thought over means of reprisal. First he thought he thought of wreaking vengeance on the goldsmiths, then on the Tashildar and then on the witnesses. But becoming exasperated at the treatment he had received, he determined to take means for involving all his enemies in one common ruin, wherein he might also include any other persons who might happen to oppose him. He determined to obtain the magic sword and exterminate his foes.

Accordingly, as soon as he was released from prison, Rama began to make his preparations. The ceremony had to be on rather a large scale. For forty days it was to last, and all kinds of animals, etc., had to be collected for feeding the fire. He therefore sold some of his land and raised some ten or twelve thousand rupees. Knowing moreover that the enterprise in which he was about to engage was a dangerous one, as in the event of any mistake being made the power he was evoking would turn on himself, he settled up all his affairs as if on the approach of death. He then built a pandal or shed, and in this the sacred sacrificial platform was laid out, and within the carefully drawn figures the fire was laid. The killing of animals and burning them in the fire were intended to attract the elementals, the magic figures drawn round the fire itself were intended to prevent their escape, and the mantrams evoked the particular principle of fire that was required, and focus-

sed all the power into the sword, for it was out of the fire that the sword was to come.

All went on well for thirty-five days. The ceremonies, taking up a great part of the day, were duly performed, the fire was not suffered to go out. Every day a certain number of Brahmans were fed, this being a part of the programme laid down, in the pandal. These Brahmans noticed that at a certain time every day when they were all present at their meals, a curious phenomenon appeared in the fire. There seemed to be a flash of lightning arising out of the flames, and as more than one person noticed this appearance they began to talk about it in the village. This came to the ears of the goldsmiths, and they at once concluded that some attempt was being made to take revenge upon themselves. They went to the Tahsildar and consulted with him upon what was to be done to stop the threatened mischief. They then hired a number of Pariahs to go at night and destroy the pandal, put out the fire and defile any and everything that they might find therein, the Tahsildar promising to hold them harmless in case of any judicial enquiry. This was done. The Pariahs were first made drunk and then let loose in the pandal, and extinguished the fire and set the whole erection in a blaze.

By some means Rama managed to escape the conflagration. He retired to his house, and finding his purpose thwarted, made up his mind to die. But he knew that he had already evoked a certain very considerable amount of power, and determined that this power should in some way or other recoil on the heads of his enemies.

What he did to bring this about I do not know. This however is certain, he shut himself up in a room with orders that he was not to be disturbed for eight days, and when the room was opened at the end of that time he was found to be dead. But the Tahsildar, the goldsmiths, the false witnesses, all those Pariahs, and in fact about three-quarters of the inhabitants of his village, all died within a very short time after Rama.

K.

#### THE ALLEGORY OF THE ZOROASTRIAN COSMOGONY.

THE first cause, the ineffable and unknown cause of the universe, is Ahura or Mazda or Ahura Mazda. He is light incomprehensible. From this cause proceed six other powers, which, including the first cause, form a group of seven powers, entitled the Amesha-spentas (Immortal Benefactors). The seven powers stand in this order: (1) Ahura Mazda, (2) Vohu-Mano, (3) Asha-Vahista, (4) Khshthra-Vairyas, (5) Spenta-Armaiti, (6) Haurvatat and (7) Ameretat. Considered as groups, the first two form the first group, the third and fourth the second group, and the fifth, sixth, and seventh, the third group.

The abstract ideas contained in the above, as supposed by European writers, are: (1) God, (2) wisdom or understanding, (3) rectitude, (4) possession or dominion, (5) devotion and obedience, (6) fulness, and (7) immortality.

Dr. Haug considers that the six powers are abstract ideas and have been personified in later writings. But this is not the case. The real fact is admitted by many others that they stand as distinct powers in the original writings, which are the Gathas.

For arriving at a correct meaning of the Amesha Spentas, the reader should peruse Yasnas 28 to 55. The real meaning of the Gathas can be comprehended only when we consider the six Amesha Spentas as distinct powers and emanations of Ahura Mazda.

It will be useful, however, to quote here the interpretations attached to the Amesha Spentas by Dr. Haug.

“Vohu Mano (Bahman) is regarded as the vital faculty in all living beings of the good creation. Originally, his name was nothing but a term for the good principle, as emanating from Ahura Mazda, who is therefore called the father of Vohu Mano. He pervades the whole living good creation, and all the good thoughts, words, and deeds of men are wrought by him.

“Asha-Vahista (Ardibahist) represents the blazing flame of fire, the light in the luminaries, and brightness and splendour of any kind whatever, wherever it may exist. The first part of the name, *asha* (plural of *ashem*) has various meanings, such as ‘rectitude, righteousness, truth,’ and its epithet *vahista* means originally ‘most splendid, beautiful,’ but was afterwards used in the more general sense of ‘best.’ Light being of the nature of Ahura Mazda, and being believed to pervade the whole good creation, Asha-Vahista represents the omnipresence of the Divine Being. Light maintaining the vitality of the whole creation, animate and inanimate, and being the cause of all growth, Asha-Vahista is the preserver of all life and all that is good. He represents in this respect, God’s Providence.

“Khshthra-Vairyas (Shahrivar) presides over metals and is the giver of wealth. His name means simply ‘possession, wealth,’ afterwards it was applied to metal and money. Wealth is considered as a gift from Ahura Mazda.

“Spenta-Armaiti (Spendarmad or Ispendarmad), the bountiful Armaiti, represents the earth. The original meaning of Armaiti is ‘devotion, obedience.’ She represents the pious and obedient heart of the true worshipper of Ahura Mazda, who serves God alone with body and soul. When the name is applied to the earth, it means that she is the servant of men who, if well treated (*i. e.*, cultivated), will yield abundance of food.

“Haurvatat and Ameretat (Khordad and Amardad) preside over vegetation, and produce all kinds of fruits; but this is very likely not their original meaning. As the names indicate, Haurvatat means ‘completeness, health,’ and Ameretat ‘immortality,’ they represent the preservation of the original uncorrupted state of the good creation, and its remaining in the same condition as that in which it was created by God. They are generally both mentioned together and express, therefore, a single compound idea.”

To understand the allegory of the Zoroastrian cosmogony, one must keep in mind the allegories of several other systems, *i. e.*, Hindoo, Kabbala, Gnostic, Chaldean, and Ophite as contained in

chapters 4, 5 and 6 of the second volume of "Isis Unveiled;" also Mr. Subba Row's Notes on Vedantic Philosophy.

Now I proceed to relate how the emanations of the Amesha-Spentas are deduced.

Ahura, Mazda, or Ahura-Mazda is the manifest idea or activity of the First Cause, the Incomprehensible Light. He generates, from Himself, Vohu Mano which, according to the ancient philosophers, can be nothing but pure springing out of God's power, and is, therefore, intelligence or wisdom. Through this are produced Asha-Vahista and Spenta-Armaiti. The Asha-Vahista is the active light and life of God, of a nature purely spiritual. It is the light and life pervading the whole cosmos, and is he who is appealed to as a saviour. He is the son of Ahura Mazda, and is often invoked in connection with the latter, and in this manner no other Amesha Spenta is invoked. In the Zend Avesta, fire is always called the son of Ahura Mazda, and this fire is the light, the Asha-Vahista,\* Spenta-Armaiti is a power (or sakti) which generates matter. It is a feminine power and is called the daughter of Ahura Mazda. She is a power that stands between God and matter, and is spoken of as one that purifies and gives strength to the body.

Khshthra-Vairya has not much importance and is scarcely invoked as a power and is almost considered as one with Asha-Vahista. It is, perhaps, a more perceptible form of light and nothing more.

Haurvatat and Ameretat are often together and come to mankind through the assistance of the preceding powers. They respectively represent fulness and immortality. The spiritual and material powers when coming forth to generate must necessarily have with them or as their attributes, these two powers, *i. e.*, fulness and immortality or rather perpetuation.

The above are the six powers of the God Ahura Mazda which precede the generation of the cosmos.

These powers, though considered separately, are in so profound an union with God that their distinct nature is not to be conceived; nor should one suppose that in invoking their assistance for union with God any undue importance is attached to them. The Zoroastrian doctrine enjoins the praising of the whole of nature and of all the powers of nature, for the whole is the work of God, beautiful and admirable, worthy of all praise, and manifests the glory of God. But this praise must necessarily bring one into a harmonious conception of nature, and thus enable him to better realize and reflect God internally, and thus be united to Him.

Now we come to the generation of the cosmos. God sends forth, produced from the Asha-Vahista and the Spenta-Armaiti, two powers, one spiritual and another material, to produce out of themselves the universe. The inherent nature of the former is

\* Fire is of five kinds: 1, the fire Berezi-savang, is that which shoots up before Ahura Mazda, the Lord; 2, the fire Vohu-fregan, that which is in the bodies of men and animals; 3, the fire Urvazist, is that which is in plants; 4, the Vazist, is that which is in a cloud which stands opposed to Spengargak in conflict; 5, the fire Spenist, is that which they keep in use in the world, likewise the fire Vaharam (the Bahram fire or sacred fire at places of worship).

Spenta-Mainyus, that which preserves the spiritual as well as the material harmony of the cosmos; while the inherent nature of the latter, *i. e.*, matter, is Anra-Mainyus, that which, if left to itself unguarded by Spenta-Mainyus, would produce disharmony and disorder in the harmony of the cosmos. This was the first power that was sent to create the cosmos, and as matter of its own nature, without the help of the intellectual and spiritual power, could generate nothing but chaos, so Anra Manyus in trying to form the universe, could create nothing but confusion and nature of a confounded, disordered kind. God, dissatisfied with this result, sent forward Spenta-Mainyus, which, infusing his own spiritual and intellectual power into the creations of Anra-Mainyus, restored them to the required harmony.

These are the two powers which are always in conflict. They are the same as light and darkness, spirit and matter, harmony and disorder. These are the two powers which Zoroaster refers to in the Gathas, and it is at this stage that the cosmogony, as described in the Bundesh, commences. The power of Anra-Mainyus though controlled by that of Spenta-Mainyus, always becomes vigorous in those who have undue tendency to love of matter and who subject themselves to vices. The spiritual harmony of such natures becomes disordered, and the longer this state continues, the greater is the disorder, and, therefore, the greater the difficulty of arriving at harmony again; and it is the cause of this disorder and want of harmony that is so much detested in the Zend Avesta.

A. J. D.

(To be continued.)

## ROSICRUCIAN LETTERS.

### VI.

#### *Personal Experiences.*

(TRANSLATED FROM THE GERMAN.)

THERE are innumerable mysteries in nature, which man is desirous of discovering. The belief that there are certain societies in existence, which are in possession of certain secrets, which they could, if they choose to do so, communicate to other men who have not attained their own degree of spiritual development, is very misleading. A man, who believes that real knowledge can be obtained by favours, instead by spiritual growth, ceases to exert his efforts to promote his own growth, and joins secret societies or churches, hoping thereby to obtain something which he does not deserve, but always finds himself disappointed in the end.

It was in the summer of 1787 when I was sitting upon one of the banks in the public gardens near the Burg (castle) at Munich (Bavaria), and thinking deeply about this subject, when I noticed a stranger of a dignified and imposing aspect, but in unpretentious clothing promenading upon the gravelled walk. There was something about him, which attracted my attention; perhaps it was the supreme tranquillity of his soul which mirrored itself in his

eyes. His hair was grey, but his looks were so kind, that when he passed my place I almost instinctively took off my hat and bowed, and he saluted me in a friendly way as he walked on. I felt impelled to follow him and to speak to him, but having no excuse for doing so, I restrained my feeling and the stranger disappeared from my sight.

On the next day and at about the same hour I went again to that place, hoping to meet the stranger again. He was there, sitting upon a bank and reading a book, and I dared not to interrupt him. I walked about in the garden for a little while, but when I returned the stranger was gone. Upon the bank however he had left a small book, which I hastily took, hoping to have an opportunity to return it to him and thereby to find a pretext to make his acquaintance. I looked at the book, but I could not read it, for it was printed in Chaldæan characters. Only a short sentence upon the title page was written in Latin, which I could read, and which said :

“He who rises early, looking for wisdom, will not have to go far to find her; for he will find her sitting in front of his door.” The letters in which the book was printed were very beautiful, they were of a bright *red* colour, and the book was bound in magnificent *blue*. The paper was exceedingly fine and beautiful; it was white and seemed to emit all the colours of the rainbow, comparable to mother of pearl. A most exquisite odour pervaded each leaf of that book, and it had a lock of bright gold.

For three days I went daily at noon to that place, hoping to meet the stranger, but in vain. At last I described him to one of the guardians of the place, and I succeeded in finding out that he often was seen at 4 A. M. walking on the shore of the Isar river, near a certain little waterfall at a place called “the Prater.” I went there the next morning and was surprised on seeing him reading in another little book, looking like the one which I had found. I approached him and offered to return his book to him, explaining how it had come in my possession, but he begged me to accept it from him as the gift of an unknown friend. I told him that I could not read the contents, except the first verse upon the title page; upon which he said that the contents of the book were all referring to what was expressed in that sentence. I then begged him to explain to me the contents of the book.

We walked for a while along the shore and the stranger told me many important things, regarding the laws of nature. He had travelled far and gained a great many experiences. As the sun rose, he said: “I will show you something curious.” He then took a small flask from his pocket and sprinkled a few drops of the fluid contained therein into the water, and immediately the waves of the current began to shine in all the variegated hues of the rainbow for a distance of more than thirty feet from the shore. Some workmen in the vicinity of the place came and admired this phenomenon. One of them was sick and afflicted with rheumatism. The stranger gave him some money and certain directions and told him that if he would follow those directions, he would be well in three days. The workman expressed his thanks; but the

stranger said: “Do not thank me, but give your thanks to the omnipotent power of good.”

We entered the town and the stranger took leave, appointing a meeting with me for the next day, without however telling me his name or place of residence. I met him again on the next day, and I received from him much information of a kind which far surpassed all my expectations. We spoke about the mysteries of nature, and a supernatural fire seemed to pervade him, whenever he spoke of the magnitude and sublimity of creation.

I became somewhat abashed by his superior wisdom and wondered how he had acquired so much knowledge. The stranger, reading my thoughts, said: “I see that you are undecided to what species of human beings you may classify me; but I assure you that I belong to no secret society, although the secrets of all such societies are well known to me. I have some business to attend to at present, but tomorrow I will give you more explanations.”

“Business,”—I exclaimed—“Are you then holding some public office?”

“My dear sir!” answered the stranger. “A good will finds everywhere business to attend to, and to do good is the highest office to which man can aspire.” He then left me and I saw no more of him for four days; but on the fifth he called my name at the window of my room at about 4 A. M. and invited me to take a walk with him. I rose hastily and dressed and we went out. He then told me some things of his past life, and said that when he was about 25 years of age he had made the acquaintance of a stranger who had taught him a great many things, and who had also presented him with a certain MS. containing some remarkable information. This MS. the stranger showed to me and we read it together. The following are some extracts from its contents.

*New Discovered Ruins of the Temple of Solomon.*

“As the image of an object may be seen in the water, likewise the hearts of men may be seen by the wise:—God blesses thee, my son, and permits thee to publish that which I said, so that the people may be benefited thereby.”

*Filium Vitis!* (Son of the grape-wine.) One of the Brothers showed me the way to the mysteries of nature, but the illusions by the way-side attracted my attention and for a long time I lingered on the way; but at last I became convinced that these illusions were useless; I opened my heart again to the warm life-giving rays of the divine love of the great spiritual sun. I then recognized the truth, that the possession of divine wisdom surpasses all other possessions; that that which men call their self is a nothing, and that man is nothing unless he is an instrument for divine wisdom. Divine wisdom is unknown to the worldly wise, but there are some people who know it. Oceans are between the country wherein the wise ones are living and that which is the habitation of the children of error, nor will the place where the former live be discovered by men until they have accustomed their eyes to the radiance of the divine light. In their country is the temple of wisdom,

bearing an inscription saying: "This temple is made sacred by the contemplation of the divine manifestations of God in nature." There is no wisdom without truth, no truth without goodness. Goodness is seldom found in the world and therefore no truth, and the so-called wisdom of the worldly wise is often nothing but folly.

We are free of prejudices, and every one is welcome to us who bears the stamp of divinity. We ask no one whether he is a Christian, or a Heathen, or Jew; all that we require of a man is that he should be true to his manhood. We are united by love, and our labour is to do good to humanity. We know each other by our works; he who possesses the highest wisdom has obtained the highest degree. No man can receive more than he can hold. Divine love and knowledge are given to each one according to his capacity to love and to know. The brotherhood of the sages is a union for eternity, its temple is illuminated by the light of the sun of eternal truth. A crystal penetrated by sunshine is warmed by it, if it is removed from the light it grows cold. Likewise the mind of a man penetrated by divine love obtains wisdom, but if he departs from the truth his wisdom passes away. The truth has departed from sectarian and secret societies, and wisdom has departed with it. They do not love man except in so far as he belongs to their party and serves their sectarian interests; they use symbols and forms whose meanings they do not know. From children of light they have turned into children of darkness, the temple of Solomon which their forefathers were building is now destroyed and there is not one stone left upon another, but their doctrines are in the greatest confusion. The pillars of the temple have fallen and poisonous snakes are occupying the place where the sanctuary stood. If you desire to know whether or not I am speaking the truth, take the torch-light of reason and enter the places of darkness; look at the deeds of the sectarian societies committed in the past and done at present, and you will see selfishness, superstition, cruelty and murder.

There are millions of human beings who live in the bonds of darkness, but the number of the sages is small. They live in different parts of the world, widely separated from each other, and yet they are all inseparably united in spirit. They speak different languages, and yet each one understands the other, because the language of the wise is spiritual. They are opposed to darkness, and no one who is evilly disposed can approach their light; for his darkness would be destroyed. They are unknown to men, and yet the time will come when the work which it required the wicked some centuries to accomplish, will be wiped out by them in a moment as if with a stroke of the finger of God.

Seek not in the darkness for light, nor in the hearts of the wicked for wisdom; if you approach the true light you will know it, because it will illuminate your soul."

The above are some extracts made from that MS. It contained a great deal of information in regard to the Society of the Brothers of the Golden and Rosy Cross. I am not at liberty to repeat all I learned from it, but the substance of it was that the true Rosicrucians are an entirely spiritual society having nothing

in common with any of the secret societies or sects known in the world. In fact they cannot be called a society in the usual meaning of this term, for they are not an organized body, nor do they have any rules, regulations, ceremonies, officers, or meetings, or any other forms such as make up the life of secret societies. It is a certain degree of wisdom, whose attainment constitutes a man a Rosicrucian, and he who attains that state is thereby already initiated. He is then a Rosicrucian, because he understands practically the mystery of the rose and the cross. This mystery refers to the law of the evolution of Life, and its practical knowledge cannot be understood by mere speculative, theorizing and intellectual results. It is useless to ponder upon mystic subjects which are beyond our mental horizon, it is useless to attempt to penetrate into spiritual mysteries before we have become more spiritual. Practical knowledge presupposes practice. Practical knowledge can be only acquired by practice. To attain spiritual power it is necessary to practise the spiritual virtues of Faith, Hope and Charity; the only way to become wise is to attend to one's duties in life. To love God in all mankind and to do one's duty is supreme human wisdom, out of that and of that alone can Divine Wisdom grow. As men grow in love and intelligence the uplifting spiritual power in their hearts increases in strength, and their mental horizon expands. Slowly and almost imperceptibly the interior senses become opened, men become more receptive and each step higher enlarges the view.

Worthy of commiseration are those sects and societies who attempt to obtain knowledge of spiritual truths by philosophical speculation without the practice of truth. Useless are the ceremonies which are only externally and not internally performed. An external ceremony has no meaning, unless it is the external expression of an internal process which is taking place in the soul. If no internal process takes place, the external ceremony is merely an illusion and a sham. If the internal process takes place, the meaning of the external symbol will easily be understood. The fact that the meaning of the symbols is not understood, and that it has become a matter of disputation and difference of opinion among the different sects, proves that the internal power has been lost and that those sects possess nothing but the dead external form.

The basis upon which the religion of sects and secret societies is based, is the love and admiration of self. Although there may be many unselfish people found in sects and secret societies, who are unselfish in spite of their belonging to such sects, still the true sectarian only hopes to obtain some benefit for himself. He prays for himself and for his own salvation, and if he performs a good act, it is done with the motive of obtaining some selfish reward. Therefore we see Christianity split up in some 200 different sects and societies, many of which hate and seek to injure each other and look upon each other with contempt. Therefore we see the clergy in all countries trying to obtain political power and to promote their own selfish interests or the selfish interest of their church. They all have lost sight of the great and universal God of humanity and put the God of self in His place. They pretend to be in

possession of divine powers, while they do not possess any such powers, and whatever power they possess, they exercise to obtain some material benefit for the church.

Thus we see that the divine principle of truth is prostituted every day and every hour in the churches and upon the market place by its keepers, the temple of the soul is still occupied by money-changers and the spirit of Christ is excluded.

Christ, the universal Light of the manifested Logos, the Life and the Truth, is everywhere, and cannot be locked up in a church or secret society. His church is the universe, and his sanctuary is the heart of every human being where his light is admitted. The true follower of Christ knows no self and has no selfish desire. He cares for the welfare of no other church but the one which is big enough to include all mankind, irrespective of their beliefs and opinions. He cares nothing for his own personal salvation, much less does he hope to obtain it at another person's expense. Feeling within himself the fire of immortal love, he knows that he is already immortal in that principle; being conscious that his personal ego has its roots in the eternal consciousness of God, he cares nothing for that *I*, which is merely an illusion, the offspring of the contact of the eternal spirit with matter. The true follower of the Light has no other will, thought or desire, but that which the universal spirit wills, thinks and desires through him. To render one's self receptive to the influence of the divine light, to execute its will, and thus to become an instrument through which God may manifest his divine power upon the earth, this is the only way to obtain true spiritual knowledge and to become a *Brother of the Golden and Rosy Cross*.

F. H.

(To be continued.)

### A BRIEF SKETCH OF MADHAVACHARY.

(Vidyaranyaswami).

SEVERAL Modern English Orientalists have attempted to write the history of this Madhavachary, the great annotator of the Vedas, but want of sufficient information dissuaded them from completing the same. Mr. Max Müller in his annotations to Rig Veda, dwells upon the subject and regrets the lack of further information. He stated that he wrote to the late Dr. Burnell, the well-known Orientalist, then living in Southern India, asking him to obtain information on certain points, by making enquiries at Sringeri where the successors of Madhavachary now reside, but Dr. Burnell could not make the enquiry, as the Guru of Sringeri was absent in Northern India, but replied to the queries proposed by Mr. Max Müller from such data as he then possessed. Mr. Max Müller, not satisfied with this information, was of opinion that some of the points raised still required careful investigation.

About May 1884, I happened to go to Madras, for the purpose of getting certain information for my history of the country, now in preparation; and I came across the remarks made by Mr. Max

Müller about the life of Madhavachary. As a native historian and an inhabitant of the neighbouring district, I thought it but right on my part to attempt to help the great Orientalist, by ascertaining these facts from the Guru of Sringeri. When I enquired as to the Guru's whereabouts, I was informed that he was about to go on a pilgrimage and might not return to his Head Quarters for 30 or 40 years. So I at once hastened to Sringeri, which is situated in the south-western corner of the Mysore Territory on the Western Ghats. Fortunately, I met the Guru who kindly gave me copies of the old works that contain the history of the various Gurus that ascended the Mantra Simhasanam of Sringeri. I had already collected some materials on the subject which were at Cocanada in the Godavery District, where I live, hence the work could not be immediately commenced. In the course however of a few years I was able to write a book giving an account of the Life of Madhavachary, in the Telugu language. At the suggestion of some friends who have read this work, I have prepared this abridgment of what I have written in Telugu.

The works consulted by me in the completion of the Life of Madhavachary are as follow:—1. Vidyaranya Saka, 2. Mani Manjaribhêdini, 3. Kalamadhavam, 4. Vedardha Prakasika, 5. Parasara Madhavam, 6. Panchadasi, 7. Guru Parampara, 8. Cannada Acharya Cheritram, 9. Madhaveeyam, and some other unimportant books. Of these books, those numbered 2, 3, 4, 5 and 6 are printed and published, and of the others I have lately procured copies. Excepting the second book all the printed books give the pedigree of Madhavachary's family. They say that the name of Madhava's mother was Srimati, his father was Mayana; Sayana and Bhoganada were his brothers. His Sutram was that of Apasthamba, his Sakha (branch) that of Yajurveda, his Gotram that of Bharadwaja.

The books numbered 1, 2, 7 and 8 throw some light on Madhava's life, but none of them give a continuous history. About the authorship of these nine works, some account is necessary. 1, 3, 4, 5 and 6 are said to be the works of Madhavachary. The ninth is also attributed to him as it is called Madhaveeyam (named after Madhava). The rest are old records in the Canarese language (the language of Sringeri) and the names of their authors cannot be ascertained. No. 1 appears to be something like an autobiography of Madhavachary, giving his history from the time of his becoming a devotee. This, as appears from the book, was intended to give a brief history of some of the Rajahs with their dates. In this, the dynasties of Bukkaraya, Kristnaraya and Ramaraya are briefly described, together with some future events foreseen at the time of writing. Madhaveeyam is a small work relating to certain facts connected with the after life of Madhavachary. Book No. 2 is by a different author and of modern date. Reference is also made to other works, such as Acharyasookti, &c., to fix the date of birth, &c., of Madhavachary, who was the contemporary of certain eminent persons mentioned in those books.

None of the above mentioned works furnish us with the date of the birth of Madhavachary, we must therefore fix it

approximately with the help of other works regarding his contemporaries. Madhavachary was a contemporary of Vedantadesika, one of the Gurus of the Vishnavas, who lived for 102 years and died in S. 1291 + 77 = (A. D. 1368). The date of his birth would be 1368—102 = A. D. 1266. This Vedantadesika and Madhavachary were not only contemporary Petadhipathies but also schoolmates in their boyhood (see Acharya Sookti Muktavali); thus the difference in their ages would be very small, if they were not of the same age. We may therefore fix the date of the birth of Madhavachary at about A. D. 1270. He became a devotee or Sanyasi in (S. 1253 + 77) A. D. 1330 and died in the year Akshaya (S. 1308 + 77) = A. D. 1385. These latter dates are given in the list of Gurus of Sringeri, which forms also part of its old records.

The current traditions of the country respecting the birth and early life of Madhavachary differ greatly, and no conclusion can be arrived at by basing our researches on them. Even the books now available contain contradictory accounts. Some traditions say that he was the son of a poor Brahman, that he made a Purascharya (devotion) to Maha Lakshmi, who in return told him that he could not obtain her favor in this *janma* (life); he therefore became a Sanyasi in despair. This is the story given also in Manimanjaribhedini.

In Guru Parampara the reason for Vidyaranya's becoming a devotee is given in a different manner. Bharati Kristna, the younger brother of Madhavachary, went to Sringeri and was there instructed to become a Sanyasi by Vedyatheertha, the then Guru. Madhavachary, who was then considered a great and influential Pandit, stung to the quick on hearing his brother's fate, went to Sringeri to convert him and his teacher into *grihastas*; but, in the end, Madhavachary changed his opinion and himself turned a Sanyasi and obtained the title of Vidyaryanasami.

Cornada Acharya Cheritram says that Madhavachary and his brother were sons of a venerable Brahman of the town of Prataparudra of Warangal; the younger of whom became a devotee at Sringeri, while the elder made a Purascharya for Gayatri, who told him that he could not become a man of wealth in that *janma*, he, therefore, went on pilgrimage and, arrived at Sringeri, he became a Sanyasi on seeing his brother already a devotee.

Parasara Madhavam contains, towards the end, some description of Madhavachary. This work criticises some of the facts mentioned in the books now referred to. Therein it is stated that Madhava was the Minister of Veera Bukka Bhupala at the time of his annotating the work; and he also calls himself Madhava Amatyia, a title used solely by Niyogi Brahmans of the Telugu country from time immemorial. These Niyogi people were in those days the managers of almost all the Zemindari estates, and it is very probable that Madhava Anatya might have been born in a family of the then minister of Bukka Rajah and succeeded to the hereditary position of a *Mantri* (Minister) under Bukka Bhupala. At that time, it appears that no distinction of duties was observed between the Niyogi and Vydika sects among Brahmans. One man used

to discharge both functions, secular and sacred, if able to do so. This fact is also supported by a slokam in Kalamadhavam by the same author. Therein it is stated, that he was both family guru and minister to Bukkaraja, as Bruhaspathi to Indra, Dhowmija to Dharmaraja and Vasishtha to Rama. Now we are led to infer from the above facts, that Vidyaranya was from the beginning a man commanding great respect and in good circumstances, and never a beggar as suggested in other works. For the reason of his becoming a devotee in his later days, we must now go to the traditions current in the country in the absence of correct written information.

In the Manual of Indian History of Mr. Taylor, it is stated that Madhavachary described himself as the minister for a time of the King Sangama. This Sangama was also known to be the father of Bukka Rajah. Tradition says that Bukka Rajah was once dethroned by his enemies; then he was obliged to leave the country and take refuge in some other place. Madhavachary followed and promised to get back the lost kingdom by offering prayers to Maha Lakshmi. Then both of them entered some wilderness where Madhavachary spent his time in devotion for several years together. Maha Lakshmi one day appeared in dream to Madhavachary and told him that he could not be favoured by her in that *janma* (life), as his fortunate days were already over. Whereupon Madhavachary thought to himself, "if my *japam* cannot get back the lost kingdom for Bukka, what is the good of my following him in this manner through such dreary places? I cannot tell this answer to my beloved king to disappoint him. But for my part, I have nothing more to do in this world without my king. If my *japam* be of no use to me in my present *janma*, why should I devote the remainder of my time to worldly matters? I should rather employ it in a better way and thereby gain salvation." So saying, Madhavachary became a Sanyasi in despair. This tradition seems under the circumstances to contain the real truth. When Madhavachary had taken the solemn vow and became a devotee, Maha Lakshmi came before him and told him that the change in his life was equivalent to a change in *janma*, and that he had therefore gained her favor, and might become a king in consideration of the *japam* already made. Madhavachary replied that he was incapacitated, by his solemn vow, from receiving the favors she was conferring upon him. Thereupon Maha Lakshmi said that he must obey her orders, and must, therefore, select a competent man to manage the affairs of the kingdom on his behalf; and she said that this would answer the purpose. Madhavachary then nominated Bukka Raja to be his representative, and Maha Lakshmi conferred on him her favor, and he consequently regained his lost kingdom in a very short time. The dialogue between himself and Maha Lakshmi is given in Madhaviyyam. This fact is confirmed by a reference to the version of the titles of the Sringeri Gurus that succeeded him. It reads thus, "*Karnataka sinhasana pratishtapanacharya*," i. e., the regainer of the throne of the Karnataka kingdom.

While he was a minister, Madhavachary found it necessary to codify some of the existing Dharma Sastras (treatises on law, etc.) and he wrote three books called Parasara Madhavam, Vyavahara

Madhavam and Kala Madhavam. All the works composed or compiled by him subsequent to his change of life as a devotee, are generally called Vidyaranyams. I shall presently enumerate some of his important works which will show the height of his attainments in the several branches of Sanscrit literature.

I now turn my attention to his Vidyaranyasakam, an autobiographical work (though not a complete book). This contains some historical facts worthy of notice. He began his work with an introductory sloka saying that "*Vidya sankara sisheyna-vidya ranyena-dheematha-Bharate kristna yethayè rahasyèna krupa balath. akhyato nrup a vamsganam ragnam kalavinirnayah.*" It means that this work, otherwise called the chronology of kings of different dynasties, is kindly imparted to Bharatee Kristna yati, by Vidyaranya, the disciple of Vidya Sankara, as a confidential communication. First he narrates the circumstances which led to the necessity of his leaving his own Guru to go on pilgrimage to Benares, and his return from that place, with success, to a forest very near the old kingdom of Orangle. There he says that two ministers (belonging to which king he does not say) named Sayana and Mayana, came to visit him and requested him to bless them that they might beget issue. Thereupon Vidyaranya looked into the future, and told them that they were not destined to have issue. Then the two ministers, in disappointment, requested him again to get them *Punya lokums* (to be acquired by having a son) by usefully spending the hoards of money they had in their possession. Then Vidyaranyaswami pitied their condition and said that he would do them the favor of introducing their names in some of the portions of the annotations of the Vedas to make their names everlasting with his works. Much rejoiced at this proposal, both the brothers thought that their names would be perpetuated and thanked Vidyaranyaswami for his kindness. Consequently Vidyaranya introduced the words Sayaneeyam and Mayaneeyam into some of his works on the Vedas.

This, I think, will answer one of the important questions put by Mr. Max Müller. He thinks that there are two Sayanacharyas, one might be the brother of Madhavachary; the other he thinks to be a different man and connected with the former. But Doctor Burnell assured him that there must be only one Sayanacharya and that one is a mere title of Vidyaranga or Madhavachary. Now we can show that this is not so. One Sayana, as we have shown above, is the brother of Madhavachary, and he, therefore, calls himself, in his work named Yajana Tantra Sudhanidhy, the son of Mayana and the younger brother of Madhavachary. The other Sayana, in the works bearing his name, plainly stated that he was the eldest son of Singanarya. Now we can plainly understand the meaning of the sentence in the annotations of Bodhayana Sootra, that he was "*Sayanacharya Padabhashiktha.*" This means that he was appointed to the place of Sayanacharya, the brother of Madhavachary. The whole work of Vedic annotations is called Madhaveeyam; any Sayana who annotated portions of this Madhaveeyam may quote from the main work and

may say that he had borrowed it from Madhavabhuttu. The term Bhuttu is a brahmanical title; and so Madhavabhuttu means Madhavachary. This, I think, will be consistent with what the two Sayanas have stated in their works.

Let us now turn our attention to the main story. Madhavachary, now Vidyaranyaswami, while still in the forest near Orangle, was met by two brothers named Harihara and Bukkarasa, who did him reverence. But before going on with this story, a few words must be said about these two brothers. They are said to belong to Kuru vamsam; but they were serving as treasurers under Pratapa Rudra who was defeated by the Sultan. The Sultan afterwards defeated Ramanadha, the defender of Pratapa Rudra's town, and issued an order to his men, to bring to his town, as captives, the two treasurers abovenamed. Accordingly, the Sultan's servants went and took them captives, and brought them one rainy, stormy night, to the gate of the Sultan before day-break on the day appointed. In the early morning the Sultan saw these brothers and, pleased with their appearance, pardoned them and gave them land in the Carnatic and sent them thither with a large retinue. These two brothers left the Sultan in great joy and crossed the river Kristnavani, but were opposed by king Ballanaraja and defeated. They then left the battle-field, fled, and took refuge in a certain forest. The elder of the brothers, owing to fatigue, fell asleep, placing his head in the lap of his younger brother. In his dream a *yogi* named Devadnika appeared to him, gave him a *lingam*, and blessed him and told him that he would meet Vidyaranyaswami very shortly, and that he would obtain a throne and other valuable appurtenances of royalty. Harihara got up and joyfully narrated the particulars of his dream to his brother, and began to gather his scattered troops together. He sought out Vidyaranyaswami and got his blessings, and again fought with Ballanaraja and this time defeated him and took possession of his kingdom. Some time after they began to rule over the kingdom, the brothers found in the earth a beautiful throne. This they took to Anigondi, a town on the Tumbudra river, and lived at that place for several years. One day the brothers went on a hunting excursion towards the southern bank of the Tumbudra; there they were told by the hunters that when hunting small game the hounds came back in terror, being threatened and resisted by hares. The brothers reported the extraordinary news to Vidyaranyaswami, who, accompanied by them, went and witnessed the phenomenon. He proposed that the capital city of the kingdom should be built at that place, and that the town should be built in the form of a man, with nine superior and nine inferior doorways, and that it should be commenced at an auspicious hour. Accordingly a town was built there on the fifth day of the increasing moon of the month of Vysakha of the year Dhata, corresponding with the year 1258 of Salivahana, i. e., A. D. 1335. As there was some mistake in not beginning the work at the exact time fixed, it was decided that the kings of that town could rule over the place for a limited period only. Vidyaranyaswami predicted that thirteen kings ruling over

this town would become believers in Virupakshaswamy; he also gave the periods of their rule as below.

	Years.	From. S. S.	To. S. S.	From. A. D.	To. A. D.
1. Hari Hara	... 10	1258	1268	1335	1345
2. Bukkaraju	... 10	1268	1278	1345	1355
3. Hari Hara	... 5	1278	1283	1355	1360
4. Vikramaraju (His son).	... 12	1283	1295	1360	1372
5. Bukkaraju (His son).	... 13	1295	1308	1372	1385
6. Dhevaka (His son).	... 20	1308	1328	1385	1405
7. Ramadeva (His son).	... 20	1328	1348	1405	1425
8. Mallikharjuna (His son).	... 10	1348	1358	1425	1435
9. Ramadeva	... 9	1358	1367	1435	1444
10. Virupaksha	... 10	1367	1377	1444	1454
Total ... 119 Years.					

He further stated that this dynasty would be terminated at the end of another thirty-one years, making one hundred and fifty years in all; that is  $1377 + 31 = 1408$  S. S. or 1485 A. D.

Then Vidyaranya states that his throne would be occupied by the Tuluva dynasty, of which Narasimha will be the foremost. The names of those kings and periods of their reigns are as under.

	Years.	From. S. S.	To. S. S.	From. A. D.	To. A. D.
1. Narasimharaja (His son).	... 3	1408	1411	1485	1488
2. Tammaraju (His son).	... 3	1411	1414	1488	1491
3. Narasimharaju	... 6	1414	1420	1491	1497
4. Veeranasimharazu.	9	1420	1429	1497	1506
5. Autchutarayudu	... 20	1429	1449	1506	1526
6. Kristnaraya	... 12	1449	1461	1526	1538
Total ... 53 Years.					

Then he says that after this period, a king of Somamsam would occupy the throne for fifty-two years, *i. e.*, from 1451 S. S. to 1513 S. S. (A. D. 1590.) This king would be very brave and liberal, and would rule the country with his brothers during this period; he would die in a battle with Yavanas (Mahomedans). Then the throne and the town would go to ruins. The reason for this is, as already stated, *i. e.*, the mistake that occurred in the time of commencing the building. "The loss of the kingdom will be due to a king named Virupaksha through his neglecting the seal of Viru-

pakswami. Afterwards his successors, *i. e.*, people belonging to the family, will manage the affairs of the kingdom, with a hope of getting it back for themselves, for fifty-seven years, seven months and six days, *i. e.*, from 1513 S. S. to 1570 S. S. or till A. D. 1627. The kings that rule the kingdom during this period dread injustice. Though some of the kings of that dynasty will be unskilful in the management of the kingdom, they will be defeated by the Yavanas and lose their prestige and possessions. Afterwards, one born in that family will take from the Yavanas the town of Srirangapatam. Although well fortified, he will lose his kingdom neglected by his servants, come back from the eastern country and take refuge with Siva. The kings of the neighbouring countries, fearing him, will pay him homage. He will then remove himself to Velapore (Vellore) with his servants, and stop there a few years with his ministers. Then the king of that place will come to him as his servant to court his favor. In this way he will continue to reign for three years, favoring the good and punishing the wicked.

"He will be succeeded by Sadasiva, who is otherwise called Veera Vasantha. This king will conquer the whole of the world. He will inherit the throne, the crown and some other royal emblems which would come to him of their own accord. One devotee named Kristna will enthrone him religiously. This is all true, and I have predicted this by the favor of Vedavyasa," so said Vidyaranya. Vidyaranya says also that all this is inscribed on a copper plate secretly secured in the earth at Anegondi. This inscription will be taken out and exhibited and explained, in future times, by a Brahman of *Harithasa gotra*.

The history of kings of Vijayanagram or Beejanagar has been treated of by different historians in different ways; and this will be an addition to the so-called confused history of Beejanagar. Much of the confusion of the past history of Beejanagar has been cleared away by the Archæological Survey of Southern India, made under the orders of Government in 1884, and if present history be scrutinized by the light of that work, I think much of it becomes clear. I here give the two lists of kings with their dates.

From Vidyaranya Saka.		From Lists of Antiquities, Vol. II. By MR. SEWELL.	
	From A.D. to A.D.		From A.D. to A.D.
1. Hari Hara...	... 1335 to 1345	Hari Haras in ...	... 1336
2. Bukkaraya ...	... 1345 to 1355	... ..	...
3. Hari Hara ...	... 1355 to 1360	Bukka I. ...	... 1354 to 1356
4. Vikrama ...	... 1360 to 1372	Bukka II. ...	... 1367 to 1369
5. Bukkabhupala ...	... 1372 to 1385	Hari Hara ...	... 1376 to 1399
6. Dhenuka ...	... 1385 to 1405	Devaraya ...	... 1406 to 1412
7. Ramadeva ...	... 1405 to 1425	Veera Vijayabhupa ...	... 1418
8. Mallikharjan ...	... 1425 to 1435	Devaraya ...	... 1422 to 1437
9. Ramadeva ...	... 1435 to 1444	Veeradeva	} ... 1438 to 1447
		Veerapratapadeva	
10. Virupaksha ...	... 1444 to 1454	Veeradevaraja	} ... 1459
Other petty kings from ...	... 1454 to 1485	Mallikharjan ...	
		1470 Virupaksha.	
		1471 Narasimha.	
		1473 Virupaksha.	
		4576 Proudha Deva?	

This is all we can learn about the Beejanagar dynasty. We may now see how closely the dates of many of the kings in both the lists agree. The few names that do not agree may be thus accounted for. The Hindu kings do indeed generally have long and connected names, but their appellations consist of the names of several deities and persons for whom they have some reverence or regard, thus if the names do not always agree, it does not follow that different persons are always intended.

After A. D. 1485 Vidyaranya gives certain names of kings of the Tuluva dynasty with the periods of their reign. These names and dates also coincide with the lists of antiquities of Southern India. They are as follow :—

*Tuluva Dynasty.*

From Vidyaranya Saka.			From List of Antiquities of S. I.		
Name.	A.D.	A.D.	Name.	A.D.	A.D.
Narasimharaju ...	...	1485 to 1488	Narasimha ...	...	1487
Tammeraju ...	...	1488 to 1491	Saliwa Imanidi }	...	1497
Narasimharaju (2) ...	...	1491 to 1497	Narasimharaju }	...	1507
Veera Narasimharaju ...	...	1497 to 1506	Narasimharaju ...	...	1509 to 1527
Autchuta ...	...	1506 to 1526	Kristnaraya ...	...	1528 to 1547
Kristnaraya ...	...	1526 to 1538	Autchuta ...	...	

With a difference of four years this list coincides with the modern one. The Tuluva dynasty is succeeded by another dynasty, that of Bukkaraju. This period again coincides with the lists with the exception of the reign of Autchata and Kristna Raya. These two kings appear to have ruled over the country simultaneously as it is so stated in the book. "*Tatochu Tascha Kristnascha Loke Prakhyato Poureishow Vimsati Devadasabhantam. Avanim palai-chyate.*" As some Orientalists have explained, these might have ruled one as king and the other as his minister; or they might have occupied different portions of the Beejanagar kingdom and styled themselves Carnata Simhasanadheeswara which would apply to both, the country being the Canarese one, or we may take another interpretation to the effect that both kings might have ruled over the country one after the other. This Tuluva dynasty was succeeded by the Bukkaraya's family, *i. e.*, Beejanagaram family. Here the historian states that the chief member of this family was Ramaraju. The period assigned to this king and his brothers is altogether sixty-two years, *i. e.*, from A. D. 1538 to A. D. 1600. During this period the undermentioned kings were proved, by several of the inscriptions embodied in the lists of antiquities, to have reigned, these are no doubt the brothers of Ramaraju the Great.

1. Sadasiva ...	A.D. 1542 to 1568	3. Sriranga ...	...	1578 to 1585
2. Tirumala ...	...	4. Venkatapati ...	...	1586 to 1614

"About the year A. D. 1600 the throne and the town will go to ruins. The last man to reign and who will lose the throne, will be Virupaksha. His family will manage the kingdom for fifty-seven and a half years, *i. e.*, to A. D. 1600 nearly. This is the time when the country will entirely be given up to the Yavanas (Mohammedans). It would thus continue for some more years. Thus one of the descendants of the family of Virupaksha will take back the

kingdom and act as already stated." The link in the dates from this period is disconnected, and it is therefore impossible to find out the succeeding dates and to identify or even guess at the kings mentioned during that period.

In the book now under reference, the date of the erection of Vizianagaram is already given as Salivahana 1258 (A. D. 1335), and this very nearly comes to the date given by Feristha. He says, "Kristna Naick, son of the Rajah of Wurungal, had fled to Bellal Dēo, Rajah of the Carnatic; and that they entered into a contract to oppose the Mohammedans. To this end, a stronghold was established on the frontier and given to his son Beeja or Vijaya, after whom it was named Beejanagar or Vijayanaggar." So the date given in Sakagranda of Vidyaranya is very nearly the same as that fixed by the former historians (A. D. 1344).

Other particulars, which do not have any direct bearing on the subject, are also given in Sakagranda; and I, therefore, do not dwell upon them in this present sketch. As to the question of the genuineness of this wonderful book of predictions, I am not able to pronounce a decided opinion as to whether it is a production of the thirteenth century, treating of future events, or one of the eighteenth or nineteenth centuries in which there prevails a great confusion and want of true historical information in the country, yet I must say that the work is one that carries much weight with it. I must however leave the matter to the thoughtful decision of educated readers.

I may here name some of the important works of Madhavachary to show in what other ways he helped the educated community.

1. Madhava Nidanam. A medical treatise intended to give the particulars of the several kinds of diseases that are current in the country.
2. Kula Madhavam. An astrological work specially intended to solve the questions on Tidhi, Varam, &c.
3. Parasara Madhavam. Annotations on Parasara Smriti, for guidance in religious and political matters.
4. Sankara Vijayam. A historical work, to give a correct sketch of the great Sankaracharya, and to introduce the reader to Advaita philosophy, criticizing the other antagonistic religions of India.
5. Saka Granda or Vidyaranya Saka. An autobiographical work. This not only treats of some of the important deeds of Vidyaranya, but also other historical and scientific facts regarding Mantra yoga.
6. Vedardhapracasika. Annotations on the four Vedas as far as the Mantra portion is concerned.
7. Upanishad Bhashya. Annotations on 108 Upanisads, which treat of the Jeeva and Iswara and the various modes of salvation.

I may mention that I also learnt at Sringeri, from an inscription in the possession of a certain Brahman, that three Pandits had assisted Vidyaranyaswami when he was annotating the Vedas. Only one or two plates of that copper grant are now in existence and the rest are said to have been lost. This is a deed of gift by Hari Hara in

Saka 1308 (A. D 1385), year Akshaya, to the above Brahmans for the valuable services they have rendered to Vidyananyaswami. The date alluded to here is the date of the death of Vidyananyaswami. This would lead us to suppose that the king Hari Hara, on the death of Vidyananya, made certain arrangements regarding the Peetam of Sringeri and made certain other gifts in commemoration of this holy priest. The date of this Hari Hara, as will be seen from the lists already given, does not tally with the one therein described. We must here remember that this Hari Hara is different from the one whose pedigree was given by Vidyananya.

I may refer readers for further particulars of the history of Vidyananya, to my history of Vidyananyaswami written in the Telugu language.

G. SRIVAMAMURTHI.

### SELF-LEVITATION.

SINCE the appearance, in the September number of the *Theosophist*, of the account of the self-levitation of a Lama, the following testimony to similar phenomena has been received.

#### I.

I have seen no less than three persons raise themselves from the ground in Yoga practice. My own father was one of them. I have seen him do it not less than twenty times. A venerable Yogi friend of my father did it twice in my presence, and made me sit by him and watch the whole process. It was substantially identical with that of the Lama described in the September *Theosophist*.

L. VENKATAKRISTNAYYA,  
*Sheristadar, Ellore Taluk.*

#### II.

A certain Brahman, named Viswanadha Somayaji, of about 80 years of age, has, in my presence, accomplished the feat of self-levitation. He has practised Yoga, it is said, more than fifty years. He is now receiving support from me at my ancestral palace. Upon the occasion to which I refer, I and some other boys were playing about a ruined fort, and straying into a tower at one angle of the fortification, we came upon the Yogi and saw him floating above the ground at the height of a yard. In boyish mischief, ignorant as we were of the serious nature of the phenomenon, we hooted at and tried to plague him, and pelted him with clods and pebbles. He, however, took no notice of us, but floated there motionless for about two hours. After that, he asked for a room to practise in, and ever since has shut himself up to continue his devotions. Having now begun to understand and appreciate these sacred things, I ask you to publish my testimony along with that of other eye-witnesses.

RAJAHMUNDRY,  
23rd September 1887. }

K. R. VENKATA KRISTNAROW,  
*Zemindar of Palavaram.*

### III.

It gives me pleasure to be able to bear personal testimony to the truth of the phenomenon of self-levitation in Yoga practice. Among my acquaintance there is a Brahman gentleman of good education and respectable family, who has, to my knowledge, practised Yoga for the past twenty-five years. Among other *Siddhis* he has acquired the power of self-levitation. I have seen him do it on six different occasions. He sits in silent meditation for about one hour, his body quite motionless. Suddenly, without any physical agitation or warning, his body rises into the air to the height of one cubit, floating quietly, like a cork in water. I last saw him do it about a year ago, and his levitation lasted from 1 to 3 A. M., during which time there was no muscular tremor. Agreeably to a request he made me before he began his practice, to satisfy myself of the reality of the aerial suspension, when he was in the air, I passed a stick beneath and around him, and found no artificial aids were employed. At 3 A. M. his body descended as swiftly as it had risen but as a feather might fall: there being no shock as of a solid substance dropping upon the ground.

HAKIM GOOLAM KHADER SAHIB.\*

RAJAHMUNDRY, 24th September 1887.

### IV.

After reading the article in the September number of the *Theosophist*, on the above subject, I find myself bound to add my testimony to the truth of the *Siddhi* by requesting you to publish the following incident in your valuable magazine. About 20 or 22 years ago an orthodox Brahmin,—whose name I cannot now recollect, but who, I fully remember, belonged to *Pedakallepalli* of Devarakota Sima, Krishna District,—happened to be entertained as a guest in our house. He was a Brahmin of the real type and a practitioner of Yoga. After the usual prayers or *Sandhyavandana*, he became merged in meditation, and was, in a while, observed to *gradually* rise up into the air in the *padma* posture, until he was *over a foot* above the *pitha* whereon he had been making his *japam*, to the great amazement of the little folk of the house, myself amongst others, who thronged round the *Yogi*. My uncle, a great *Upasaka*, drove us away, when the Brahmin, in deep meditation, caused his body to descend, as *slowly* as it had risen. It was even feared that he might slip off the wooden seat; but the descent was perpendicular enough to add to the marvellous nature of the feat. I regret I cannot give your readers any further account of the *Dwija*. Adepts with the above powers are becoming fewer and fewer, for obvious reasons; one, however, is reported to live at the said village or thereabouts, at the present date.

The above story is from an eye-witness of the scene.

V. VASUDEVA SASTRI.

\* The witness is known to us as a Mohammedan gentleman of perfect refute.—Ed.

*NATURE'S FINER FORCES, THEIR INFLUENCE ON  
HUMAN HEALTH AND DESTINY.*

**I**N a small book containing the ninth chapter of an ancient Sanskrit work called "Sivagama," we find facts and theories which coincide in a remarkable way with the theories and discoveries of certain modern scientific men. These facts relate to such subjects as chromopathy, sarcognomy, psychometry, and the like.

This "Sivagama" is nowhere to be found in a complete form; the available portion is written in the usual style of books ascribed to Siva. Parvati, wife of Siva, asks the god: "My lord, be kind to me, and give me some information as to how this universe has come into existence, how it is sustained, and how it disappears."

The god answers adopting the well-known, or rather very little known, theory of the five *tatwas* of Sanskrit philosophy. "The universe is made out of the *tatwa*, it is sustained by the *tatwa*, and it disappears into the *tatwa*." In other words, this *tatwa* is the substance out of which the universe is formed; it is the power by which it is sustained, and the disappearance of the world is but a change of state.

The highest, the finest source of all power, is the divine principle. From it comes *Akasa*, the ethereal principle, and the other four *tatwas*, all becoming grosser the further they descend. The *tatwas* are five in number; *Akasa* (ether), *Vayu* (gas), *Tejas* (heat), *Upas* (liquid), and *Prithivi* (solid). Babbit\* groups the first and the third together. The reason for the Sanskrit division will be seen further on. Everything in this universe is made of these five *tatwas*, the difference of proportion producing the variety of nature. The *tatwa* peculiar to each thing always pervades a certain space around that thing, it has the negative power of making itself known, seen or felt, and bringing itself in many ways into connection with the soul. This is simply another way of saying that "All objects radiate their peculiar aura" (*Health Manual*, p. 52).

These *tatwas* have different colours. This portion of our subject lays down the principles of the modern science of chromopathy. The following are the five colours of these *tatwas*: (a) *Akasa* is black, or to speak more accurately, it has no colour of its own, (b) *Vayu* is blue, (c) *Tejas* is red, (d) *Prithivi* is yellow, (e) *Apas* is white. Thus the first may reflect all seen separately, or one or more, the last reflects the whole of sunlight. Between these three lie the three elementary colours of the solar spectrum—the blue, the red, and the yellow. The intermixture of these *tatwas* in different proportions, gives rise to many secondary *tatwas*, as they may be called, each having its characteristic colour, such as violet, indigo, purple, and so on.

A yogi can see these colours emanating from every object, animate or inanimate. A yogi of natural capacity is called a *sensitive* by Reichenbach. Anybody, however, may come to see them by practice.

The human body is made up of these five *tatwas* just as the whole universe is. Here the five *tatwas* may be said to exert alternato

influence at regular intervals of time. The health of the human body depends entirely on the retention of the proper balance of these five forces. One of the signs of the manifestations of any one of these is its colour. The prevailing colour of the moment is seen by a Yogi either by shutting his eyes, or even in space, as we have seen above (see Babbit, page 54). Another indication is found in the human breath. The lungs work alternately each for a period of  $\frac{60}{31}$  hours. During this time the breath has five changes. At one time it reaches to about the navel, about sixteen fingers' length from the nose; at another it reaches the end of the sternum, about twelve fingers; at a third we find it terminate at the middle of the sternum, about eight fingers; fourthly, at the chin, which is about four fingers from the nose; and fifthly, it terminates just above the upper lip, when it is scarcely felt coming out of the nose at all. Now these five states of the human breath correspond exactly and respectively to the five forces or colours mentioned above—the *Apas*, the *Prithivi*, the *Vayu*, the *Tejas*, the *Akasa*; or the white, the yellow, the blue, the red, and the black.

The *Prithivi tatwa* (the yellow) is somewhat heating in its nature, it gives perseverance and relish in enjoyment. It specially nourishes muscle, nerve-matter, skin and hair.

The *Tejas tatwa* (the red colour) is very heating in its nature. It causes hunger, thirst, sleep, colour of the cheek, and torpor.

The *Apas tatwa* (white color) is cooling in its nature, it gives richness, power and action to semen, blood, fat, urine and saliva.

The *Vayu tatwa* (blue) has a somewhat cooling influence, it gives contraction, inflation, motion, energy.

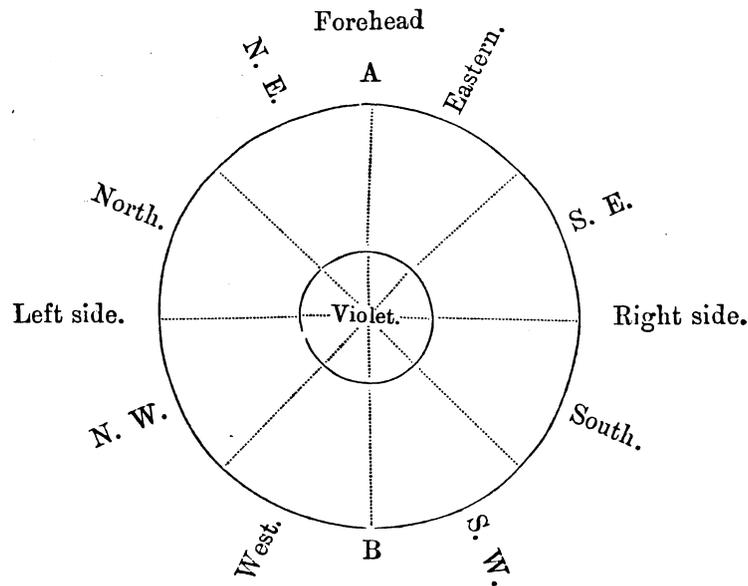
The *Akas tatwa* has the qualities of all the other *tatwas*.

The following are the positions of the *tatwas* in the human body. The *Tejas tatwa* is placed in the shoulders, the *Vayu tatwa* in the navel, the *Apas tatwa* in the knees, the *Prithivi* in the feet, &c. The *Akasa* is placed in the head. This last, the ether or *Akasa tatwa*, the finest source of all human power, has the following peculiar qualities: 1. *Raja*, the desire to possess, from a belief of utility, &c.; 2. *Devesha*, the desire to repel; 3. Shame; 4. Fear; 5. Forgetfulness. These take on different colours from the prevalence of the other four *tatwas*. Suppose, for example, that fear is excited in a man, and that with this peculiar modification we have the concurrent prevalence of the *Vayutatwa*. In such a case the man will at once run away from fear without staying even one minute to look behind. If, however, the concurrent *tatwa* is *Prithivi*, he will remain rooted to the spot notwithstanding his fears. Again, suppose we have 'love' with the *Tejas tatwa* prevailing, that love will be ardent and uncontrollable, every means, fair or foul, will be taken for the speedy fulfilment of the desire. If, however, the *Prithivi* prevails instead of the *Tejas*, the love will be deep, abiding and pure.

The human head is thus the immediate source of all powers. Different parts of this great store-house of power are allotted to different qualities. The following is a description of this part of my subject on the authority of the Visramopanishat which I find quoted in this book. Suppose the figure below to be a diagram-

\* Babbit, *Health Manual*, p. 19.

matic section of the human head, by a plane passing through the fore part and the back part of the head. It is divided into eight parts with regard to the direction.



The dotted line AB roughly marks the division into the right and the left head. These two parts of course correspond with the right side, and the left side of the human body, and here lies the source of that power which makes the lungs work alternately and causes the change of the *tatwas*. Of this more hereafter. For the present we find it stated in that book: 1. The eastern portion (colour, white thermal) includes reverence, generosity, patience. 2. The south-eastern portion (colour, red) is the place of sleep, torpor, and evil inclination. 3. The southern portion (colour, black) is the seat of anger, melancholy, bad inclinations of a violent nature. 4. The south-west portion (colour, blue) is the seat of jealousy and cunning. 5. The western portion (colour, brown) is the seat of smiles, amorousness, and jocoseness. 6. The north-western portion (colour, indigo) is the seat of anxiety, restless dissatisfaction and apathy. 7. The northern portion (colour, yellow) is the seat of enjoyment, love, imagination. 8. The north-eastern portion (colour, white) cooler than the other (the eastern) is the seat of pity, forgiveness, reflection and religion. 9. The middle portion (colour, violet) is the seat of knowledge and intellect, the reflection of the soul.

When a middle state, of *tatwas* passing from one to the other of these regions, gains prevalence, or one of these *tatwas* gets so strong as to destroy the proper balance of forces, diseases make their appearance.

The lungs, as we have hinted above, work alternately. The right side of man has the following different names which denote one or the other of its qualities. 1. The Sun: this name denotes that the right side of man is hotter than the left, we may also call it positive. 2. *Siva*, showing that the right side has the male principle. The colour of this side is dark red.

The left side of the human body is called 1. The Moon, it is cooler than the other. 2. *Sakti*,—it is the female principle. The colour of this side is white.

From this it appears that the male sex is the right side, the more thermal and the more positive of the two sexes, white (the female sex) is the cooler, the negative, and the left side of the two.

The five *tatwas* have their play in both these parts, but the in-harmonious play of the two lungs is as well the cause as the indication of many diseases.

We may now mention the times and periods of the action of the different lungs, using the terminology explained above. The breath (*swara*) changes in the state of perfect health with the motion of the moon. The moon takes thirty days to complete its monthly course. Fifteen days of this period are known as the bright fortnight, and fifteen as the dark fortnight. During these two fortnights the moon travels once through the twelve signs of the Zodiac. Thus it remains in one sign for sixty hours. When the moon enters the sign Aries the breath comes in at the right nostril, and so with every odd sign of the Zodiac. When the moon enters any even sign of the Zodiac, the breath enters in at the left nostril.

The breath changes thirty-one times in each sign. Thus it remains for  $\frac{60}{31}$  hours, or 1 hr. 56m'7.74" in either lung at a time.

If with the beginning of any solar day we begin with the sun or moon breath, as the case may be, we shall find that the sun will rise for three days in the same *swara*. Thus during 24 hours we have  $\frac{24 \times 31}{60} = \frac{62}{5} = 12\frac{2}{5}$  changes. The thirteenth will always

be the same as the first. After this we shall have the sign changed, and with it the breath will change also. If now, we have the following conditions:—*i. e.*,

1. During the moon's (bright) fortnight.

On the 1st, 2nd, 3rd days,	}	The moon-breath at sunrise
		and according to calculation during the rest of the day.
„ 4th, 5th, 6th „	„	The sun-breath at sunrise.
„ 7th, 8th, 9th „	„	The moon-breath at sunrise.
„ 10th, 11th, 12th „	„	The sun-breath at sunrise.
„ 13th, 14th, 15th „	„	The moon-breath at sunrise.

2. And during the sun's fortnight.

1st, 2nd, 3rd,	„	The sun-breath at sunrise.
4th, 5th, 6th,	„	The moon-breath „ „
7th, 8th, 9th,	„	The sun-breath „ „
10th, 11th, 12th,	„	The moon-breath „ „
13th, 14th, 15th,	„	The sun-breath „ „

Then will there be perfect health, so far as the breath alone is concerned.

If this coincidence of the commencement of sun or moon-breath on certain days is not complete, we may be sure there is something wrong in the human body. In the case of certain other coincidences which we may mention hereafter, the change is always for the better.

If the change for the worse is on account of the wrong prevalence of the moon-breath, the sun-breath is its antidote and *vice versâ*.

The person should, in such case, change the breath from one nostril to another.

We have seen that while in perfect health the human breath changes at regular intervals of time. Each of these two breaths coincides with the performance of certain special physiological functions. Thus the sun-breath coincides with the acid digestion of the stomach, the moon-breath with the alkaline digestion of the duodenum. In order therefore to produce perfect digestion we must take our food during the sun-breath. In fact, strictly speaking, we ought to begin taking our food with the beginning of the sun-breath. We ought to take about half an hour to eat, and the remaining hour and a half we should allow the stomachic digestion to go on. After this the undigested and unabsorbed portion of the food passes into the duodenum, and the next two hours are taken up in the complete digestion and absorption of the fatty part of our food.\* This gives us about three hours and a half after eating. The unabsorbed portion of our food now passes into the large intestine, with the beginning of the sun-breath. This is the general course of digestion.

We have yet to point out that the five above-mentioned *tatwas* control still finer processes of these very important physiological functions. The general temperature of the stomach, owing to the sun-breath, sets up the action which dissolves the portions of the food into elements fit to be assimilated by the system. The *Vayu tatwa* acts specially upon the acid portions of the food; the *Agni* upon those portions which are hot to the taste; *Prithivi* upon the sweet; *Apas* upon the astringent; and *Akas* upon the bitter. These five tastes correspond with the five colours. During the play of any one of these *tatwas*, the system being in a state of sympathy with a particular taste, assimilates that portion of food to which the taste belongs. Thus during the play of *Prithivi tatwa* the system will assimilate especially the sweet portions of the food—the amyloids—and this will go to nourish bone, muscle, skin, hair, and nerve power. It will give us cheerfulness, perseverance, relish of enjoyment. The *Vayu tatwa* (blue colour) assimilates the acids, and this gives us action, motion, contraction and inflation or expansion. The *Apas* assimilates especially the astringent portion of the food, and this gives richness and strength to the semen, blood, food, urine, and saliva. The *Agni tatwa* specially assimilates those portions of food that perform in the economy of the system the function of producing

\* From this it appears that milk is digested during the moon-breath.

hunger, thirst, sleep, &c., similarly the *akasa* has its own special functions. These are the functions which the different *tatwas* and breaths perform in the digestion and absorption of food, and in the nourishment of the different portions of the human body. It will now be easy to see how a change of these conditions must cause and indicate disease.

If we take food during the period of the moon-breath, or water and milk during the period of the sun-breath, the system will not be able to absorb them. The functions of the digestive tract will be impaired; the system will lack nourishment and decline. The undigested food will decay in the intestine and cause different diseases, such as dysentery, dyspepsia, diarrhœa, worms, and others according to the different degrees of deviation from the true state of the balance of the *tatwas*.

The hunger that we feel during the flow of the sun-breath is the natural and healthy sensation. During the play of each of the five *tatwas*, we feel hunger for the food having the taste corresponding to that *tatwa* if there is not present in the system material sufficient to satisfy this craving. Our desire for different kinds of food, for any special fruit, etc., is also caused by the prevalence of the corresponding *tatwas* in different proportions. If the instincts of the stomach have not been tampered with, this craving is the surest indication of the wants of the system.

The reader must bear this in mind, since we shall have occasion to refer to it when explaining how a *yogi* can tell what special thing a man may be thinking of at any time.

If we feel the sensation of hunger or an inclination for any gross edible substance during the moon-breath, we may be sure that disease is present. Such an inclination ought never to be gratified, since it is evident that such a state has been brought about by the presence of disease in some part or other of the system. To remedy this state of things, abstain from food while the state lasts. At the proper time take some food specially fitted to strengthen, or bring into its normal state, that part of the system which has caused this abnormal sensation. And at such a time, take water charged with the special colour fitted to bring about the above result. Take milk with some medicine conducive to the same end.

To remedy want of appetite: Lie down on the left side so as to reduce the flow of the sun-breath. Take a little water charged with the red colour. Let the sun-breath flow, if necessary in emergencies, even at times when it is not its turn to flow. Take light food, adding to it pepper, cinnamon, *piper longum*, and ginger. When it is variable, we must check the one state and bring about the other as noticed above. This will tend to establish an equilibrium.

Digestion, as we have seen, takes place in two places—in the stomach and in the duodenum. The former requires the flow of the sun-breath, the latter that of the moon-breath. When, with the food yet undigested, these conditions are reversed or varied, indigestion of a more or less serious character makes its appearance.

To remedy this : After taking the food, let the patient lie down on the right side for about the space of eight inspirations ; then for about sixteen inspirations on the back ; and then on the left side ; so as to bring the breath into the right nostril. He must be careful that the breath flows out of the right nostril for about an hour and a half after eating. He must either remain lying on the left side, or sit inclined to that side with a cushion under the side. After this the moon-breath must be allowed or made to have its full course. If an uneasy sensation is felt about the digestive tract when the food is digesting, we may aid the process by taking from time to time small quantities of water, charged with the special colour that is wanted. If the tongue is parched and the saliva thickened, pure water will tend to restore the flow and will help insalivation very much. If sleep and torpor begin to creep in after eating, keep them back by taking water charged with the blue color, or mixed with ice ; cool the shoulders, the knees and the nape of the neck.

Heart-burn is a sensation of heat at the pit of the stomach, sometimes felt also behind the breast bone. It is caused by the acid part of our food not having been properly digested. Acids are not digested properly when the *Vayu tatwa* has not full play.

The malady is sometimes caused by a too prominent play of the *Vayu*, so as to vitiate all the other *tatwas*, and render the stomach too acid. In this case one should avoid acids and excite the *Prithivi tatwa*. Take water charged with yellow when the *Vayu tatwa* begins to play, breathe hard, so as to bring the *Prithivi* into prominence. Take a little pure water, with some sugar in it.\*

To cure vomiting and nausea : Try to keep the moon-breath flowing, breathe hard so as to have the *Prithivi* or the *Apas tatwa*. Tie your right arm above the elbow, and your right thigh above the knee with your handkerchief. Excite the *Prithivi tatwa* by rubbing the feet.

Diarrhœa and similar attacks are cured by keeping the moon-breath flowing.

RAMA PRASAD.

### TETRAGRAMMATON.

" I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge ; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or such-like adulterate or inferior ends ; but for merit and emolument of life, that they may regulate and perfect the same in charity"—(Bacon.)

IN the present article I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbala*. The former—once placed upon polemical grounds—is an awkward adversary to fight. Unless one has instead of a head an encyclopædia crammed with quotations, figures, numbers and verses scattered throughout crores of pages, such polemics will be more injurious than useful.

\* These things are to be taken in as medicine in small quantities. The *Agni tatwa* which causes these has its place in the shoulders.

Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne that " I envy no man that knows more than myself, but pity them that know less," I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

Having studied the Kabbala, for nearer forty than thirty years, I may perhaps be allowed to regard the *Zohar* as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a few statements of facts. Four names and teachings from the *Kabbala* have been brought forward to oppose our septenary doctrine :—

I. We are told that the Tetragrammaton " is in the way of a final union with the Logos." Because his mystic " constitution," " as represented by the sacred Tetragram has not a septenary basis."

II. That " it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm\* should be interpreted according to the plan revealed by Malkuth."

III. That (a) " *Shekinah* is an androgyne power ;" and (b) that she " should be accepted as a guide to the interpretation of the constitution of the microcosm."

IV. That " Its (*Shekinah*'s) male form is the figure of man seen on the mysterious throne in the vision of Ezekiel.†"

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so, will be the three chief books of the *Zohar*— " The Book of Concealed Mystery" and the two " Assemblies"—the " Greater" and the " Lesser," as also the Kabbala of Knorr von Rosenroth‡, the *Sepher Jetzirah*, with its commentaries, and the *Asch Metzareth*, containing a key to the Kabbalistical symbolism, and all supplemented with various *codices*.

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to *know* and to *confess* that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I *do* know.

And perhaps, were I wiser, I ought to be glad to know so little ; because

" If ignorance is the curse of God,"

As Shakespeare has it, too much of

" Knowledge, when wisdom is too weak to guide her,

" Is like a headstrong horse that throws the rider..."

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one's eyes and its (just) *hundred and*

\* Just so. *Malkuth* is the 10th Sephiroth, but as the " Bride of *Microprosopus*" or Tetragrammaton, who is *hexamerous*—*Malkuth*, or the material limb, is the *seventh*. She is the *fourth* letter of IHVH, or *He*, but the *Logos*, or son, is only the letter V (*Vau*), as will be shown.

† *Theosophist*, August, 1887, pp. 700 and 705.

‡ Now translated by S. Liddell Macgregor Mathers, F. T. S. See his " Kabbala Unveiled."

seventy passages of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as "no man knoweth all"—*errare humanum est*—and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the "Tetragrammaton" and prove its four letters to be a mere glyph, a mask to conceal metaphysically its connection with, and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar*, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine and made very plain to every advanced Kabbalist.

I. The Tetragrammaton is called in the Kabbala by various names. It is IHVH, the *Microprosopus*, in distinction to AHIH, the *Macroprosopus*. It is the LESSER FACE, a reflection (tainted with matter or *Malkuth*, its bride, the mother earth)—of the "Vastor," rather "Limitless" Face; therefore he is the *antithesis* of *Macroprosopus*. But who, or what is *Macroprosopus*, itself?

II. It is *not* "Ain-Soph" the *Non-Existent*, or *Non-Being*, no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female—life. Both are therefore mixed with *Malkuth*,—*H-eva*, "the mother of all that lives," and cannot be confounded in our spiritual perceptions with EHEIEH—the one ABSOLUTE *Esse*, or "Be-ness," as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god. They are reflections of the Ain-Soph, the Hebrew *Parabrahmam*; for Ain-Soph is negative, and they, actual, positive life—therefore *Maya* or *Illusion*.

This is proven clearly by their dual presence in the cross—the oldest *phallic* symbol, thus—

AH.	IH.
IH.	VH.

—as shown in The "Kabbalah Unveiled," p. 31.\*

\* So old and so *phallic*, indeed, that leaving the *ansated* cross of Egypt aside, the *terra cotta* discs called *fusaioles*, found by Schliemann in abundance under the

ruins of ancient Troy, are almost all in these two forms: —the

Indian Svastika and the Cross, the latter being Svastika or "Thor's Hammer" minus its four additional angles. No need to explain that the Orientalists who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of *exoteric* religions, only, however) in asserting that the origin of the cross is the *arani* and *pramanthā*, the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro) creation to endow men with, has undeniably the origin of his name in *Pramanthā*. The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had *Matare-swan*, the Rig-Vedic aerial being, forced him out of it for the benefit of the *consuming* *Bhrigus*, than he became *terrestrial* fire,

III. There are two "Tetragrammatons" in the Kabbala, or, rather—he is *dual*, and for the matter of that, even *triple*, *quaternary* and a *septenary*. He becomes *nine* and *thirteen* only toward the end when "thirteen" or UMIY destroys the septenate symbolised by the "Seven Inferior," which seven, are "the seven kings of Edom," (when the races are concerned) and the seven "lower Sephiroth" when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER,—himself an emanation of the eternal light, thence not Ain-Soph. He is *not* the four-lettered *Tetraktis*, but the *Square* only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four "mathematical" lines enclosing a "mathematical" space—which is "equal to nothing enclosing nothing"—as says Dr. Pratt, speaking of the triangle in his "*New Aspects of Life*." A *Phantom veiled with four breaths*. So much for "Father" *Macroprosopus*-TETRAGRAMMATON. Whereas

IV. *Microprosopus*-Tetragrammaton—the "Son" or Logos, is the triangle in a square; the *seven-fold*, cube; or as Mr. R. Skinner shows it—the *six-faced* cube unfolded becomes the seven-partitioned *cross*, when the androgynous separates into opposite sexes.\* In the words of a commentary on the *Secret Doctrine*—

"The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven." Here the "circle" is the first *sephira* "the *kether*" or crown, the *Risha Havurah*, or "white head," and the "upper skull." [It is not limitless, but temporary in this phenomenal world]. It emanates the two lower Sephiroth (Chokmah and Binah, which are "Father-Mother") and thus form the triangle, the first or upper *triad* of the Sephirothal Tree. This is the *one* or the *monad* of Pythagoras. But, it has emanated from the *Seven Elohim*, male and female, who are called the "Upper Father-Mother." These are themselves the reflections of the *Female* Holy Spirit, of which it is said in *Sepher Jezirah* "One is *She*, the Elohim of life."† How far yet from AIN-SOPH the ALL, are these *numbers*‡ of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. *Microprosopus* comes the fourth.

Let any one turn to *Plate IV* of *Kabbalah Denudata* (Eng. Trans.) drawn by Mr. Mathers. Let him throw a glance at the "Symbolical Deific Forms" placed in their relations to the four Kabbalistic worlds—and he will soon see that "Tetragrammaton" or *Microprosopus*, the "Lesser countenance," comes as the fourth. For clearer explanation I copy a small portion of the table.

that of procreation, therefore phallic. The word *mathā* or *pramanthā*, we are told, has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *mathā* of the verb *mathami*, or *manthnami*, "to produce by friction." Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyasakti*, falls into the selfish act of procreation [Vide *supra*—*text*.]

\* Four in length or the vertical line, and three horizontally. See *Theosophist*, April 1887.

† See the "Kabbalah Unveiled." Introd. pp. 21-22.

‡ *Sephira* means a numeral; it is *one*, and therefore singular, and the *Sephiroth* is a plural word, both of which have passed their names to our "ciphers" and are only the numbers of the creative hierarchies of the *Dhyan Chohans*. When the Elohim say 'Let us make man,' they have to work from the first to the last seventh, each endowing man with its own characteristic or principle.

	<i>The four Letters.</i>	<i>The Sephiroth.</i>	<i>The four Worlds.</i>
Letters of the Tetragrammaton.	Macroprosopus. Atziloth...Archetypal World.		
	I. Yod	... The Father.	} Briah. Creative, W.
	H. The supernal He	... The Mother Supernal.	
	V. Vau	... Microprosopus.	Yetzirah. Formative, W.
H. The inferior He	} The Bride of Tetragrammaton or <i>Malkuth</i> .		Asiah.. Material, W.

It thus follows that although Macroprosopus—or kether, the crown of numbers, for it is the white head, or O, the cipher\* is still removed from Ain-Soph, being only its universal reflection or light—that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all*; from which grows the Root of Kosmos, the universal Tree of Life in the *creative* world. The trunk of this “tree” are the “father, and mother, the 2nd and 3rd Sephiroth, or Chokhmah and Binah,” respectively, Jehovah and “Jehovah Elohim”†.

V. “The Father-Mother” belong to the *creative* world, because it is they who create; *i. e.*, they are the bisexual material, the essence out of which the “Son,” (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetraktis*? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin*, and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: “read it *numerically* and compute the figures and numbers, and you will know.”

Now “Tetragrammaton” is Father-Mother and the “Son” in *one*. It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to the method *revealed at the FOURTH* initiation,‡ will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two H, he); or the “superior” and the “inferior” H. The first is the “supernal mother” or “the female *Jehovah*, as *Binah*,” the other is the “inferior H,”

\* The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle.

† The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words—*Jah* and *Hovah* or “*Jah eve*.” *Jah* alone is masculine and active: therefore while the 2nd Sephiroth *Chokhmah*, “Wisdom,” is masculine and stands for Ab “Father,” *Binah*, “Intelligence,” is feminine, passive, and stands for Ama “Mother,” the *great deep whose name is “Jehovah*.” But the masculine name is symbolized by one letter alone the—Yod—whose significance is entirely phallic.

‡ Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme *Tett* (number 9 and the letter t.) the mystery of the two *Aima* (the two mothers, or the first and the second H. of the word IHVH) were the three Rabbis Schimeon, Abba and Eleazar who, in the Mysteries or *Sod*, had stood for Kether, Chokhma, and Binah. (See “Zohar, the Lesser Holy Assembly”) after their death the knowledge of the five upper initiations was lost.

or the 10th Sephiroth, *Malkuth*, the *foundation* of matter. It is impossible to reveal in print the first reading, when it is written AHIIH, beyond stating that *exoterically* it is connected with the “I am that I am” and with *Eheieh* “Absolute BENESS or SAT.”

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac. These transpositions are all made to refer to the mystery of *being* or existence—as an abstract conception.

But IHVH, the Tetragrammaton of the *formative* world, and the spouse of the “Bride,” whose kingdom is Asiah or *matter*, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. R. Skinner’s “Source of Measures,” p. 10, wherein that symbolism is given. Hindus see it daily in their *Linghas and Yonis*. It is *Jehovah-Tzabaoth*, the *Septenary Elohim concealed* in the Holy of Holies, the *Argha*, or Noah’s Ark. Therefore (see Plate in *K. Unv.*) he is the *seventh* Sephiroth among the “superior” septenary, as *Malkuth* is the seventh of the “inferior” Sephiroth. Microprosopus is the *third* letter V (*Vau*) and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sephiroth—but not Sephira. He is the *secret* septenary, which has been hitherto occult, and *now is thoroughly unveiled*. On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils—*Netzach*, the 7th Sephiroth, whose name is exoterically “firmness and victory,” and esoterically something more, is called by its Divine name *Jehovah Tzabaoth* and corresponds with Haniel (human *physical* life) the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter *Vau* or Microprosopus, the *Logos*. All these belong to the *formative* world.

They are all *septenates*, all associated with plastic *formation* and MATTER—their “bride.” The latter is the “inferior mother” *Aima*, “the woman with child” of the 12th chapter of *Revelation*, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom*, who objects to the child born of the “woman” (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah Tzabaoth* (the “Host”) who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men *in order to become higher than the gods*—fight the Dragon, conquer him, and the child of matter is born. The “Dragon” of esoteric wisdom falls back into darkness indeed!\*

\* The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and “War in Heaven” (See *Revelation*, chap. XI, verse 15, and chapter XII, and try to understand.) This allegory “War in Heaven” has six other meanings; but this one is on the most material plane and explains the septenary principle. The “woman” is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the *seven Logoi*. Perchance those who

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the Logos called "Tetragrammaton" or Microprosopus, I personally prefer a union with *Macroprosopus*, on general principles; at any rate in this cycle of incarnation. After which, with the help of the "PERFECT NUMBER," I hope to see the supernal light reducing to ashes not only my "seven inferiors" (the Microprosopus), but even the semblance of the thirteen in the unity, that "wage war with seven," (*Book of Conc. Mys.* v. 27) and along with them the *Macroprosopical* square. The letter *Yod* in the path of the *ninth* Sephira having a decidedly phallic signification, I decline union with the lower sevenfold and seven lettered Jehovah, and prefer pinning my faith to 'Ain-Soph'—pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the "Salvation Army" at once, and sing "Blood, blood," the whole day.

The "Logos" which we recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus—but which is connected only with the *pro-archetypal* world. As it is said,

"By gematria AHH equals IHV without the H, the symbol of Malkuth," the "*Bride*," (p. 31). "Closely associated with.....the letters of the Tetragrammaton is that subject of the four *Keroubim* (cherubs).....Therefore the Keroubim represent the powers of the letters of the Tetragrammaton on the material plane...The Keroubim are the living forms of the letters symbolised in the Zodiac by Taurus, Leo, Aquarius and Scorpio..." (pp. 32 and 34, *Int.* to *Kab. Den.*)

What the symbolism of these four animals represents in its turn "on the material plane" is again known.

Taurus—whether called Siva's Bull, the Egyptian Bull Apis, the Zoroastrian "Bull" killed by Ahriman,—is ever a symbol of the seed of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense) of evil and spiritual death, and Scorpio is the *fourth* number of *Tetragrammaton*—or Malkuth.

"The mystery of the earthly and mortal man is after the mystery of the supernal and immortal one..." In the form of the body is the Tetragrammaton found. The head is (the letter *Yod*), the arms and shoulders are like (supernal) H, the body is V, and the legs are represented by the H (*he*) final". (*Kal. Unv.* p. 34).

In the "Scale of the number Seven," the name of God is represented with seven letters. The scale is *septenary*; whatever way one looks from the first original or archetypal down to the seventh or temporal world.

The "Tree of Life" has seven branches and seven fruits on it. In the "Book of Concealed Mystery," BRASHITH, the initial word in Genesis, reads *Bera sheth*, "He created the six." Upon these depend

have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapat and a great Vedic Rishi, and yet one who is ever interfering with the physical procreation of men, he seduces twice the thousands of Daksha's sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and cycles will now understand better the meaning of this allegory.

all things which are below (v. 16), all things being synthesized by Malkuth—the Seventh—Microprosopus.

"Microprosopus is formed of the six Sephiroth, three male and three female" (v. 67). The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (*Vau*) his letter. When they (the limbs) touch the earth, they become seven (p. 32, *Kab. Unv.*, and verse 9 of *Comm. xxii.* in *Book of Numbers*).

The whole "Book of Concealed Mystery" is full of such sentences. "The Microprosopus is *six-fold*....As he is formed of six Sephiroth which are called with Malkuth the inferior seven. These members are emanated from the first six (creative) words pronounced. "His seventh principle is represented by the tenth Sephiroth...who is Eve in the exoteric system, or the inferior mother..." Hence the *seventh week* is called the Millennium, the Sabbath, and also the seventh kingdom." (*Book of Conc. Myst.* v. 22.)

The Kabbalists have always made a difference not only between AIN-SOPH, the numberless and the Inconceivable, but even between Microprosopus and the lower Tetragrammaton, the "Son," thence, the Logos. For, it is written in the "Greater Holy Assembly"—

"(83.) And concerning this the children of Israel wished to know in their minds, like as it is written (Exodus xvii. 7), "Is the Tetragrammaton in the midst of us, or the negatively existent one?" Where they distinguished between Microprosopus who is called Tetragrammaton, and between Macroprosopus, who is called AIN, the negative existence" (p. 121). But—the "*Yod* of the ancient one is hidden and concealed." (73. *Int.*)

(v. 1152.) We have learned that there were *ten* (companions, the Sephiroth) who entered into the Sod (mysteries of creation) and that *seven only* came forth.

(v. 1158.) And when Rabbi Shimeon revealed the Arcana, there were found none present there save those (companions.)

(v. 1159.) And Rabbi Shimeon called them the *seven eyes* of Tetragrammaton, like as it is written, *Zach. iii. 9*, "These are the seven eyes of Tetragrammaton."

In the Bible the latter word is translated "The Lord," which shows plainly that the Christians have accepted for their "Lord God" a *fourth* Sephirothal emanation and the *male* letter "Vau."

Is this the "Logos" every *initiate* has to seek union with, as "the ultimate result of his labours?" Then, he may as well remain in his *septenary* mortal body as long as he can.

With respect to the other "obstacles," they are as incorrectly stated. The "Figure of the man on the Throne" in Ezekiel answers in esoterism to the archetypal plane, the world of Atziloth, not to the Schekinah in Malkuth and Asiah, on the material plane; as will become evident to any one who analyzes the vision *kabbalistically*. For, firstly, there are four clear divisions of the symbolism of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the "living creatures" themselves

with their ophanim or wheels. These again clearly answer to the four Kabbalistical worlds or planes themselves, *i. e.*, *Atziloth*, the Archetypal—the shadowy figure of the man; *Briah*, the Creative,—the throne; *Jetzirah*, the Formative, the firmament; *Asiah*, the Material, the living creatures. These answer again to the four letters of the tetragram: thus, the uppermost point of Yod in IHVH to the “figure of the man,” the H (*He*) to the throne, the V (*Vau*) to the firmament, and the H final to the creatures. (See *Plate IX of the Kabbalah Unveiled*.)

The “figure of the man” is not “the male form of Shekinah.” Shekinah is *not* “an androgyne power.”\* Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sefhira, in the material and the formative it becomes Shekinah, the *latent life and light* of this inferior world of matter—the “veil of Ain-Soph” and the “divine presence” on the *path* of Malkuth from the material to the higher worlds. She is the *Buddhi* of the physical body—the soul or spark burning in the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or *Macroprosopus* Kabbalistically, as it is the first ray from the concealed.†

The plan revealed by Malkuth is given in the “Book of Concealed Mystery,” the *Sephra Dzenioutha*, v. 31, as follows:—

“The Tree which is mitigated (that is, the Path of the Kingdom or Shekinah, which is the Tree of the Knowledge of Good and Evil, which in itself existeth from the judgment, but is mitigated by the bridegroom through the influx of mercies) resideth within the shells; (because the Kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is the shells, *Klipoth*, ‘for in it every beast of the forest doth walk forth.’ Ps. civ. 20).

“This is the tree which hath two paths for the same end (namely, good and evil, because it is the Tree of the Knowledge of Good and Evil). And it hath around it *seven* columns (that is, the *seven* palaces), and the *four* splendours, (that is, the four animals) whirl around it (in four wheels) on their four sides (after the four-fold description of the chariot of Yechesgiel (Ezekiel).”

This tree has *seven* branches‡, on each of which are four leaves and three fruits. Moreover there is an evident analogy between the

\* See engraving from the Babylonian account of creation (by G. Smith, “Chaldean account of Genesis”) of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken from an early Babylonian cylinder, and represents the said tree with its seven branches.

† Nor is Shekinah a Sephiroth, for she proceeds from, and is latent in, the tenth Malkuth, and is destroyed with the latter. (See 22, *Book of Conc. Myst.*). The mistake has probably arisen from Shekinah’s divine name being Adonai and the angelic Keronhim. But no Kabbalist will give out in print the key to this.

‡ I have consulted our brother Mr. S. Liddel Macgregor Mathers whether any Kabbalist justified the idea that Shekinah was “an androgyne power.” He said no—“it is sexless and is the divine presence.” (See his *Kabbalah*, page 55, note between verses 32 and 33.)

above verse in S. D. and Chapter I to IV. of *Revelation*. For the seven churches “of Asia” are identical with the “seven palaces” in Asiah, or the material *septenary* place. The seven stars which are in the right hand of the “figure” in the 1st chapter are not these seven churches, but the seven keys to them; and the two-edged (androgyne) word which proceeds from his mouth is the Yod of IHVH. This “figure” is the septenary “Tetragrammaton” the V (*Vau*)\*

But this figure is a different thing altogether to the one which is on the throne in Ezekiel’s vision. For the former (the figure in Chapter I of *Revelation*) is on the planes of Jetzirah (the world of formation, the habitat of the angels *who would not create*), and the figure of Ezekiel is on the plane of Atziloth, and is described in the 4th chapter of the Apocalypse as the “one who sat upon the throne.”

In order to be two, to bear the burden of the above statements, I have applied to Mr. S. L. Macgregor Mathers (than whom there are few more learned Kabbalists in England, though I do not certainly agree with all his views. But on this question we are in almost full agreement.) Our brother has kindly consented to give an opinion in writing, and this is how he distributes the *SEPHIROTHAL Tree*.

	KETHER.	
BINAH.		CHOKHMAH.
GEBURAH.		CHESED.
	TIPHERETH.	
HOD.		NETZACH.
	YESOD.	
	MALKUTH.	

Here the figure on the throne in Ezekiel’s vision refers to Kether; the throne to Chokmah and Binah, the world of Briah, whose alternative name is *Korsia*,—the throne; the firmament is Microprosopus, who consists of the six Sephiroth,—Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; for Shekinah is feminine, and *not androgyne*. And the seal of the Macrocosm the six pointed star, the †



\* Or *Vau*, whose number is six and symbolism—a hook or crook; *phallic*.

† It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it, for it is the latter which is properly the sign of Macroprosopus. It is the *Shatkon Chakram* (the wheel of Vishnu) and the *Panchakon* (Pentagram.) We would call the former the seal of Macroprosopus only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The *Kabbalah* of Knorr Von Rosenroth contains a good many errors, and other versions—especially the Latin translations, all made by Christians bent upon squeezing out *volens volens* a prophetic and Christian meaning out of the *Zohar*—more still.

is the emblem of Microposopus, the Tetragrammaton—the Vau of IHVH, who stands within the seven light-bearers of Malkuth, which are no other than the seven last Sephiroth themselves, or the six Sephiroth which compose Microposopus with Malkuth added as the seventh.\*

Nothing can be plainer I believe. Whatever the transcendental, metaphysical speculations and interpretations, which, of course, can be satisfied with *Tetraktis* on the plane of the Archetypal world, once that we descend into the world of the Astral and of the phenomenally occult, we cannot have less than seven principles upon which to base ourselves. I have studied the Kabbala under two learned Rabbis, one of whom was an initiate, and there was no difference between the two teachings (the esoteric Eastern and the Western) in this instance.

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three Kabbalistic modes of interpretation—especially the *Notarikon*—make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no *Notarikon*, but simply a knowledge of the seventh esoteric key. With Massoretic points one can transform the astral Jehovah Tzaboath, and even Jehovah-Elohim into the “One living” and the highest God the “God of gods”—whereas he is merely one of the formative and generative gods. A good instance of the above dishonesty is found in Mr. Mather’s translation of Knorr von Rosenroth’s *Kabbalah Denudata*. He gives us six specimens of the various readings of the first word only (B’rashith) in *Genesis*. With the rules of *Notarikon* the opening sentence “*B’rashith Bara Elohimeth hashamayim v’eth h’arets,*” or “In the beginning God made the heaven and the earth,” may be made to mean whatever one pleases; since the first and solitary word *B’rashith* is forced to yield six dogmatic teachings of the Latin Church.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly *Notariconist* grounds that the said first word (B’rashith) revealed six Christian meanings, the 1st of these was “The sun, the spirit, the father, their trinity, perfect unity;” the 3rd, “Ye shall worship my first-born, my first, whose name is Jesus;” the 5th, “I will choose a Virgin worthy to bring forth Jesus, and ye shall call her blessed.” The sixth is given in the foot-note below.† The two others are repetitions.

\* The *Sephra Dzeniotha* says concerning Malkuth, “The Shekinah (or queenly presence) which is below that is a *Path* of the kingdom, namely, Malkuth, the tenth and last Sephira,” (I, c. 32.)

† In the *Notarikon* “Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed.” Thus, from the letters of this word *B’rashith*, I too could easily make a sentence which would read:—“*Bewara! rows are soon hatched in Theosophy;*” and then offer it as a divine warning and revelation, taking as my authority the “Book of God.” This reading would be as true, but more to the point than the 6th of Prosper Rugere’s versions; for he made of *B’rashith*—“*Beaugoh ratzephim Asattar Shegopi Jeshuah Thakelo,*” which, translated, reads “I, (God) will hide myself in cake (wafer) for ye shall eat Jesus, my body”—and converted thereby, and forthwith, another Jew to Roman Catholicism!

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each symbol and glyph having seven keys to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

Such is not *my* policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the cause and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the “Seven Mysteries of Wisdom”—even if he himself is acquainted with *all*—which would be a marvel, indeed. For those “Seven Mysteries” *in toto* are known thoroughly only to the “MASTERS OF WISDOM;” and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.

*Knowledge*, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the *Kabbalah Unveiled*, it is loud in proclaiming “the extraordinary intellectual vagaries of the Hebrew commentators on their scriptures.” It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg’s “*Essay on the Kabbalah*”—that the mysteries of being were “taught by the Almighty himself to a select company of angels, who formed a theosophic school in Paradise!” and winds up by a tremendous point of mocking admiration, in parenthesis (!) This, on page 259 of *Knowledge*, Sept. 1, 1887. On page 245, Mr. Edward Clodd offers us, instead of the teachings of the “Theosophic angels,” those of the Darwinists of the Hækelian School. Having surveyed “a vast field” in Kosmos, “the limits of which shade into the unlimited on all sides,” this anti-Kabbalistic champion of modern science ends his “*vagaries*” by the following startling enunciation:

“We began with the primitive nebula, we end with the highest forms of consciousness; the story of creation is shown (!?) to be the unbroken record of the evolution of GAS INTO GENIUS” (!!!)

This shows how we stand with the men of *modern* science and how much we need all our forces to hold the materialists at bay.

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the “Septenary.” This is like saying to one in the midst of a desert

prove to me that water is full of *infusoria* when there is no microscope to be got. Better than any one, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines were ever written and plainly explained; otherwise they would have lost long ago their very name. There is such a thing as an "unwritten" Kabbala, as well as a written one, even in the West. Many things are orally explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for every one knows there are, in fact and nature, but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

H. P. BLAVATSKY.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART II.—(Continued.)

**111.** "IF thou dost ask: 'O divine Master, who hast descended into this world in human form! I do not understand the properties of Sachchidánanda. What is the meaning of never ceasing Sat? What is Chit? What is Ananda?' (Hear me.) That which remains without perishing in the three divisions of eternal time is Sat;<sup>1</sup> that which perceives and is conscious of divers (things) is Chit;<sup>2</sup> and what is called the happiness of self-experience, which is like the pleasure springing up when experiencing the joys of love,<sup>3</sup> is Ananda."

**112.** "Though the Mahavakyams of the four Vedas declare regarding the Atma dwelling in the perishable body: 'Thou art Sachchidánanda;' and though the Preceptor says: 'Thou art Brahm;' (these are mere statements.) How is this (pupil) to realize the experience of 'I am the spotless Sachchidánanda?' (Tell me this) O divine Master, who, like the rutting elephant, hast battered and demolished the cities of Panchakósa!<sup>4</sup>

1. *i. e.*, Sat is that which transcends time.

2. That which distinguishes between ego and non-ego and investigates in order to unify them is Chit.

3. When the two sexes embrace each other with their minds corresponding, happiness rises up suppressing the mind of each. Here the mind alone stands concealed, while consciousness and Ananda blend together. Thus, when there is pure consciousness without the mind there is happiness, though transitory. Similarly when a person, investigating Nature, purifies the mind, so that it corresponds with Atma, union of the two ensues, what is called mind then dies, and Ananda, which is in self, nay, which is self, results. Then everything will be of the nature of Ananda.

4. Just as it is the nature of the elephant when it ruts to rase to the ground big walls and towns, so it is the nature of the Gnáni, when spiritual exaltation preponderates, to destroy the five sheaths.

**113.** "If it is said that the actions (or *Karmas*) done in past incarnations will yield the body, does it not necessarily follow that this (person of whom it is so said) existed in the past? Again, if it is asserted that the actions performed (in this life) will reward him with hell or heaven, then he *is* in the future time also; is he not?"

"The infatuate Yádaná-sarira,<sup>1</sup> Deva-sarira,<sup>2</sup> and the human body—(these three bodies) will alternately come and perish. Though the self's illusive body dies away,<sup>3</sup> still, as this Atma exists, it is quite consistent, O my son, to say that he is Sat.

**114.** "In *Sushupti*, which covers as darkness does,<sup>4</sup> as well as in the night when there is neither sun-light, nor lamp-light, (the Atma) without being in the least confused, perceives and is conscious of both darkness and objects; by reason of this, he is Chit. As the self-abounding in boundless felicity has unceasing love in itself,<sup>5</sup> and as never-ceasing love has as its origin, happiness or bliss, the Atma is Ananda, O my son!

**115.** "To think that just as food, drink, and so on, are means to enjoyment, and are therefore very dear to all, so also is Atma an instrument for Ananda, is nonsense. If thou, O my son, dost reckon the said Atma as one of the means to enjoyment, then is thy Ananda different (from thyself)? Is there a second Atma that enjoys?"

**116.** "The happiness arising from the enjoyment of sensual pleasures is one that appears to be so only for the time being, but great is the love in Atma; for the happiness arising from sensual pleasures will constantly change, but the great love in Atma will never change. Sensual pleasures can both be renounced and resumed. But reflect and see who is to renounce and who is to resume the Atma. He who can renounce the enjoyments of sensual pleasures can never be renounced by himself.

1. This is the body which the ego takes up on the death of the body for experiencing the results of evil actions done in this life.

2. Next the ego assumes this body called also Búthaná-sarira and passes on to Swarga for enjoying the fruits of good *Karma*. When the force, developed in this life, is thus nearly but not completely exhausted in these two regions, the ego reincarnates on this planet in a human body.

3. *i. e.*, the three kinds of bodies before mentioned, namely, Yádana-sarira, Deva-sarira, and the human body, alternately come and die away.

4. When we awake from *Sushupti*, we say we have slept well.

Com: "Why should Ananda or happiness ensue in daily *Sushupti* where every one sleeps profoundly? What is it that mitigates and subdues the turbulence and turmoil of *Jagra* and *Swapna*? What is the delicacy or nicety in which every one says I have slept soundly only to-day? If Atma be not of the form of bliss, at least is it not *we* that have remained there in *Sushupti* in perfect isolation without the least *Vikalpa*? Is it not also *we* who, feeling that we have not seen there the whole universe including the body, &c., on awaking come to speak of it? Is there anything else than Atma to signify *we*? No. If so, why doubt to say that Atma is Ananda-Swarupa? Though Atma is in everything, its non-appearance is our fault and not its." Though there is ignorance during *Sushupti*, as we remain perfectly isolated there, we have Ananda, we bring the *Vásana* of Ananda when we awake. Hence, if we remain isolated without ignorance, the Ananda will continue for ever.

5. Every living being has unbounded love for and in itself.

117. "It is not at all a proper question (*i. e.*, it is quite absurd) to say that, because some persons declare in burning anger and so on 'See I kill myself' and thus die, therefore a person will kill himself and die. The body forsaken by him who kills the body is not he, O my son. Except that he is angry with the body, the Atma never hates itself.

118. "Of all objects of thirst (or desire), the son is dearest (to a person). His own body is dearer than his son. The organs of sense are of more value than the body. The *Antahkarana* called mind is of more value than the organs of sense. Life is more valuable than the mind. The Atma (or the self) is much dearer than the unique life. And now this Atma is important<sup>1</sup> again on close examination; of the three (Atmas) *Gouna*,<sup>2</sup> *Mithya*,<sup>3</sup> and *Kartha*,<sup>4</sup> the one is greater (in importance) than the other in order.

119. "At the time of death, the *Gounátma*, who is son and heir to the man's estate, is important. During the time when the man is caring for and bearing the body (as his self), the *Mithyátma* which is the body is important. When (the man) desires strongly the good state of future existence, the *Karthátma* called *Jivatma*, becomes important. In *Mukti*,<sup>5</sup> where all that is *Jada* perishes, the *Gnánátma*, namely, his self, becomes all-important.<sup>6</sup>

120. "Even though a tiger, if it be favourable and kind, it will be liked. Even though a son, if he do injury, he will be abhorred. About swords, grass and similar things which in the world are neither (kind nor mischievous) there is indifference. But the spotless Atma, who is of the nature of *Chit*, will never spurn his self-love, which is free from the several kinds of mere inclinations thus (denominated).<sup>7</sup> Hence, O my son, investigate and see thy *Swarupa* which is of the nature of infinite Ananda.

T. M. SUNDRAM PILLAI.

1. During imminent danger that suddenly threatens a man, he will first think of saving all his relatives and his wealth if possible. But if he finds that the removal of his wealth will take time, he will attempt to save his nearest relatives, such as his son, wife, &c. Failing that, he will try to issue out of the house to save his own body from injury without caring for them. If that too is impossible, he will rather permit himself to be injured in any part of his body other than his eyes and other organs of sense. If he fails in that too, he will try to preserve his mind from injury, such as derangement, &c. If that too is impossible, he will rather choose to come away with life and will not care for his mind. Lastly, if there is no hope of his life at all, then he will think of his Atma or soul, so that it may pass on to a blissful state of future existence.

2. Secondary.

3. Illusive.

4. Agent.

5. In transcendental bliss.

6. "Only at particular times, these three Atmas are important in the eyes of a person. This is therefore *Púrvapaksha*. But the real self is important always, and this is *Siddhanta*."

7. Liking, dislike and indifference are only inclinations we show to external things according to the service rendered by them to us. These inclinations may constantly change. But *Atmananda* or self-bliss is not any of these inclinations, but transcends them all. It is substantial Ananda.

A man never diminishes his love towards himself. His love for his real self never varies or changes as that for external things. It never varies in degree.

## THE KABBALA AND THE MICROCOSM.

(Continued from page 52.)

IN the treatise of R. Moses we find some suggestive passages about Guardian Angels\* :—

"Besides those three parts (Nepesch, Ruach, Neschamah) others also are given, which are those angels accompanying man for his protection. For it is said concerning them in Psalm xci. 11, *Since he will command his angels concerning thee, etc.* But R. Schimeon Jochaides and R. Pinchas are divided in opinion concerning their number, the former asserting that two, the latter that three, are indicated by the words *Since he will command his angels concerning thee.* For concerning them it is said in Job xxxiii. 23, *If there was an angel [angelus may be translated either angel or messenger] before him—that is one—an advocate—that makes two—one out of a thousand—behold the three.* And concerning them it is said in Isaiah lvii. 18, *And I have restored consolations to him and to his mourners,* which are those angels mourning over him and separating themselves from him on account of his bad works. The reason therefore they are hidden whilst he is working and are only manifested around his works is, that they emanated with the emanation of his Neschamah. For since Neschamah emanates from the copulation of the Holy One, may he be blessed, and his Shekinah, those angels emanate with it. And R. Pinchas explains in these words the passage of Gen. i. 19, 'Let the waters produce the reptile of *anima vivens*'. † This is a firm covenant: the holy river trickles down and issues forth, and its waters are multiplied, and I may say, cause worminess and a multiplex progeneration of Neschamahs for that life. From those Neschamahs which enter into this life come forth many branches, and an immense abundance over-runs the whole world. And as Neschamah goes forth into this world, so does that bird, which flies from that tree, go forth with her. How many go forth with each Neschamah? Two: one on the right, the other on the left. If he proves himself worthy they guard him, as it is written, Psalm xci. 11, *Since he will command his angels concerning thee.*"

Before proceeding with the text I will endeavour to give some indication of the lines on which the author is going. In the first place we must bear in mind that when the light of the Logos issues forth it is reflected not only by the human *upadhis*, but also by the devas, or spiritual beings without material *upadhis*, such as we possess; and these are created, if I may be allowed to use the term, simultaneously with the souls of men, and have their existence on the planes of the *Karana Sarira* and the *Sookshma Sarira*. They act as nature's overseers, whose duty it is to watch the detailed working of the kosmic machine and keep it from going wrong. Shekinah, the Holy Ghost, is, as it were, the mother of human souls; she has her agents on the different planes, who carry out her work of distributing spiritual food, etc. The term the birds is frequently used with reference to Shekinah and her deputies. The

\* Kab. Den. Vol. I. Tract. de Animá, p. 120.

† *Anima vivens* is Nepesch Chajsh, the vital Nepesch.

eagle is the supernal mother, Binah, the first "He" of the Tetragram Jod He Vau He; the dove is the lower mother, the final "He" of the Tetragram. There are many allusions to it in the Bible: for instance, Noah sends the dove out of the ark over the waters of the deep after the *pralaya*; and the Holy Ghost descended upon Christ like a dove when he was baptised, or initiated by John the Baptist. The small birds commonly refer to the officers of Shekinah, Metatron and Sandalphon, who carry out her work in the world; but here they seem to indicate the guardian angels. The common saying 'a little bird told me,' possibly arose from this symbolism. The guardian angel has apparently a very close relation with Shekinah, being an entity on the spiritual plane, an individualised portion of the light or aura of a man's own Logos. Like a mother she watches over a man's soul in its infancy, whilst it is not yet able to stand alone. The lady of the White Lotus apparently represents more than one entity, but in one aspect she may, I think, be taken as the guardian of the boy Sensa. If we consider the real man to be the Logos of the ray to which an individual belongs, then the guardian angel may be taken as an aspect of man's consciousness on a certain plane, and in one classification of the seven virtues in man which is given in the Kabbala, the guardians are enumerated as a part of man's composition.

The holy river which trickles down and flows forth apparently symbolises the Waters of Life, which have their source in Ensoph, trickle down through the higher Eden into the lower Eden, the garden, and thence to the world below.

R. Moses continues:—

"R. Pinchas said that there are three guardians set over man, because it is written, *If there were an angel, an advocate, etc.*, and it is handed down that R. Schimeon agreed with R. Pinchas on that point. Nor can it be said that those angels are anything else than that which our Rabbis of good memory have named the figment of good and the figment of evil, since in the book of Sohar it is expressly stated that those very angels are these same figments. But these are the words of the book just mentioned: R. Jehuda began: *Since he will command his angels concerning thee, &c.*: the explanation of this text is clearly defined; for the same hour that man comes into the world the figment of evil is attached to him, to accuse that man perpetually, as it is said in Genesis vi. 7, *Sin lies at the door*. What is 'Sin lying'? It is the figment of evil; and David also calls it by the name of sin, because it incites man to sin in the presence of his Lord. For it is written in Psalm li. 5, *And my sin is in my presence at all times*. For this figment of evil does not ever leave a man from the day of his nativity. The figment of good approaches man from that day on which he begins to be cleansed. But when does he begin to be cleansed, as he should be? When he is a son of thirteen years: then man is accompanied by both, so that they are present with him, one on the left, the other on the right. And these are those two angels, which are of a truth set over him, and are ever found with him. Accordingly, if a man

begins to be purged, the figment of evil is being subdued by him, and the right predominates over the left, and both unite to guard him in every path wherein he walks, as is said in Psalm xci. 11, *Since he will command his angels concerning thee*. So he spoke. Hence it is quite clear that those two angels, concerning whom the above question was raised, are the figment of good and the figment of evil. In the same section R. Abba says thus: At the time when a man begins to walk in the ways of the law and all his ways are in good order, many advocates rise up for him, that mention of him be made to the better part. It is said in Job xxxiii. 23 and 24, *If there were before him an angel advocate, etc.*, and he pitied him and said: 'Redeem him, etc., Come, behold.' In this text you will find a statement of the matter. It is said: If there were before him an angel: if more were not mentioned, it would be well. But it is said an angel advocate. Who is he? He is that angel set over man from the right part, concerning whom the passage is to be understood, Psalms xci. 7, which says, *And a myriad from thy right*. But that which is added, Job xxxiii. 23, *One out of a thousand*, that is the figment of evil. For that is one of the thousand which are from the left part, Psalms xci. 7. Wherefore a removal is decreed up above, and having gained pardon they ascend. Wherefore if a man walks in the way of truth, and the figment of evil acts with him, as it is written, Proverbs xxii. 29, *Better the man who holdeth himself of no account and is a servant to Him*: then that—the figment of evil—ascends, and is his advocate, and speaks in the presence of the Holy One, may he be blessed, concerning the merits of the man. Then the Holy One says, Job xxxiii. 24, *Redeem him, lest he descend into corruption, &c.* These things I have desired to express in connection with this matter. And, as has been said before, the figment of evil emanates with Neschamah, just as much as the figment of good issues forth with her. For the figment of evil comes from the part of Gebhurah\* and is an holy angel, whose vehicle only is impure, and he is himself clothed with the quality of filthiness. Such is the case with many holy angels, which are set over powers of things alien to them, which are their vehicles. That quality is spread out through the four orders of filthy powers, which are Aven, Maschchith, Aph, and Chamma (iniquity, destruction, anger and passion): but itself (the angel) goes to the left and rides upon those four. So also the figment sits upon an holy vehicle, which is the faculty of Michael, Gabriel, Uriel and Raphael; and itself sits upon those four on the right side of a man. But man inclines to either side, and has a faculty of making the balance of sin preponderate over the side of justice, and *vice versa*; as is deduced in the book of Raja Mehimma."

As angels evidently play so important a part in the nursing and rearing of human souls, a few passages concerning the different orders of spirits will perhaps assist us in forming a conception of what the ancient Rabbis meant when they referred to good and bad angels. In the 5th Chapter of the "Pneumatica Kabbalistica" we find the following:—

\* The Sephira Judgment, or the Seat of Judgment.

"In the book of Pardes it seems to be asserted by R. Moses of Cordova, that the angels are something between the celestial bodies and the Throne of Glory (world of Briah), or separate intelligences, and that they receive from these an influx of light and understanding, and pass on to others energy and life; and a corporeity like that of flames and fire is assigned to them; and they are, I take it, celestial or fiery bodies according to the opinion of the Kabbalists (from whom the Platonists have taken it by stealth) which is that the nature of heaven is fiery.

"I shall not however say much about the highest heaven, which is called Araroth, and from its purity and transparency is like crystal, and is the habitation of angels and the mansion of pure *animas*, which have perhaps a tenuous and pellucid vestment which they put on there. But this at least I declare, that those celestial natures, which the Platonists connect with the intellectual *anima*, corporeally correspond with the classes of angels of the Kabbalists; just as the powers (*cortices*) agree with the aëreal, dark and cloudy spirits.

"Moreover the Platonists divide their spirits into three classes; of which the first contains the fiery and the highest, which arouse the intellect of man as it slumbers in the dust to the study of things divine. But the second is intermediate and includes spirits of a middle nature and aëreal, composed of most pure and tenuous air, who lead men to work for good and direct them into the path of the virtuous. But the third and last class contains those composed of murky and dense air which subserve the function of generation and the sustenance of the body, for which purpose they stir up concupiscence and passion. The highest, and the intermediate ones, which are good, correspond on the side of evil with those which are called Ophanim and Caschmaline, or the power which is called Nogah, in which is a portion of purity and sanctity, and which at the end of days will be purified from filthiness and sanctified. But the lowest which dwell in the lowest, dark, thick air, divert men from meditation to the work of generation and to bodily pleasures and to the lust of conquest. And those are they, which are rightly called by the Kabbalists the Powers (*cortices*) and angels of perdition and the impure spirits.

"And they also attribute to them as it were cloudy bodies, which I take to mean that their bodies are of dense air, so that they have no intellect, however debased, and thus it comes to pass that the Divine light when it descends and is involved in them, that it may be extended to those below, is, as it were, clouded over and obscured, as happens to the solar light intercepted by clouds. And they are called the horses of the angels, who bestride them when about to descend to earth. But they are merely mediators to manifest something to those below, as Plato in his symbolism likewise says that those spirits are intermediate, and hold a middle place between celestial and human natures. And they draw down and derive benefit from the power of the light and the influx from the former, and again they reduce and raise the works and deeds of the latter, and that is the work of the powers, who receive an influx from the celestials for the government of those below;

as the Kabbalists teach that what is spiritual cannot work without a garment when it descends and is extended to those below. This is as much as to say that the higher cannot act upon the lower, which is remote from it, without intermediaries, and to these they give the name of vestments. Just as the Numerations (Sephiroth) serve the Infinite, and creation serves them, but the angels serve the creation and the powers serve them. And this is the intermediary and instrument in which that which is above is extended to that which is below and manifested to it. And it is also called the horse according to Isaiah xix. 1, Psalms xviii. 11, and civ. 3; as if it is to be considered as an instrument and channel for those above, who flow into it, when it then transmits the divine light and power to that which is below it.

"And these things accord with what R. Moses says in the Book of Pardes: namely, that the angels which dwell in the world of formation are as it were judges, who inquire into the thoughts of man and into the counsels and sins and good works of the human race: but the powers dwelling in the world of faction are lictors, who punish men: and this punishment is, I take it, that which, according to the Platonists, *animas* suffer from the aëreal spirits, such as grief, anger, desire, fear, hope and other feelings, which they excite and inflame in their passionate and lustful natures, by introducing the same through their vestments or aëreal bodies by means of ideas generated in their imaginations. Whence perturbations arise in them, by which men are not only hindered from divine pursuits, but are also confounded by various other activities, so that they are in danger of falling into that state concerning which Abigail (I. Sam. xxv. 29) says:—*And the souls of thine enemies, them shall he sling out as out of the middle of a sling*: and elsewhere it is called by the Kabbalists a cutting off of the plantations from on high and twisting of the channels or canals. And this is that cloud and veil and wall separating God and his dwelling and the *anima*.

"And all agree with these things which are related in the book of Schaare Orah of R. Joseph Gecatilah: so it must be borne in mind that from the earth even to the firmament space is not considered void, but that all is filled with squadrons and ranks, of which some are pure, but others below them are impure creatures, hurtful and accusing, and all of them subsist and fly about in the air."

Elsewhere it says:—"The aëreal spirit is a rational, intelligent *anima*, and since it is endowed with a most subtle body, that it vivifies with its own influx and splendor, therefore it constitutes a middle nature between celestials and humanity; whence, since it joins these two extremes, from the celestials it carries down the good and perfect influx to those below, and in return raises and bears aloft their good meditations and merits: especially those of the men who are united with the supernal ones (*i. e.*, initiates). The duty then of those spirits consists for the most part in this, that they govern and direct the mind and morals of men towards truth and good, and by this means human nature is united with divine.

"Although according to this definition all seem good, nevertheless there are evil and harmful ones. But in kind they can be divided according to the number of the planetary spirits: although more generally there are as many kinds as there are stars shining in the firmament. But just as by the celestial spirits the vegetative and vital faculties are directed, so the aëreals especially direct the reason, and the igneous illuminate the intellect and elevate it to divine objects.

"Through the mediation of those aëreal spirits, which are elsewhere called angels, *animas* descend into bodies, by them they are directed in their operations and counselled in their doubts, &c., and after their departure from the body, by them they are led to the judge, by whose verdict they are either damned or blessed."

Much more is to be found in the pages of the Kabbala about the different classes of angels and spirits, their elemental constitutions and their various co-relations, but as the writer's object in the present instance was only to give a very general idea of the Kabbalistic tenets concerning the relation of angels to the human soul, any further digression is unnecessary.

Milton's ideas about the spirit world are in some respects closely akin to those of the Kabbalists. In his "Comus" the attendant spirit is made to say:—

"Before the starry threshold of Jove's court  
My mansion is, where those immortal shapes  
Of bright aërial spirits live inspher'd  
In regions mild of calm and serene air."

This spirit, who, 'swift as the sparkle of a glancing star,' shot down from heaven to protect a pure and virtuous maiden from the hidden danger which awaited her in the magic spells of Comus and his filthy rout, clearly announces that his place of abode is the astral world, the region of shapes and forms, and that he is one of those benevolent aëreal spirits described in the passages we have quoted as intermediary between gods and men, in other words one of the agents of Providence, whatever that may be.

MONTAGUE R. LAZARUS.

(To be continued.)

### THE CREST JEWEL OF WISDOM.

(Being a translation of the *Viveka Chudamani* of Sankaracharya.)

452. HAVING realised his real self as space, without attachment and indifferent (to worldly concerns), he never clings to (becomes united with) anything whatsoever by future karma.

453. Just as space is unaffected by form or odour,\* so also the *atma* remains unaffected by connection with *upadhi* and its functions.

454. The Karma incurred before the attainment of knowledge is not destroyed by knowledge without producing its effect, like a well-aimed arrow discharged at a target.

\* Literally "the space within the pot of the odour of spirituous liquors."

455. An arrow discharged at what seems to be a tiger does not stop when it is seen that the object is a cow, but quickly and forcibly pierces the object aimed at.

456. *Prarabdha* (Karma already incurred in a previous incarnation,) is indeed very powerful. In the wise it is exhausted with cheerful endurance. *Sanchita* (Karma incurred during the present incarnation) and *Agami* (future Karma) are destroyed by the fire of perfect knowledge. Those who, having realised the identity of *Atma* with *Brahm*, always abide in that union, are never (affected) by the three kinds of Karma (*prarabdha*, *sanchita*, *agami*), for they become *Brahm* without attributes.

457. To the ascetic who is devoid of (the influence of) *upadhi* and its functions, and who abides in the *atma* alone, realising its identity with *Brahm*, *prarabdha* does not exist even in name, but is like dream-objects to one awake.

458. The wise man does not make such distinctions as "I" "mine," "this," with respect to this illusory body and the world to which it belongs, but remains wakeful (conscious of the higher self).

459. In him there is no desire strengthening illusory objects, nor does he perceive any advantage in this world. If he pursues illusory objects, he certainly cannot be regarded as having awakened from the sleep of ignorance.

460. Similarly he who ever abides in the *atma* and thus in *parabrahm*, sees nothing else. Eating, sleeping, etc., are to a wise man but as the recollection of objects seen in dream.

461. The body is created by Karma. Regard *prarabdha* as belonging to it (body). It (*prarabdha*) cannot be attributed to the *atma* which is without beginning. The *atma* is not created by Karma.

462. The unerring text of the *Sruti* says: "(the *atma*) is not born, it is indestructible and eternal." How can *prarabdha* exist in one abiding in *atma*?

463. So long as the notion continues that body is the self, *prarabdha* exists. When that notion is not cherished (any longer), *prarabdha* is abandoned.

464. Even the notion that *prarabdha* belongs to body is a delusive one. Whence is the reality of what is supposed and whence is the origin of unreality?

465, 466. Whence is then destruction of what is not born? Whence is there *prarabdha* of what is unreal? If the effects of ignorance are completely destroyed by knowledge, how can this body exist? To clear up this doubt of ignorant people, the *Sruti* speaks of *prarabdha* from an external point of view, but not in order to teach the reality of the body to the wise.

467. *Brahm* is all-pervading, without beginning and without end, immeasurable, unchangeable, the only one, non-dual, and no differentiation whatever exists therein.

368. *Brahm* is absolute existence, absolute consciousness, eternal, absolute bliss, actionless, the only one, non-dual; and no differentiation whatever exists therein.

469. Brahm is uniform, unalloyed bliss, all-pervading, endless, boundless, the only, non-dual; and no differentiation whatever exists therein.

470. Brahm can neither be abandoned, taken hold of nor received, and is independent, the only one, non-dual; and no differentiation whatever exists therein.

471. Brahm is without attributes, indivisible, subtle, unconditioned, stainless, the only one, non-dual; and no differentiation whatever exists therein.

472. Brahm, whose form is indescribable, who is incomprehensible to speech and mind, is the only one, non-dual; and no differentiation whatever exists therein.

473. Brahm is perfect truth, wisdom self-existing, pure, incomparable, the only one, non-dual; and no differentiation whatever exists therein.

474. The great ascetics, who have abandoned desires and discarded enjoyments, who have subdued their minds and senses, knowing the supreme truth, attain at last *paranirvana* through union with the *atma* (the Logos.)

475. Having investigated this supreme truth and the nature of the *atma* who is full of bliss, having shaken off the delusion created by your own mind, become wise and free, and thus attain the end.

476. With a pure, steady mind, know the nature of the *atma* by clear spiritual perception in *samadhi*. If the (one real) substance be perceived without error, and understood, it will be no more subject to doubt.

477. On realizing the *atma* who is truth, wisdom and bliss, through freedom from connection (with *upadhi*) created by the bond of ignorance; neither *sastras*, argument, nor the teachings of the *guru*, but only self-acquired experiences are of any authority.

478. Freedom from bondage, contentment, anxiety, health, hunger, must be experienced by oneself. Knowledge (derived) from others is inferential.

479. Equal-minded *gurus* teach, as the Vedas do, that the learned will be saved only by wisdom derived from Ishwara (the Logos).

480. Having known the indestructible *atma*, through one's own experience, being perfected, one should abide in the *atma* happily and with steady mind.

481. The Vedanta doctrine sets forth that the whole universe and (all) *jivas* (ego) are but Brahm, that *moksha* is abiding in the indestructible essence (which is the *atma*) and the Srutis are the authority for the non-duality of Brahm.

482. Thus comprehending—through the *guru's* teaching, through the authority of the Srutis, and through his own reasoning,—the supreme truth; he (the disciple) with organs of sense controlled, with composed mind and motionless body, remained (for a time) intent on the *atma* (absorbed in the *atma*).

483. Having fixed his mind for a time on *parabrahm*, he then got up (from meditation) and said, with much ecstasy, these words:

484. Through the realisation of the *atma* with Brahm, (my) understanding is utterly lost, and (mental) activity has vanished.

I know neither this nor that, nor what this bliss is, its extent, nor its limit.

485. The greatness of *parabrahm*, like an ocean completely filled with the nectar of realised bliss, can neither be described by speech nor conceived by mind, but can be enjoyed. Just as a hailstone falling into the sea becomes dissolved therein, so my mind becomes merged (even) in the least part of this (*parabrahm*). Now am I happy with spiritual bliss?

486. Where is this world gone? By whom was it carried away? When did it disappear? A great wonder! That which was perceived but now exists no longer.

487. In the great ocean of Brahm, filled with the ambrosia of perfect bliss, what is then to be abandoned or accepted? No other thing exists therein, nor is there any distinguishing quality.

488. Here (in this state) I neither see, nor hear, nor know anything. I am different from every other thing—the *atma* who is true bliss.

489. I bow before thee, O *guru*, who art good, great, free from attachment, the embodiment of eternal, non-dual bliss; lord of the earth, the boundless reservoir of compassion.

490. The weariness produced by the burning heat of changing existence being removed by drinking the sweet moonlight of thy glance, I attained, in a moment, the imperishable abode of *atma* whose glory and bliss are indestructible.

491. By thy grace I am happy and have attained my object, I am freed from the shark of changing existence, and have gained the state of eternal bliss and am perfect.

492. I am without attachment and without limbs. I am sexless and indestructible. I am calm and endless. I am without stain and ancient.

493. I am not the doer, nor am I the enjoyer, I am without change and without action. I am pure intelligence, one, and eternal bliss.

494. I am other than the seer, hearer, speaker, doer and enjoyer, but I am eternal, constant, actionless, without attachment and limitless, all-pervading wisdom.

495. I am neither this nor that; but I shine forth in both of them and am pure and supreme. I am neither within nor without, but I am all-pervading and non-dual Brahm.

496. I am the non-dual Brahm which is incomparable, beginningless truth; devoid of such notions as "you," "I," "this" and "that," and eternal bliss and reality.

497. I am Narayana, I am the destroyer of the giant Naraka, and the slayer of Pura, I am Purusha and Lord, I am indestructible wisdom and the witness of all. I am not Ishwara nor am I *aham* (egoism) and I am free from *mama* (mine, selfishness).

498. Being the support within and without, I alone abide in all beings as the wisdom-self (*gnanatma*). Whatever was perceived before (the attainment of knowledge) by you as different, such as the enjoyer and the thing enjoyed, this am I alone.

499. In me, the ocean of indestructible bliss are produced and dissolved, like waves, many worlds, through the whirling motion of the gale (called) *maya*.

500. Such states as grossness and the like are imagined (to exist) in me and attributed to me by people through error and want of clear comprehension; just as the divisions of time, such as *kalpa*,\* year, half year, *ritu* (a period of two months) are made in indivisible and changeless time.

501. That which is attributed (to me) by the ignorant, polluted by many sins, can never pollute me, even as the great flood of mirage water cannot wet the barren land.

502. Like space I go further than thought (am all-pervading). Like the sun I am different from what is made visible (by it). Like a mountain I am eternally immovable. Like the ocean I am boundless.

503. I have no more connection with the body than the sky with a cloud. Whence, then, can I be subject to states (states of the body) such as waking, dreaming and dreamless slumber?

504. *Upadhi* (the vehicle) comes and goes; it engenders Karma and enjoys (the effects of Karma). It alone grows old and dies. But I alone remain ever immovable like Kuladri (one of the seven great mountains).

505. To me who am uniform and without parts, there is neither going forth nor going back. How is it possible for him to perform actions, who is the only self, firm, constant, and, like space, all-pervading?

506. Where are the merits and demerits of me who have no sense, no mind, no changes, no form, and who enjoy indestructible happiness? Even the Sruti asserts that they do not follow (me).

507. Heat or cold, good or evil touching a shadow, cannot affect the person (whose the shadow is) who is different from it.

508. Just as household duties do not affect one who, like a burning lamp, is unconcerned and steady, so also the functions of the perceived do not affect the perceiver, who is different from them.

509. Just as the condition of witnessing actions belongs to the sun, and the property of melting iron belongs to fire, and the idea attributed to "rope" is associated with it, so *kutastha* (*mulaprakriti*) is (related) to me who am *chidatma* (the real self).

510. I am neither the doer nor the instigator; I am neither the enjoyer nor the promoter of enjoyment, I neither see nor cause others to see; but I am that *atma* who is self-illuminated and unlike (anything else).

511. When the *upadhi* is in motion, the ignorant attribute the tremor of the reflections (as in water) of the *upadhi*, such as "I do" "I enjoy" "I am killed," to the real self which is actionless like the sun.

512. The ignorant move about on land or in water; but I am not affected by such tendencies, as space is not affected by form (as of a pot).

(To be continued.)

\* Kalpa—4,320,000,000 years.

## Reviews.

### HINDU ASTROLOGY.\*

THE author of this monograph, one of the most astute and renowned statesmen in Indian history, having retired to private life, is devoting himself to the instruction of his people *more censoris Occidentalis*. A highly educated man himself, divested of race ideas, almost of sympathies, he is giving them advice upon a variety of social and religious subjects. His latest attack is upon Hindu astrology, its falsity, tyranny and demoralising tendency. He sums up most of the arguments that have been advanced against the pretensions of star-reading as a science of prophecy in human events, and puts his case with the earnestness of personal conviction. We are shown the evasions and shifts of the charlatan *Jyotis* to keep their hold upon the paying public of credulous dupes, and the sad dependence of worthy people upon their dicta in all the affairs of life. The author appeals to all, especially to graduates, to investigate the question for themselves, as he has in Travancore, Tanjore and Baroda, and learn the monstrosity and harmfulness of this giant deception. From his,—that is the purely European,—point of view he has done his duty and fairly stated his case. But we have fallen upon days when a generation trained to think for themselves, rebel as much against the blind surrender of their judgments to the Western physicist as Sir T. Madhava Row does against yielding his to his ancestral teachers and inherited wisdom. The graduates of India were, a while ago, as a body, as docile followers of Western teachers, and worshippers of European canons of truth as himself. They are so no longer; having begun to study the claims of Aryan science and philosophy previously quite unknown to them, they are awakening to the fact that they are based upon an intimate acquaintance with natural law and phenomena, and able deductions therefrom. They observe, likewise, that the pushing of modern research into the more recondite departments of knowledge, such as psychology, thought evolution, magnetism, the auras of minerals and vegetables, and their effect upon man, so far from undermining Hindu religion, are reinvigorating it. Their attention can hardly be said to have been as yet given to astrology, but that will have its turn before long. Already in Europe an increasing number of intelligent men, as appears from the newspapers, are devoting time and attention to astrology. It is too soon to render a verdict, even upon so able a pleading as our author's. There is a mass of evidence for the defence; a large body of facts which show that even modern astrologers have predicted at the time of a child's birth minute events of his life. As one example of prediction, though by no means a solitary one, (see *Theosophist*, Vol. ii., p. 104) the statements of the late Bombay mill-owner Hon. Morarji Goculdas, C. I. E., about his uncle's and his own horoscopes. And if accounts be true, there is now at Meerut, N. W. P., an astrologer who has actually given to an educated member of our Society a copy of a detailed narrative of the latter's life experiences, which that gentleman himself read in a book in the astrologer's library the first time the two ever met; and certainly the first time the *Jyotis* had known of his existence, since he came a stranger from a distant town and did not even mention his name. If promises were not so fragile a commodity in India, we should have been favored before now with the gentleman's

\* Notes on Hindu Astrology.—By Rajah Sir T. Madhava Row, K. C. S. I.

narrative of experiences. At all events, we appeal against Sir T. Madhava Row's demand for instant judgment and execution of astrology and astrologers.

#### THE WATSEKA WONDER.\*

THIS is the story of the strange case of Many Lurancy Vennum, a little girl of about thirteen years of age, who lived with her parents at Watseka, Illinois. For some months this Lurancy Vennum was, to all intents and purposes, transformed into Mary Roff, another little girl of the same place, but who had been dead twelve years in 1877 when these things happened.

The phenomena began by Lurancy going into trances at frequent intervals for some three months, and while in these trances she said she was in heaven and sometimes described the places and persons she saw. Mary Roff had been subject to fits before her death, but when the violence of these fits had abated, she "could read blindfolded, and do everything as when in health by her natural sight. She would dress, stand before the glass, open and search drawers, pick up loose pins, do any and all things readily and without annoyance, under heavy blind-foldings." One day, after a trance, Lurancy Vennum "claimed to be Mary Roff and wanted to go home," she had previously said, in trance, that she had seen Mary Roff and the latter was going to help her to govern her violent temperament. Lurancy was apparently taken possession of by Mary Roff and her character entirely changed. "From the wild, angry, ungovernable child, to be kept only by lock and key, or the more distressing watch-care of almost frantic parents; or the rigid corpse-like cataleptic, as believed, the girl has now become mild, docile, polite and timid, knowing none of the (Vennum) family, but constantly pleading to go home" (to the Roffs). At last she was taken to the house of Mr. and Mrs. Roff, and it was found she remembered all that Mary Roff would have remembered, persons, places, events, letters, etc. At last Lurancy came back, so to speak, and took possession of her own body, and is now, we believe, freed from her former troubles and comfortably married and settled. Those who wish to know fuller details of her story must be referred to the pamphlet before us, which will well repay perusal as an account of one of the most remarkable phenomena of modern times.

The case of Mary Reynolds is somewhat different to the above. When about nineteen years of age she had a sort of fit, and on her recovery was found to be blind and deaf, continuing in this condition for five or six weeks, after which she recovered perfectly.

About three months after this "she was found one morning, long after her usual hour of rising, in a profound sleep, from which it was impossible to arouse her. After some hours she awoke, but had lost all recollection of her former self. All the knowledge which she had acquired had passed away from her. She knew neither father nor mother, brothers nor sisters. She was ignorant of the usages of the most familiar implements, and of the commonest details of every-day life. She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. As far as all acquired knowledge was concerned, her condition was precisely that of a new-born infant. All the past that remained to her was the faculty of pronouncing a few words; and this seems to have

\* A narrative of startling Phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens. Mary Reynolds, a case of double consciousness, by Rev. W. S. Plummer, Chicago, Religio-Philosophical Publishing House.

been as purely instinctive as the wailings of an infant, for the words which she uttered were connected with no ideas in her mind. Until she was taught their significance, they were unmeaning sounds to her. But in this state she differed from an infant in this, that her faculty of acquiring knowledge was that of a person in the possession of mature intellect, fully capable of dealing at once with the facts of existence. She therefore rapidly acquired a knowledge of the world into which she had, as it were, been so miraculously re-born."

She continued in this state for about five weeks and then went back into her normal condition. But this only lasted a few weeks, after which she again awoke in her second state. "These alternations from one state to the other continued for fifteen or sixteen years, but finally ceased when she had attained the age of thirty-five or thirty-six, leaving her permanently in the second state in which she remained without change for the last quarter of a century of her life."

We are glad that the Religio-Philosophical Publishing House has reprinted these two remarkable narratives together, from the periodicals in which they were first issued. The pamphlet has already had a large circulation, and will be widely read by those who take pleasure in investigating the hidden laws of human existence.

#### HINDU MUSIC.\*

ALL who are interested in ancient arts will welcome the appearance of this small work. At the same time it must be acknowledged that a compendious history and treatise on Hindu Music and its history in English, has yet to be written. Interesting as are the essays in the work before us, we cannot but feel that they are somewhat abbreviated. Moreover the bulk of the 109 pages of this book is taken up with reports of speeches and proceedings at meetings of the Gayan Samaj. Indeed we imagine the main object of the writer has been to call attention to the Gayan Samaj and its work. In this he has our fullest sympathies, and we trust his efforts will meet with encouragement. It was high time that such a society should be formed when musicians were losing their skill and their art itself seemed to be dying out. Readers of the *Theosophist* will remember the author's able essay on Hindu Music which appeared in the first volume of this magazine and is now reprinted in the work before us.

#### HOW TO STRENGTHEN THE MEMORY.†

IN this land of phenomenal memories it is doubtful whether there is much need of this book. Here indeed the tendency is rather to sacrifice understanding to mechanical recollection. However there are still a good many people who find a difficulty in remembering persons, places and things, and who have not cultivated the habit of attention which is the basis of memory. To all these this book will be of use. The author does not offer his readers one of those mnemonical systems that are often advertised, and which, useful as they doubtless are, demand considerable practice before they are fully mastered, but he tries to show how, by natural means, memory may be increased and developed. The book is written in a pleasant style and we can heartily recommend it.

\* Hindu Music and the Gayan Samaj, by Balwant Trimback Sahasr Abudhe, Gayan Samaj Offices, Poona and Madras, price two Rupees four annas.

† By M. L. Holbrook. New York, Holbrook and Co.

## THE ARYAN CATECHISM.\*

THIS is the Sanskrit text, in Devanagari character, with English, Telugu and Tamil translations of one of the more elementary works of Sankaracharya. The original, in fifty stanzas, is written in the form of question and answer. We think it would have been better if the English and Telugu versions had been kept separate, but the present arrangement has probably been adopted for teaching purposes. This work will be found useful in Sanskrit schools. At the end there is also "A simple Catechism of the Aryan Religion," of which "almost all the questions and answers are selected from the pamphlets of Dewan Bahadur Ragnatha Rao Avergal, Prime Minister of Indore."

## LE ROYAUME DE DIEU.†

THIS is a collection of thoughts on the deeper mysteries of life arranged in ten parts according to the ten Sephiroths of the Kabbala, each of these being divided into three parts, save the last, which is devoted to prophecies. We give a few specimens:

"The effort to create self perfection affirms that salvation is possible and brings forth hope."

"Voluntary and conscious love contains all virtue; voluntary and conscious egotism is the radical and interior vice—the irreducible principle of evil."

"Thou shalt not steal, because triumph without loyalty would be vile. To steal is to gain without working. Gain without work, victory without loyalty."

For the Paternoster the following "Messianic prayer" is substituted:

1. Our Father who has descended on earth among us.
2. Your name is holy and glorious in all souls.
3. Your kingdom has come.
4. Your will is done on earth as in heaven.
5. Give us, for eternity, eternal life and truth.
6. In all the light of Initiation, before you we are but obscurity.
7. Pardon our weakness and our offences. We have pardoned our enemies.
8. But are you not infinite pardon?
9. What separates us from you is not your justice, but your purity.
10. Defend us against temptation. It becomes deeper when man raises himself.
11. Give us the strength to conquer evil through you.
12. Load us with the miseries of our brothers and give us our recompense."

The Messianic creed is also given.

This book is worth reading by all who are mystically inclined.

## EDITORIAL NOTICE.

AT the particular request of Madame Blavatsky, the undersigned assumes temporarily the legal responsibility of the editorship of the *Theosophist*; she having undertaken special editorial duty, in connection with members of our London Lodge T. S., involving the public use of her name.

ADYAR, October 1887.

H. S. OLCOTT.

\* Edited by R. Sivasankara Pandiah.

† Par Albert Jhouney. Paris, G. Carrie, 1887.

## SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER—NOVEMBER 1887.

### THE PRESIDENT'S TOUR.

THE September report left the President going by sea from Calcutta to Chittagong. Fortunately escaping the cyclone his friends dreaded, he reached Chittagong, the easternmost point of his long tour of 1887, on the 20th of August, and met with a great welcome. The leading Hindu and Buddhist gentlemen of the District came on board to escort him ashore, and the long jetty was crowded with a motley multitude. A very spacious bungalow had been made ready by kind friends, and on the two following days he lectured to audiences of about 1,500 people each. The 21st he organized a local Branch—the Chittagong Theosophical Society—and on the 23rd went in a large covered canoe to Pahartali, an interior village, in a purely Buddhistic district, where is the celebrated shrine of Mahamuni. The gigantic image of Lord Buddha differs from all he had seen before in having a huge golden crown of royalty upon its head. There are about two lakhs of Buddhists in Pahartali and the Chittagong Hill Tracts—a race of mixed Arrakanese and Bengali origin, whose beginning dates back about two centuries. The leading reformer and social regenerator among them is Babu Krishna Chandra Chowdry, an ardent Buddhist and most estimable gentleman every way. So anxious were these people—the Moghs—to see Col. Olcott, of whom they had heard through the Arrakanese Peninsula in 1885, when he was at Rangoon, they flocked into Pahartali in great numbers, some from villages thirty miles distant, coming on foot. He addressed them beside the shrine, and that same evening a strong Branch Theosophical Society was formed, to be registered in the Buddhist section of our Society and work in fraternal concert with the sister branches in Ceylon and elsewhere.

The President's next objective point was Noakhally, whose remote position in the Gangetic Delta makes it almost inaccessible. The breaking down of a steam-tug which pretermittently plies between Barisal and Noakhally had, it will be remembered, prevented Col. Olcott from getting there early in August, but this time he succeeded from the eastward side, by crossing the Sunderbund and the mouths of Ganges, in canoes, bullock-carts, a pony cart, and the tug, the whole comprising a tedious and not over and above safe journey. The two days available for the Noakhally visit were crowded with business, including two lectures, a reply to a public address, the admission of new members, business with the local Branch, and attendance at the theatre to witness a dramatic performance in his honor. The play was *Pralad Charita*, the touching story of the boy whose constant trust was in Sri Krishna; but there was a scene as prelude, which was decidedly original. The curtain rose upon a forest scene where an ancient Yogi, Bharat Rishi, the Guardian of India, was sitting in Samadhi. The Passions, ably impersonated by gentlemen amateurs, assail him in turn, but are driven away by the irresistible power of his holy aura. Then, singing a joy-hymn, his disciples came marching, and thus recalling the Rishi to external consciousness a dialogue ensues, in which the disciples express their happiness over the work our Society and its President are doing, and the sage falling into prophecy declares the great results the future has in store as the outcome of this Aryan religious and philosophical revival. At the conclusion of his remarks the Rishi extended his arms and invoked blessings upon the President and Society.

On the 1st September, at Calcutta, a meeting of the Ladies' Theosophical Society, whose President is among the most gifted of her sex, was held, and on the 4th, the President sailed in the *Khandalla* for Bimlipatam, thus beginning the final section of his tour, that along the Coromandel Coast towards Madras.

On the 9th he landed and pushed inland to Vizianagram, H. H. the Maharajah having obligingly sent a carriage to fetch him. At Vizianagram he gave two lectures and was favored with two long interviews by the Maharajah, who sent him off in fine style to Vizagapatam on the 12th. The success of the visit at the latter place was extraordinary, the crowds to hear the lectures far exceeding the capacity of the College great Hall, and a Branch being organized with excellent material. Among the greatest acquisitions of the year among new members was Mr. A. V. Nursing Row, F. R. A. S., F. R. G. S., Director of the Vizagapatam Astronomical Observatory. On the 16th the President took the B. I. Steamship *Ethiopia* for Coconada, and in going to it from the shore in a masoola boat with his servant and luggage, had a very narrow escape indeed. The surf was unusually heavy and when they were seemingly through the worst of it and about a half mile from the jetty, the boat mounted heavenward upon a great roller, and coming down smash upon the water, one of the bottom-planks split lengthwise, the crew were pitched together in a heap under the benches, and the sea came gushing in by the tubful. The boat was got about at once, several hands set to baling, cushion covers were stuffed into the crack, the remaining rowers bent lustily to their oars, and the boat was beached, half full of water and just ready to sink. The President took a fresh boat at once, and this time reached the steamer in safety. But while it lasted, it was a *quavais quart d'heure*, as the French say.

He gave two public addresses at Coconada, and proceeded on to Rajahmundry by canal-boat. The crowd that attended his first lecture was so vast as to overflow the Municipal Hall and its verandahs, and the uneasiness so great of those who could not see the speaker that he could not begin until a half hour had been wasted. Lectures were given on the two following days, and a large Branch was organized. On the 24th he left by canal for Bezvada, but was stopped by the citizens of Ellore to lecture and form a Branch—the "Gupta Vidya T. S." The 28th, 29th and 30th of September were passed at Bezvada, where also a new Branch sprang into existence. The effects of the President's long tour, through torrid heats and monsoon rains, now began to show themselves disagreeably in an outbreak of boils, and several physicians, consulted at various stations, strongly urged his return home for rest. He, however, visited Guntoor and Masulipatam, thus meeting all engagements except Nellore. A very interesting feature of the Guntoor visit was the anniversary of the local Sanskrit-English School founded by our efficient Branch with the indispensable help of Mr. C. Sambiah Chetty, F. T. S., who collected several thousand rupees towards its permanent endowment. The roster contains the names of 193 scholars! The visit to Masulipatam proved a fitting close to this highly successful tour; the enthusiasm being remarkable, the kindness and hospitality unstinted, the audiences so huge (3000 persons at the first lecture) that they had to be addressed in the open air; and the new Branch formed a large and very strong one. The President took steamer on the 8th, passed safely through a cyclone, and landed at Madras on the 10th October, the 262nd day from that when he began his tour by sailing for Ceylon.

#### BARISAL.

Colonel Olcott has founded a new Branch at this place under the name of the "Barisal Theosophical Society;" the following gentlemen have been elected officers:—

*President*, Babu Dina Vandhu Sen.

*Treasurer*, Babu Aswini Kumar Datta.

*Secretary*, Babu Gora Chand Das.

#### JAMALPUR BRANCH THEOSOPHICAL SOCIETY.

At the meeting of the Jamalpur Branch Theosophical Society held on Saturday the 20th August, 1887, at 7 p. m., the following office-bearers were elected.

*President*, Babu Ram Chandra Chatterji.

*Vice-President*, Babu Troylakho Nath Roy.

*Councillors*, Babus Devendra Nath Chatterjee, Nilmani Banerjee and Jogendra Nath Mukerjee.

*Secretary*, Babu Kali Bhusan Roy.

*Joint Secretary*, Babu Raj Coomar Roy.

*Treasurer and Acct.*, Babu Sahadev De.

*Librarian*, Babu Jara Pada Roy Chandhury.

#### DARJEELING.

At a meeting of the Kanchanjunga Theosophical Society held on the 29th of July, 1887, the President Founder in the chair, an election was held for officers with the following result:—

*President*, Chhatra Dhar Ghosh.

*Secretary*, Sri Nath Chatterjee.

On the following day, by special invitation, Col. Olcott lectured before a large audience in the Darjeeling Association Hall. Babu Parvati Charan Roy, B. A., Deputy Magistrate and Sub-Judge, presided.

#### OBITUARY.

We regret to hear of the death of the Hon. Dayaram Jethmal, F. T. S., Member of the Legislative Council, Bombay, which occurred at his native place, Hyderabad.

The deceased joined the Theosophical Society about a year ago and took a deep interest in its work.

We have also to mourn the loss of Dr. Ram Das Sen, F. T. S., of Berhampore, well known as one of our most popular Bengali authors, and whose reputation as a savant was well established not only in India but also in Europe, his doctorate having been conferred on him *honoris causa* by the University of Florence.

The Society has also lost C. Chandrasekharam, B. A., the learned President of our Vizianagram Branch.

He was a Fellow of the University of Madras and Principal of the Maharajah's College, and universally esteemed. We hear that his students are taking steps to perpetuate his memory.

#### CHITTAGONG.

Colonel Olcott has formed two Branches at this place. One, under the name of the Chittagong Theosophical Society, has as its officers:

*President*, Babu Doorga Das Das.

*Vice-President*, Babu Probodh Chandra Chatterjee.

*Secretary*, Babu Rames Chandra Sen.

*Treasurer*, Babu Kamala Kanta Sen.

*Councillors*: Babus Jatra Mohan Sen, Gobindo Chandra Bysak, Satkari Haldar.

The other is a Buddhist Branch, under the name of the Maha Muni Theosophical Society. Its officers are:

*President*, Har Gobind Muchody.

*Vice-President*, Nitya Nanda Muchody.

*Secretary and Treasurer*, Krishna Chandra Choudry.

*Assistant Secretary*, Sarvananda Barna.

This second Branch will be included in the Buddhist Section of the Theosophical Society, and undertake the same kind of work as that of the Buddhist Branches in Ceylon.

## RAJMAHAL. †

*Bye-laws of the Rajmahal Theosophical Society.*

1. The Branch Theosophical Society established at Rajmahal will have two meetings every month to be held on Sundays. The meeting must consist at least of three members. Of these two meetings one should be thrown open to the public.
2. Every member must observe strictly the rules laid down for the guidance of the Branch Society by the Parent Society.
3. A certain sum will be raised every month by subscription to purchase books and defray other expenses connected with the Society.
4. Every member should pay not less than As. 2 as subscription every month.
5. The account of receipts and disbursements should be kept regularly by the Secretary.
6. Babu Rojoni Kant Bisvas is elected as Librarian by the brothers present.
7. The Secretary will also be the Treasurer of the branch.
8. The Aryan way of salutation will be observed among brothers when meeting each other.

## AUSTRIA.

A strong Branch has been formed at Vienna with the following officers: *President*, Herr Freidrich Eckstein; *Secretary*, Herr Dr. Graevell, (Address—Lammgasse 2, II. 17. Wien VIII); *Treasurer*, Herr Franz Kanitzer. A bye-law excludes from membership all users of flesh food or spirituous liquors. From information received we are of opinion that the "Vienna Lodge Theosophical Society" will be one of the best in the world, as its members are devoted students of esoteric philosophy.

## TREVANDRUM.

We have received a report of the Fifth Annual Meeting of the Shammati Vilasu Rungam and Arya Sastra Vichara Sabha, two religious associations established at Trevandrum, having for their object the investigation and study of Hindu Theology and Arya Sastras.

The most interesting feature of the proceedings was a Tamil lecture on the "Monotheism of the Veda," delivered by Ashtaradhana Parisuddha Vishishtadvaita Parmatakhandana Brahma Sri Venkatagiri Sastryar Avergal, a very popular and erudite Hindu preacher of Coimbatore.

There was a large audience presided over by H. H. the Valya Koil Thambram, Consort of H. H. the Senior Ranees of Travancore.

The lecture, which lasted for over two hours and a half, was received with continued cheering and applause, and was, in fact, a most brilliant specimen of native oratory, in the course of which the erudite Pandit established by a profusion of texts and apt citations from the Vedas and the Smritis that they reveal but one Supreme Spirit or Paramatma, and that the different names given in the Vedas to the "One Being without a second," are but indicative of the variety and diversity of his manifestations. The Chairman was highly pleased with the lecture, and remarked that it was very interesting, and that though H. H. had hitherto been under the impression that the public have exaggerated the Pandit's oratorical powers, yet, after personally listening to his lecture, H. H. was convinced that the description conveyed to him by the people, highly flattering as it was, did not do full justice to the depth of erudition possessed by the lecturer. The meeting concluded with loud cheers and votes of thanks to the Chairman and the lecturer.

## JAPAN.

A charter has been granted to Mr. Kinzo Hirai and associates to form a Branch Theosophical Society at Kiyoto.

The invitation, previously mentioned as on its way from the Japanese Buddhists, to Col. Olcott, to come to that country and address them upon their religion, has been received at Adyar.

If the President can see his way clear to accept it, he would probably sail from Colombo to Hong Kong direct, and thence to Yokohama—a sea-voyage, in all of twenty-one days. He would take with him two of the cleverest monks of Ceylon and Sainhalese-English interpreter for them. The Japanese-English interpreters will be supplied upon arrival. Mr. Edmond R. Gooneratne, F. T. S., Gate Mudaliar, the chief native official of the Southern Province of Ceylon, will accompany his friend, the President.

## RAJAHMUNDRI.

At a meeting of members of the Theosophical Society, held at Rajahmundry, this 21st day of September 1887, the President-Founder in the chair, it was resolved to form a Local Branch under the name of the Rajahmundry Theosophical Society.

Upon motion the following Committee was appointed to draft bye-laws.

1. V. Vasudeva Sastri.
2. M. V. Subba Row.
3. K. P. Gurusawmi Iyer.

Elections being in order, the following officers were elected for the ensuing year.

*President*,—Mr. V. Vasudeva Sastri;  
*Vice-President*,—Mr. K. P. Gurusawmi Iyer;  
*Secretary and Treasurer*,—Mr. M. V. Subba Row;  
*Librarian*,—Mr. M. V. Ratnam.

There being no further business the meeting adjourned.

V. O. SAVADHANI,  
*Provisional Secretary.*

## VIZAGAPATAM.

At a meeting of members of the Theosophical Society held this day with the President-Founder in the chair, it was resolved to form a local branch under the name "Vizagapatam Theosophical Society."

1. Upon motion, the following gentlemen were appointed a Committee to draft bye-laws.

Mr. P. Purniah Pantalu,  
 „ R. S. Shephard,  
 „ T. Ramamurti Pantalu,  
 „ W. Ramayya Pantalu.

The following gentlemen were elected officers for the ensuing year.

*President*,—Mr. P. Purniah Pantalu,  
*Vice-President*,—Mr. T. Ramamurti Pantalu,  
*Secretary and Treasurer*,—S. Ramakrishnayya Pantalu.

The President-Founder then gave some instructions, and there being no further business, the meeting was adjourned.

(Sd.) S. RAMAKRISHNAYYA,  
*Secretary.*

## BEZWADA.

On the 29th September Col. Olcott organized at this place the Bezwada Theosophical Society under the following officers:—*President*, M. Parankusa Pillay Garu; *Vice-President*, S. Lingayya Garu; *Secretary and Treasurer*, T. Venkatanarasayya Garu.

## ELLORE (GODAVARI DISTRICT).

At a meeting of members of the Theosophical Society held at this place on the 26th September, Colonel Olcott presiding, it was resolved to form a local Branch under the name of the "Gupta Vidya Theosophical Society."

The following officers have been elected :

*President* : D. Sriramulu.  
*Vice-President* : L. V. Krishnayya.  
*Secretary and Treasurer* : V. G. Narayan Iyer.

BEHAR.

At a general meeting of the Behar Theosophical Society, the following resolution was passed on the departure of the late President Babu Trailokya Nath Mitra :

“That the Society records its deep sense of regret at the departure from this station of Babu Trailokya Nath Mitra, who has for the last four years so honourably and ably filled the office of President of this Branch Society.”

Babu Govind Charan has been elected President.

MASULIPATAM.

On the 6th of October, at a meeting of members of the Theosophical Society held at this place, Colonel Olcott presiding, it was resolved to form a local Branch under the name of the Masulipatam Theosophical Society.

The following officers have been elected :

*President* : V. Sundera Ramayya Pantalu Garu, B. A.  
*Vice-President* : V. Subrahmanyam Pantalu Garu, B. A., B. L.  
*Secretary* : Burra Subbarayudu Pantalu Garu.  
*Librarian* : W. Ranganayakulu Nayudu Garu.

CEYLON.

Our latest advices from Ceylon are encouraging. The circulation and influence of our weekly vernacular journal are increasing. The English school of Mr. Leadbeater at Colombo, and the one of our Kandy Branch, are very prosperous. The Colombo pot-collection is resumed. The new Ratnapura Branch has built a bungalow for Head-quarters and school. The Chittagong Buddhists have formed close relations with their co-religionists of Ceylon ; and Mr. H. Don David writes—“The people of Rangoon want assistance to form a new Branch, and to petition Government for a Buddhist holiday throughout Burma, as has already been granted to the Buddhists of Ceylon.”

FRANCE.

We have received a copy of the Rules and Regulations of the Paris Branch of the Theosophical Society called the “Isis.” These rules provide for the election of officers, admission of members, etc. The French Theosophical Journal, *Le Lotus*, is supported and conducted by members of this Branch.

The officers are :

*President*, L. Dramard.  
*Vice-President*, Froment.  
*Secretaries*, K. Gaboriau Colins.

GYA.

The following gentlemen have been elected officers of this Branch :

*President*, Babu Raj Kishore Narain.  
*Secretary*, Babu Tribhoowan Singh.  
*Joint Secretary and Treasurer*, Babu Indra Narain Chukra.

ॐ

# THE THEOSOPHIST.

VOL. IX. No. 99.—DECEMBER 1887.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

III.

*The Serpent in Eden.*

THE third chapter of the book of Genesis deals with a subject of universal interest. The tradition of the fall of man is widespread, and is generally accepted as a plausible explanation of his actual condition and surroundings. But the teachings as to the nature of that fall have been, and to a certain extent still are, various.

The wise men of the East held the doctrine, that the human was the outcome of a progressive materialization of spirit which culminated in man. Hence to them the fall signified the descent of spirit into matter.

Yet earlier sages condemned the acceptance by man of the teaching of spirit. To these the fall represented the falling of man under the dominion of spirit.

Relatively later teachers protested against the yielding of man to natural inclination, and were averse even to the innocent indulgence of appetite. To this class the fall was the passing of man into subjection to his animal instincts by the surrender of his spirit aspirations to his natural impulses.

Under each of these views the participation of spirit in the traditional fall of man is admitted. And yet, in the Mosaic account of the fall, as traditionally rendered, the action of spirit is absolutely excluded.

In its place a wholly different agency has been introduced—that of the serpent.

But the serpent was the earliest doctrinal symbol of spirit.

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