

# CONSCIOUSNESS AND IMMORTALITY

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CONSCIOUSNESS  
AND  
IMMORTALITY



T. SUBBA ROW

*Blessed is the austerity of those who live in concord.*

BUDDHA



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## CONSCIOUSNESS AND IMMORTALITY

*Consciousness and Immortality* contains thirteen essays, lectures and informal discussions on philosophical and mystical themes by T. Subba Row. He elucidates the most abstruse metaphysical ideas, indicates their ultimate premisses and suggests their deep relevance to self-discipline. In examining the hidden meanings of the Hindu zodiac, higher states of consciousness, the cosmic will and the human *chakras*, the inward significance of pilgrimages and the goal of conscious immortality, he provides hints for spiritual aspirants and profound clues to arcane cosmology. A glossary is appended.



# CONSCIOUSNESS AND IMMORTALITY

T. SUBBA ROW

The Immortal Soul cannot take possession of its temple until the ratiocinative mind has abdicated from its ascendancy, and the heart has been cleansed.

HERMES



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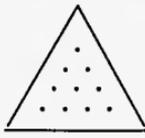
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In the first place revere the Immortal Gods, as they are established and ordained by the Law.

Reverence the Oath. In the next place revere the Heroes who are full of goodness and light.

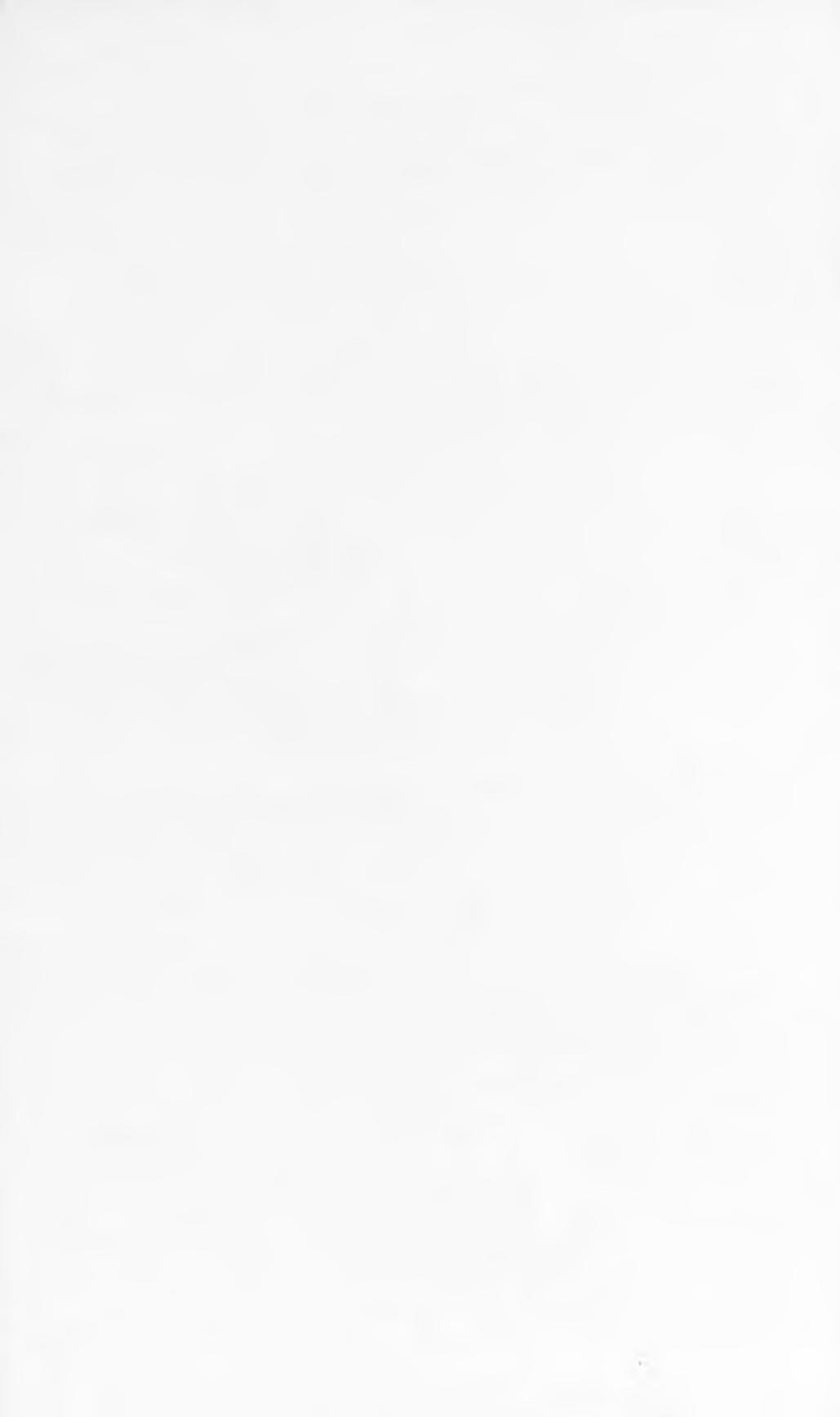
Honour likewise the Terrestrial Daimons by rendering them the worship lawfully due to them.

PYTHAGORAS



[The] *Logos* may be called in the language of old writers either *Ishwara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokiteshwara* by the Buddhists; at any rate, *Avalokiteshwara* in one sense is the *Logos* in general, though no doubt in the Chinese doctrine there are also other ideas with which it is associated. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahman* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity. It is the first *gnatha* or the ego in the cosmos, and every other ego and every other self, as I shall hereafter point out, is but its reflection or manifestation. In its inmost nature it is not *unknowable* as *Parabrahman*, but it is an object of the highest knowledge that man is capable of acquiring. It is the one great mystery in the cosmos, with reference to which all the initiations and all the systems of philosophy have been devised.

T. SUBBA ROW





**T. SUBBA ROW**

(1856 – 1890)



## GOD

I shall state the general principles of the Advaita and the Arhat doctrines on the subject under consideration, and leave it to my readers to decide whether they indicate a belief in a *personal* or an *impersonal* God, or whether they amount to Atheism.

I shall here request my readers (such of them at least as are not acquainted with the Cosmological theories of the Idealistic thinkers of Europe) to examine John Stuart Mill's Cosmological theory as explained in his examination of Sir William Hamilton's philosophy, before attempting to understand the Advaita doctrine; and I beg to inform them beforehand that in explaining the main principles of the said doctrine, I am going to use, as far as it is convenient to do so, the phraseology adopted by English psychologists of the Idealistic School of thought. In dealing with the phenomena of our present plane of existence, John Stuart Mill ultimately came to the conclusion that matter or the so-called external phenomena are but the creation of our mind; they are the mere appearances of a particular phase of our subjective self, and of our thoughts, volitions, sensations and emotions which in their totality constitute the basis of that Ego. Matter, then, is the permanent possibility of sensations; and the so-called Laws of matter are, properly speaking, the Laws which govern the succession and co-existence of our states of consciousness. Mill further holds that properly speaking there is no noumenal Ego. The very idea of a mind existing separately as an entity distinct from the states of consciousness which are supposed to inhere in it, is in his opinion illusory, as the idea of an external object which is supposed to be perceived by our senses.

Thus the ideas of mind and matter, of subject and object, of the Ego and external world are really evolved from the aggregation of our mental state which are the only realities so far as we are concerned.

The chain of our mental states of consciousness is "a double-headed monster" according to Professor Bain, which has two distinct aspects, one objective and the other subjective. Mr.

Mill has paused here confessing that psychological analysis did not go any further; the mysterious link which connects together the train of our states of consciousness and gives rise to our *ahankaram* in this condition of existence, still remains an incomprehensible mystery to Western psychologists, though its existence is but dimly perceived in the subjective phenomena of memory and expectation.

On the other hand, the great physicists of Europe are gradually coming to the conclusion\* that mind is the product of matter, or that it is one of the attributes of matter in some of its conditions. It would appear, therefore, from the speculations of Western psychologists that matter is evolved from mind and that mind is evolved from matter. These two propositions are apparently irreconcilable. Mill and Tyndall have admitted that Western science is yet unable to go deeper into the question. Nor is it likely to solve the mystery hereafter, unless it calls Eastern occult science to its aid and takes a more comprehensive view of the capabilities of the real subjective self of man and the various aspects of the great objective universe.

The great Advaitin philosophers of ancient Aryavarta have examined the relationship between subject and object in every condition of existence in this solar system in which this differentiation is presented. Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual Ego in man. To the liberated spiritual monad of man, or to the Dhyana Chohans, every thing that is material in every condition of matter is an object of perception. Further, *Prajna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter. Strictly speaking, there are but six states of matter, the so-called seventh state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are six states of differentiated *Prajna*, the seventh state being a condition of perfect unconsciousness. By differentiated *Prajna*, I mean the condition in which *Prajna* is split up into various states of

\* See Tyndall's Belfast Address.

consciousness. Thus we have six states of consciousness, either objective or subjective, for the time being as the case may be, and a state of perfect unconsciousness which is the beginning and the end of all conceivable states of consciousness, corresponding to the states of differentiated matter and its original undifferentiated basis which is the beginning and the end of all Cosmic evolutions.

It will be easily seen that the existence of consciousness is necessary for the differentiation between subject and object. Hence these two phases are presented in six different conditions, and in the last state, there being no consciousness, as above stated, the differentiation in question ceases to exist. The number of these various conditions is different in some systems of philosophy. But whatever may be the number of divisions, they all lie between perfect unconsciousness at one end of the line and our present state of consciousness or *bahishprajna* at the other end. To understand the real nature of these different states of consciousness, I shall request my readers to compare the consciousness of the ordinary man with the consciousness of the astral man, and again compare the latter with the consciousness of the spiritual Ego in man. In these three conditions the objective universe is not the same. But the difference between the Ego and the non-Ego is common to all these conditions. Consequently, admitting the correctness of Mill's reasoning as regards the subject and object of our present plane of consciousness, the great Advaitin thinkers of India have extended the same reasoning to other states of consciousness, and came to the conclusion that the various conditions of the Ego and the non-Ego were but the appearances of one and the same entity — the ultimate state of unconsciousness. This entity is neither matter nor spirit; it is neither Ego nor non-Ego; and it is neither object nor subject.

In the language of Hindu philosophers it is the original and eternal combination of *purusha* and *prakriti*. As the Advaitins hold that an external object is merely the product of our mental state, *prakriti* is nothing more than illusion, and *purusha* is the only reality; it is the *one* existence which remains eternal in this universe of Ideals. This entity then is the *Parabrahman* of the Advaitins. Even if there were to be a personal God with any thing like a material *upadhi* (physical basis of whatever form), from the standpoint of an Advaitin there will be as much reason to doubt

his nominal existence as there would be in the case of any other object. In their opinion a conscious god cannot be the origin of the universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as Cosmic idealism ceases during *pralaya*. There is only one permanent condition in the universe which is the state of perfect Unconsciousness, bare *Chidakasham* in fact.

When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as *Parabrahmam* by the Advaitins.

The idea of a God, Deity, *Ischwara*, or an impersonal God (if consciousness is one of his attributes) involves the idea of Ego in some shape or other, and as every conceivable Ego or non-Ego is evolved from this primitive element (I use this word for want of a better one), the existence of an extra-cosmic god possessing such attributes prior to this condition is absolutely inconceivable. Though I have been speaking of this element as the condition of unconsciousness, it is, properly speaking, the *Chidakasham* or *Chinmatra* of the Hindu philosophers which contains within itself the potentiality of every condition of *Prajna*, and which results as consciousness on the one hand and the objective universe on the other, by the operation of its latent *Chitshakti* (the power which generates thought).

Before proceeding to explain the definition of *Parabrahmam* with which my last article closes, I beg to inform my readers that in the opinion of Advaitins, the Upanishads and the *Brahmasutras* fully support their views on the subject. It is distinctly affirmed in the Upanishads that *Parabrahmam*, which is but the bare potentiality of *Prajna*,\* is not an aspect of *Prajna* or Ego in any shape and that it has neither life nor consciousness. . . . The language used here and there in the Upanishads is apt to mislead one into the belief that such language points to the existence of a conscious *Ischwara*. But the necessity for such language will be perceived on examining the following remarks.

\* The power or the capacity that gives rise to perception.

From a close examination of Mill's cosmological theory . . . , it will be clearly seen that it will be extremely difficult to account satisfactorily for the generation of conscious states in any human being from the standpoint of the said theory. It is generally stated that sensations arise in us from the action of the external objects around us: they are the effects of impressions made on our senses by the objective world in which we exist. This is simple enough to an ordinary mind, however difficult it may be to account for the transformation of a cerebral nerve-current into a state of consciousness.

But from the standpoint of Mill's theory we have no proof of the existence of any external object; even the objective existence of our own senses is not a matter of certainty to us. How, then, are we to account for and explain the origin of our mental states, if they are the only entities existing in this world? No explanation is really given by saying that one mental state gives rise to another mental state as may be shown to a certain extent by the operation of the so-called psychological "Laws of Association". Western psychology honestly admits that its analysis has not gone any further. It may be inferred, however, from the said theory that there would be no reason for saying that a material *upadhi* (basis) is necessary for the existence of mind or states of consciousness.

As already indicated . . . , the Aryan psychologists have traced this current of mental states to its source — the eternal *Chinmatra* existing everywhere. When the time for evolution comes this germ of *Prajna* unfolds itself and results ultimately as *Cosmic ideation*. Cosmic ideas are the conceptions of all the conditions of existence in the Cosmos existing in what may be called the universal mind (the demiurgic mind of the Western Kabalists).

This *Chinmatra* exists as it were at every geometrical point of the infinite *Chidakasham*. This principle then has two general aspects. Considered as something objective it is the *eternal* or *Undifferentiated Cosmic matter*. From a subjective point of view it may be looked upon in two ways. It is *Chidakasham* when considered as the field of Cosmic ideation; and it is *Chinmatra* when considered as the germ of Cosmic ideation. These three aspects constitute the highest Trinity of the Aryan Advaita philosophers.

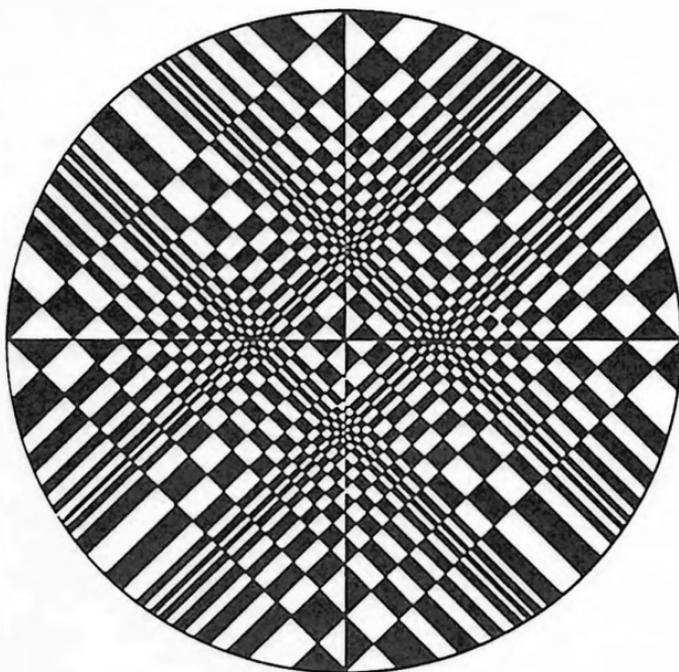
It will be readily seen that the last mentioned aspect of the

principle in question is far more important to us than the other two aspects; for, when looked upon in this aspect the principle under consideration seems to embody within itself the great Law of Cosmic evolution. And therefore the Advaita philosophers have chiefly considered it in this light, and explained their cosmogony from a subjective point of view. In doing so, however, they cannot avoid the necessity of speaking of a universal mind (and this is *Brahmā*, the Creator) and its ideation. But, it ought not to be inferred therefore that this universal mind necessarily belongs to an Omnipresent living conscious Creator, simply because in ordinary parlance a mind is always spoken of in connection with a particular living being. It cannot be contended that a material *upadhi* is indispensable for the existence of mind or mental states when the objective universe itself is, so far as we are concerned, the result of our states of consciousness. Expressions implying the existence of a conscious *Ishwara* which are to be found here and there in the Upanishads should not therefore be literally construed.

It now remains to be seen how Advaitins account for the origin of mental states in a particular individual. Apparently the mind of a particular human being is not the Universal mind. Nevertheless Cosmic ideation is the real source of the states of consciousness in every individual. Cosmic ideation exists everywhere; but when placed under restrictions by a material *upadhi* it results as the consciousness of the individual inhering in such *upadhi*. Strictly speaking, an Advaitin will not admit the objective existence of this material *upadhi*. From his standpoint it is *maya* or illusion which exists as a *necessary condition of Prajna*. But to avoid confusion, I shall use the ordinary language; and to enable my readers to grasp my meaning clearly the following simile may be adopted.

Suppose a bright light is placed in the centre with a curtain around it. The nature of the light that penetrates through the curtain and becomes visible to a person standing outside depends upon the nature of the curtain. If several such curtains are thus successively placed around the light, it will have to penetrate through all of them: and a person standing outside will only perceive as much light as is not intercepted by all the curtains. The central light becomes dimmer and dimmer; as curtain after curtain is removed the light becomes brighter and brighter until it reaches its natural brilliancy. Similarly Universal mind or Cosmic ideation

becomes more and more limited and modified by the various *upadhis* of which a human being is composed; and when the action or influence of these various *upadhis* is successively controlled, the mind of the individual human being is placed *en rapport* with the Universal mind and his ideation is lost in Cosmic ideation.





## PRAKRITI AND PURUSHA

**P** *rakriti* may be looked upon from two distinct standpoints. It may be looked upon either as *maya* when considered as the *upadhi* of Parabrahmam or as *avidya* when considered as the *upadhi* of *Jivatma* (7th principle in man).\* *Avidya* is ignorance or illusion arising from *maya*. The term *maya*, though sometimes used as a synonym for *avidya*, is, properly speaking, applicable to *prakriti* only. There is no difference between *prakriti*, *maya* and *shakti*; and the ancient Hindu philosophers made no distinction whatsoever between matter and force. In support of this assertion I may refer . . . to *Shvestashvatara Upanishad* and its commentary by Shankaracharya.

In case we adopt the fourfold division of the Advaita philosophers, it will be clearly seen that *jagrata*,† *svapna*,‡ and *sushupti avasthas*§ are the results of *avidya*, and that *Vaishvanara*,|| *Hiranyagarbha*¶ and *Sutratma*\*\* are manifestations of *Parabrahmam* in *maya* or *prakriti*. . . Undifferentiated cosmic matter or *Mulaprakriti* eternally co-exist with *Purusha*, but there is *avidya layam* in *turiya avastha*. . . In drawing a distinction between *avidya* and *prakriti*, I am merely following the authority of all the great Advaita philosophers of Aryavarta. . .

In truth, *prakriti* and *purusha* are but the two aspects of the same ONE REALITY. As our great Shankaracharya truly observes at the close of his commentary on the 23rd *sutra* of the first chapter of *Brahma-sutras*, "Parabrahmam is *karta* (*purusha*), as there is no

\* *Upadhi* — vehicle.

† *Jagrata* — waking state, or a condition of external perception.

‡ *Svapna* — dreamy state, or a condition of *clairvoyance* in the astral plane.

§ *Sushupti* — a state of ecstasis; and *avasthas* — states or conditions of *Prajna*.

|| *Vaishvanara* — the magnetic fire that pervades the manifested solar system — the most objective aspects of the ONE LIFE.

¶ *Hiranyagarbha* — the One Life as manifested in the plane of astral Light.

\*\* *Sutratma* — the Eternal germ of the manifested universe existing in the field of *Mulaprakriti*.

other *adhishtatba*,\* and *Parabrahman* is *prakriti*, there being no other *upadanam*." This sentence clearly indicates the relation between "the One Life" and "the One Element" of the Arhat philosophers. . . .

For certain reasons matter is not Spirit; Spirit is eternal and therefore matter is not eternal.

In reply to this argument I beg to state that the major premise is wrong in itself and does not affect undifferentiated *prakriti*, as the grounds on which it is based are not applicable to it for the following reasons:

(a) *Mulaprakriti* has not the attributes enumerated, as the said attributes imply differentiation and *Mulaprakriti* is undifferentiated according to our doctrines.

(b) *Mulaprakriti* is not dead or *jadam*, as *purusha* — the one life — always exists in it. It is in fact *chaitanya dipta* (shining with life) as stated in *Uttaratapini* (see also *Gaudapada Karika*).

(c) *Mulaprakriti* is not temporary but eternal.

(d) When subject to change it always loses its name, reassuming it after returning to its original undifferentiated condition.

(e) It is not partial but co-extensive with space.

(f) It eternally exists in the universe in whatever *avastha* (state or condition) a particular human being may be. . . .

It is the differentiation of *Mulaprakriti* that is the cause of *avidya* or ignorant delusion, and when the differentiated cosmic matter returns to its original undifferentiated condition at the time of *Mahapralaya*, *avidya* is completely got rid of. Consequently, *Mulaprakriti*, instead of being identical with *avidya*, implies the absence of *avidya*. It is the highest state of *non-being* — the condition of *nirvana*. *Mukti*, therefore, is beyond differentiated *prakriti* and beyond *avidya*; but it expresses the condition of undifferentiated *Mulaprakriti*. On referring to *Uttaratapini* and its commentary, . . . even the *Mabachaitanyam* at the end of *sbodashantam* indicated by *avikalpapranava* is spoken of as existing in what is described as *guru bijopadhi sbakti mandalam*.† This is

\* *Adhishtatba* — That which inheres in another principle — the active agent working in *prakriti*.

† A condition of *prakriti* when it has but the germs of the three *gunas*, *sattva*, *rajas*, and *tamas*.

the nearest approach to the undifferentiated element called *Mulaprakriti*. It will also be seen from the passage above referred to that *Mulaprakriti* exists even in the highest state of *turiya avastha*. . . . We are obliged to use the word matter as we have no other word in English to indicate it. . . .

If the term *avyakta*\* is applied to Brahman instead of being applied to "the *prakriti* of the *Sankhyas*", how does it prove that undifferentiated *prakriti* is not eternal? Shankaracharya merely says that *avidya* or ignorance can be exterminated; but he says nothing about the *laya* of *Mulaprakriti*. . . . I am only concerned with the esoteric Arhat philosophy and the Advaita philosophy as taught by Shankaracharya. . . . The chapter on *Pancha Mahabbutaviveka* in *Panchadasbi* does not show that *asat* has not existed with *Sat* from all *eternity*. . . . Shankaracharya speaks of undifferentiated *prakriti* as "*akashakhya-maksharam*" pervading it everywhere. . . . Illusion arises from differentiation or *dvaitabhavam* as it is technically called; and absence of differentiation, whether subjective or objective, is the *nirvana* of Advaita. . . .

It is impossible to think of *purusha* except in conjunction with *Mulaprakriti*, since *purusha* can act *only through prakriti*. In support of these views I may refer to Shankaracharya's *Saundaryalahari*, and his commentary on *Namakam* and *Shvestashvatara Upanishad*. It is quite clear that an *adhishtatha* can never exist without *upadanam*. If, as is stated by Shankaracharya, *purusha* is *adhishtatha* or *karta*, and if *prakriti* is *upadanam*, the necessary co-existence of these two aspects becomes inevitable. As regards the passage quoted from *Taittiriya Upanishad*, . . . the word *prakriti* therein mentioned means differentiated *prakriti*.

\* *Avyakta* — The unrevealed Cause.





## THE VIRGIN OF THE WORLD

**T**his is the title of a recent publication in English of some of the books generally attributed to Hermes. The first book, however, is the only part of the publication to which this heading is strictly appropriate. Two philosophical discourses named "Asclepios on Initiation" and "Definitions of Asclepios" and a few fragments of Hermetic philosophy are added to it, with two introductory Essays by Mr. Maitland and Dr. Kingsford, which are very interesting and instructive.

It will be a most interesting study for every occultist to compare the doctrines of the ancient Hermetic philosophy with the teachings of the Vedantic and Buddhist system of religious thought. The famous books of Hermes seem to occupy with reference to the Egyptian religion the same position which the Upanishads occupy in Aryan religious literature. As there were forty-two provinces in ancient Egypt and the body of Osiris was cut up into forty-two pieces, so there were forty-two books of Hermes. This, however, is not the number of the Vedas nor of their sub-divisions, as Mr. Maitland seems to suppose. This number is one of the characteristic features of Egyptian mysticism, and veils a profound truth. It has nothing to do with the number of stars in any particular constellation, as some Egyptologists have imagined. So long as these investigators of the Egyptian religious doctrines erroneously believe that they are based on the signs of the Zodiac, the motions of the heavenly bodies, or the appearance of particular groups of stars, it will be impossible for them to penetrate into the profound depth of their meaning. These books of Hermes, if they can be discovered, will no doubt put an end to all such speculations. But Hermes said:

*O Sacred Books of the Immortals, ye in whose pages my hand has recorded the remedies by which incorruptibility is conferred, remain for ever beyond the reach of destruction and of decay, invisible and concealed from all who frequent these regions, until the day shall come in which the ancient heaven shall bring forth instruments worthy of you, whom the Creator shall call souls.*

This passage has a double meaning, applicable alike to the works of the Divine Hermes and the human Hermes; and the time is yet distant when the true Hermetic philosophy and the ancient civilization of Egypt will be revived in the natural course of evolutionary progress. The works that are now being published as Hermetic, however, do not appear to be the real Hermetic books, which were so carefully concealed, though they contain fragments of true Hermetic philosophy coloured by Grecian thought and mythology; *The Virgin of the World* was probably based on some Egyptian compilation professing to be one of the Hermetic books. It is curious to notice that in it we find Isis informing Horus that the animal signs were placed in the Zodiac after those of human form, which would be the case when the equinoctial point was at the beginning of Gemini. Moreover, as will be shown further on, the main doctrines taught by the discourse are in harmony with the religious doctrines of ancient Egypt. But the prominent references to Zeus, Kronos, Ares, and Aphrodite unmistakably show that it can in no wise be considered as one of the ancient Hermetic books.

In the context in which such names occur, Hermes would no doubt have referred to the corresponding deities of Egyptian mythology. By referring to page nine it will be seen that the writer identifies Hermes with Mercury, which no ancient Egyptian properly acquainted with his ancient philosophy would have done. Hermes is "cosmic thought", as is stated in another part of this discourse. Strictly speaking, he is the universal mind in his divine aspect, and corresponds with Brahmā in the Hindu religion. Just as the Vedas and the Upanishads are said to have originated from Brahmā before the evolution of the manifested Cosmos, the Egyptians declared that their religious books originated from the Divine Hermes. Hermes, like Brahmā, is represented (p. 10) as taking part in creation. Such being the case, it will be erroneous from the Egyptian standpoint to represent him as Mercury. Hermes is further spoken of as the teacher and initiator of Isis, though in one place the Great Master and the Ruler of the Universe addresses the mysterious goddess as the soul of his soul and the holy thought of his thought.

Isis, the great cosmic Virgin, is the sixth principle of the Cosmos. She is the generative power of the universe — not *prakriti*,

but the productive energy of *prakriti* — and as such she generates ideation in the universal mind. Even in her human incarnation she cannot properly be placed in the position of a pupil of Hermes. The human incarnation of Isis is not the descent of soul into matter, as is the case with the rape of Persephone. Curiously enough in referring to this incarnation in her discourse to Horus, Isis speaks thus: "*The Supreme God . . . at length accorded to earth for a season thy father, Osiris, and the great goddess Isis.*" Who then is this Isis who addresses Horus? Possibly the term 'Isis' was applied to every incarnated soul, as the term 'Osiris' was applied to every departed spirit in the later times of Egyptian history; but even this supposition will be found inconsistent with some portions of the dialogue under consideration.

The author of the book, whoever he was, did not comprehend in its true light the mysterious connection between Isis and Hermes, and, trying to imitate the tone and form of the real Hermetic dialogues (which were repeated during the times of initiation only) according to the traditions current in his time, wrote the dialogue under review in the form in which it is now presented to the public. Before proceeding to notice in detail the doctrines inculcated in this book, it is necessary to point out that Persephone is not the Cosmic Virgin and cannot be represented as such from the standpoint of Hermetic philosophy. This title is only applicable to the great Isis, and not to every soul which is encased in matter and which ultimately manifests itself as the spiritual intelligence of man. The Cosmic Virgin is the maiden mother of the manifested universe and not the Virgin mother of incarnated Christ (Spirit).

Isis occupies in the cosmos or macrocosm the same position which the soul that has fallen into the clutches of matter occupies in the microcosm. Isis is the mother of the Logos manifested in the Cosmos, as the soul is the Virgin mother of the regenerated spirit; Isis is the mother of Adonais, while the incarnated soul is the mother of Christ: but the former alone is entitled to be called the Cosmic Virgin, and not the latter. In our humble opinion the Cosmic Virgin is not the Virgin manifested in the Cosmos, but the Virgin mother of the Cosmos. The contrast is not between the Virgin of the Cosmos and the "perpetual maid of heaven," but between the macrocosmic Virgin and the microcosmic Virgin.

Consequently in the discourse of the Cosmic Virgin to her divine son, we find a general account of cosmic evolution, and not a mere description of the descent of soul into matter.

It must be remembered in this connection that the human incarnations of Isis and Osiris should not be taken as mere allegorical representations of the incarnations of spirit. They were placed on quite a different footing by the ancient Egyptian writers; and in this very discourse Isis said that she would not and dared not "recount *this* nativity" and "declare the origin" of the race of Horus. The so-called myth of Osiris is the great central mystery of Egyptian occultism, and has probably a closer relation with the appearance of Buddha than has usually been imagined. It must further be stated here that the Greek God Dionysos has no proper position to occupy in the Egyptian Pantheon.

Dr. Kingsford speaks of the "*incarnation, martyrdom, and resuscitation of Dionysos Zagreus*" in the essay prefixed to this book. She says that Dionysos was intended to mean the spirit, and adds further on that "*the spirit of Dionysos was regarded as of a specially divine genesis, being the son of Zeus by the immaculate Maiden Kore-Persephoneia. . .*" If so, Dionysos is the seventh principle in man, the Logos that manifests itself in the microcosm. But we are informed at the end of the essay that "Osiris is the microcosmic sun, the counterpart in the human system of the macrocosmic Dionysos or Son of God". This latter statement is clearly inconsistent with what has gone before, and is evidently the result of misconception — a misconception generally prevalent in the minds of the Western Hermetic students regarding the real position of Osiris — and an attempt to interpret the higher mysteries of the Egyptian religion by the mythological fables of ancient Greece, which, though elegant and refined in form, bear no comparison whatever to the allegories of the ancient Egyptian writers in point of occult significance.

There is a remarkable passage on page 34 of the book under consideration which, if closely examined, may throw some light on the subject. Isis informs Horus that "*on high dwell two ministers of the Universal Providence; one is the guardian of the Souls, the other is their conductor, who sends them forth and ordains for them bodies. The first minister guards them, the second releases or binds them, according to the Will of God.*" The

real position and duties of Osiris may perhaps be gathered from this significant paragraph. It will not be very difficult to ascertain the name of the other minister, who has a nearer relationship with the Macrocosmic Sun than Dionysos, from a careful examination of the religious doctrine of Egypt. But as it is the business of the Sphinx to propose riddles, not to solve difficulties on such subjects, nothing more can be said in this connection. Buddha and Shankaracharya may perhaps disclose the real mystery of these two ministers.

## II

Most of the important doctrines explained to Horus by his divine mother are in perfect harmony with the corresponding teachings of Hinduism and Buddhism, as will be seen from the following explanations. Horus represents the regenerated spirit of man, and it is to him that the Cosmic Virgin unveils herself and reveals the mysteries of human existence.

In tracing the evolution of the physical man, Isis commences by giving an account of the origin of the spiritual monad. God, it would appear, took out of himself such essence as was necessary, and

mingling it with an intellectual flame, he combined with these other materials in unknown ways; and having, by the use of secret formulae, brought about the union of these principles, he endowed the universal combination with motion. Gradually in the midst of the protoplasm glittered a substance more subtle, purer and more limpid than the elements from which it was generated. . . . He called it *self-consciousness*.

The name given to it is very appropriate; it is the germ of *Prajna*, the point of consciousness, the monad which ultimately evolves the human being. This explanation is similar to that given by alchemists of the composition of the philosopher's stone.

Mercury, described as *Shivaviryam* by the Hindus, is considered by the alchemists as the essence of God, while the intellectual flame is represented by sulphur. The mysterious salt is the other material spoken of in the above account, and it is the azoth that begins to glitter in the composition. This has a profound significance and gives a clue to the solution of that perplexing problem — the

nature and origin of consciousness. Isis points out that myriads of souls were thus formed, and that they were authorized to take part in the creation of the material world and the lower organisms, and were forbidden to transgress certain limits assigned to their action. In course of time, however, they rebelled, and with a view of imprisoning them in organisms and thereby curtailing their power and freedom, God convened a meeting of the celestials and asked them what they could bestow upon the race about to be born. Sun, Moon, Kronos (Saturn), Zeus (Jupiter), Aries (Mars), Aphrodite (Venus), and Hermes (Mercury) responded to this call and promised to invest human nature with various qualities, intellectual and emotional, good and bad, peculiarly appertaining to the nature of the donors; and Hermes constructed organisms out of the existing material for the monads to inhabit. Thus was formed the man before his fall. With the transition from simple self-consciousness to the plane of mind and its varied activities there came then a change of *upadhi* also, from a mere centre of force to an astral body. While the spiritual monad is evolved by God himself, the latter *upadhi* is represented as the work of subordinate powers.

There yet remained one more step of descent into matter. The souls perceived the change in their condition and bewailed their fate; hopes of a better and happier future were held out to them, and it was further pointed out that if any of them should merit reproach they would be made to inhabit abodes destined to them in *mortal organisms*. In spite of this warning, the necessity for a further degradation of the spiritual monad soon arose. Man as an astral being was in a transition stage; and this condition was not such as could be permanently maintained. Mental faculties acting without any weight of responsibility to control and restrain their action were likely to produce evil results. The genius of the law of karma soon arose from the earth in the form of Momos and pointed out to Hermes the evil results which would inevitably follow if mankind were allowed to remain in their then condition. The wisdom of Hermes soon designed "*a mysterious instrument, a measure inflexible and inviolable, to which everything would be subject from birth even to final destruction*", and which would be the bond of created entities — in short the inexorable law of karma. The instrument forthwith operated, it would seem, as

karmic impulses were already being generated by man, owing to the very mental qualities with which he was invested, and the consequence was that souls were incorporated. This is the summary of the account given by Isis of the gradual evolution of the *karana sbarira*, *sukshma sbarira*, and *sthula sbarira*. The constitution of these *upadhis* was also to a certain extent indicated, as well as the nature of the conscious energy and its functions manifested in and through the said *upadhis*. This three-fold division of a human being is in agreement with the Vedantic classification of the various *upadhis*.

Man thus left encased in matter, with his internal light altogether clouded and obscured, began to grope in the dark. Without a guide, a teacher and enlightener, mankind developed tendencies which, if left unchecked, would lead to a still lower level of existence. Confusion and discord reigned supreme. Even the very elements could not bear the presence of man. Loud were the complaints made by the whole of nature against the moral and spiritual chaos that prevailed. It was found that if left to himself man would be unable to liberate his soul from the trammels of matter and attain to salvation. As long as he remained a trinity merely he would remain an imperfect being. It was necessary to convert this trinity into a quaternary. This condition of things had to be remedied, and "forthwith God filled the universe with His divine voice: 'Go,' said He, '*sacred offspring, worthy of your father's greatness; seek not to change anything, nor refuse to my creatures your ministry.*' "

This divine Voice is the Logos — the seventh principle in man. He is the real *Ishwara* of the Vedantins and the Saviour of mankind. Through Him alone can salvation and immortality be secured by man. The end and object of all initiation is to ascertain His attributes and connection with humanity, realize His sacred presence in every human heart, and discover the means of transferring man's higher individuality, purified and ennobled by the virtuous karma of a series of incarnations, to His feet as the most sacred offering which a human being can bestow.

God further found necessary to send a teacher and a ruler to mankind to disclose to them the laws of initiation and point out the way to reach their own Logos. In spite of the presence of *Atma* in his own heart, man might remain ignorant of that sacred presence unless the veil of ignorance were removed from his eyes

by a spiritual teacher. To meet this necessity, God thought of sending down into the world such a teacher and made the following promise to the complaining elements:

*I will send an efflux of myself, a pure being who shall investigate all your actions, who shall be the dreadful and incorruptible judge of the living; and sovereign justice shall extend its reign even into the shades beneath the earth. Thus shall every man receive his merited deserts.*

This efflux manifested itself as Osiris and his female counterpart Isis.

This nativity, the mystery of which Isis refuses to disclose even to Horus, does not however correspond with the nativity of Christ.

Christ or Christos is the divine voice or Logos which manifests itself in every man; and the Biblical narrative of Christ is an allegorical account of every regenerated spirit generally. It is not the historical value of the Biblical account which is of importance to mankind in general, but its philosophical and occult significance, as asserted by Dr. Kingsford and Mr. Maitland. But it will be erroneous to look upon the incarnation of Buddha or this nativity of Osiris and Isis in the same light as that of Christ. Every Buddha is also a Christ; but every Christ is not a Buddha. Every man may become a Christ and identify himself with Christ, but it is not open to every man to develop into a Buddha. Every true Kabbalist knows that Christ is the son of man, and not Ennoia, the *primitive man*; or to express the same thing in Buddhist phraseology, Christ is a Bodhisattva and not a Buddha. It must be remembered that by the term Christ I do not refer to any particular individual, but to the spiritual entity with reference to which the Bible account has its philosophical importance.

The germ of a Bodhisattva is in every man, but not the germ of a Buddha; hence when a Buddha is evolved by humanity in the course of its progress, his appearance will become a matter of historical importance. The appearance of Osiris was placed on the same footing, and was looked upon in the same light by Egyptian Initiates. Osiris is not the Logos, but is something higher than the Logos. The Logos itself has a soul and a spirit as everything else has which is manifested; and there is nothing unreasonable in supposing that Osiris or Buddha may represent the soul of the

Logos. The Sphinx cannot and dare not say anything more on the subject. The reader may find a very interesting and instructive commentary on the foregoing statements in the second volume of *Isis Unveiled*.

We will now proceed with the account of Isis. The reign of order and justice commenced with the appearance of Isis and Osiris, who, amongst other things, taught mankind the secrets of the occult science and the sacred mysteries of initiation. After finishing their work on earth, the divine couple were recalled by "the inhabitants of heaven".

After having thus traced the descent of spirit into matter and indicated the provision made by God for securing salvation to mankind, Isis proceeds to give replies to certain questions put to her by Horus. The first question relates to royal or kingly souls. The royalty herein referred to is spiritual royalty. Now and then men like Buddha, Shankaracharya, Christ, Zoroaster and others have appeared on earth as spiritual leaders and rulers of mankind. In point of spiritual development and elevation of moral character they stand at such an enormous height above the level of ordinary humanity as to lead mankind into the belief that they are special incarnations of divinity. This popular belief, however, is not endorsed by Isis, whose way of accounting for the appearance of such men is in harmony with the teachings of occult science. She explains to Horus that

*souls destined to reign upon the earth descend thither for two causes. There are those who in former lives have lived blameless and who merit apotheosis; for such as these, royalty is a preparation for the divine state. Again, there are holy souls who, for some slight infringement of the interior and divine Law, receive in royalty a penance whereby the suffering and shame of incarnation are mitigated. The condition of these in taking a body resembles not that of others; they are as blessed as when they were free.*

If this reply of Isis is properly understood and accepted by the generality of people, sectarian strife, discord and bigotry will almost cease to exist.

There are differences, it would appear, among these royal souls, due to the nature of the angels and genii who assist them. The reader must not suppose that these powers are elementals; they are

the guardians of the souls, whose teaching and guidance the souls follow, as declared by Isis. It is this guardian angel of the soul which is the *Kwan-Yin* of the Buddhists and the *Chitkala* of the Hindus.

"How are souls born male or female?" asks Horus; and Isis answers thus: "*There are not among them either males or females: this distinction exists only between bodies, and not between incorporeal beings. But some are more energetic, some are gentler, and this belongs to the air in which all things are formed. For an airy body envelops the soul. . .*" It is hardly necessary to state that the air referred to is the *anima mundi* — astral light — and that the airy body is the astral body of man. The next question answered by Isis relates to the various degrees of spiritual enlightenment seen amongst men.

The real difference between a man who has spiritual vision and discernment and another who does not possess these faculties, is not to be found in the inmost nature of the soul. Just as the clearness of vision depends, not on the latent perceptive faculty of the soul or mind, but upon the nature of the organ of vision and the tunics in which it is enveloped, the clearness of spiritual or clairvoyant perception depends, not on the nature of the soul, but on the condition and nature of the *upadhis* in which it is placed.

Consequently all progressive development consists in the improvement of the *upadhis*; the soul is perfect from the beginning and undergoes no alteration during the course of evolution.

Isis further proceeds to point out differences in national character, physical, intellectual and spiritual, amongst the various races inhabiting the globe, and attributes them to differences in climate and position of their respective countries. The reference to the constellation Ursa Major has a mystic significance. The ancient Hindus calculated the period of one of their secret cycles with reference to the movements of the stars composing this constellation; and this cycle is related to the evolution of the various races and sub-races on the globe.

Speaking of the agencies which cause "in living men during long maladies an alteration of discernment 'of reason' even of the soul itself", Isis points out that "*the soul has affinity with certain elements and aversion for others*" and that, therefore, its functions are sometimes disturbed and affected by changes in either the

physical or astral body.

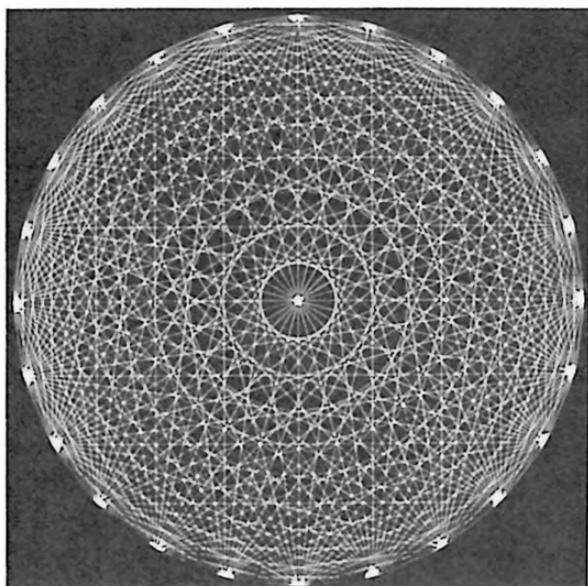
The last chapter of the treatise under review contains the explanations of Isis regarding existence in *devachan* or *swarga*.

Isis says that there are several regions between the earth and heaven, adapted to varying degrees of spiritual development, wherein "dwell the souls who are freed from bodies and those who have not yet been incorporated". These regions correspond to the various *devalokams* (each *devagana* has a separate *loka*) spoken of in Hindu books, and the *rupa* and *arupa lokas* of the Buddhists. The two mysterious ministers alluded to in the former part of this article exercise, it would seem, certain powers of supervision and control over the condition of the various devachanees in accordance with the law of karma. This law is set in motion by two energies described as memory and experience. The former "*directs in nature the preservation and maintenance of all the original types appointed in Heaven*". This refers to the record of karma preserved in astral light. "*The function of Experience is to provide every soul descending into generation with a body appropriate thereto.*" It is needless to state that this is a correct rationale of the doctrine of karma from the Buddhist and the Hindu standpoints.

There is nothing more of importance to consider in this treatise. The points already referred to show that the same main doctrines of the ancient wisdom religion underlie every exoteric creed, whether ancient or modern. It is not true, as Mr. Herbert Spencer says, that the only statement with reference to which all the nations in the world agree in the matter of religious belief is that there is an unknown and unknowable Power in the universe. The religious history of humanity shows that there are a number of doctrines regarding the origin, the nature and the ultimate destiny of the human soul, highly philosophical and complicated, which form the foundation of every exoteric religion and which have influenced the religious sentiments of mankind from time immemorial. How are we to account for these beliefs? Have they any inherent special connection with human nature as it is? Or are they the outcome of a divine revelation during the infancy of the human race, whose influence has survived the vicissitudes of so many civilizations? If neither of these hypotheses is acceptable to the mind of a modern agnostic, can the evolution of these doctrines from a few simple ideas which are common to humanity in general

be explained by the operation of known psychological laws? If the latter hypothesis is tenable, how is it that these products of human experience have not undergone any change in spite of great improvements in material civilization and mental culture?

It is not my object now to undertake a discussion of the above subject and offer my own solutions of the problem. I only beg to call the reader's attention to this important question, and request him not to lose sight of it in meditating on the origin and history of religious belief amongst mankind, and the possibility of discovering a common platform on which the followers of the various religions on the globe may take up their stand with brotherly love and affection, forgetting the petty differences of their exoteric dogmatic creeds.





## THE TWELVE SIGNS OF THE ZODIAC

**T**he division of the Zodiac into different signs dates from immemorial antiquity. It has acquired a world-wide celebrity and is to be found in the astrological systems of several nations. The invention of the Zodiac and its signs has been assigned to different nations by different antiquarians. It is stated by some that, at first, there were only ten signs, that one of these signs was subsequently split up into two separate signs, and that a new sign was added to the number to render the esoteric significance of the division more profound and at the same time to conceal it more perfectly from the uninitiated public. It is very probable that the real philosophical conception of the division owes its origin to some particular nation, and the names given to the various signs might have been translated into the languages of other nations. The principal object of this article, however, is not to decide which nation had the honour of inventing the signs in question, but to indicate *to some extent* the real philosophical meaning involved therein and the way to discover the rest of the meaning which yet remains undisclosed. But from what is herein stated, an inference may fairly be drawn that, like so many other philosophical myths and allegories, the invention of the Zodiac and its signs owes its origin to ancient India.

What then is the real origin of these signs, the philosophical conception which the Zodiac and its signs are intended to represent? Do the various signs merely represent the shape or configuration of the different constellations included in the divisions, or, are they simply masks designed to veil some hidden meaning? The former supposition is altogether untenable for two reasons, namely:

I. The Hindus were acquainted with the precession of the equinoxes as may be easily seen from their works on Astronomy and from the almanacs published by Hindu astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions were not fixed. They could not, therefore, have assigned particular shapes to these shifting groups of fixed stars with reference to the divisions of the Zodiac. But the names indicating the Zodiacal signs have been

allowed to remain unaltered. It is to be inferred, therefore, that the names given to the various signs have no connection whatever with the configurations of the constellations included in them.

II. The names assigned to these signs by the ancient Sanskrit writers and their esoteric or literal meanings are as follows:

#### THE TWELVE SIGNS OF THE ZODIAC

<i>The Names of the Signs</i>	<i>The Esoteric Literal Meanings</i>
1. <i>Mesham</i>	Ram or <i>Aries</i>
2. <i>Risabham</i>	Bull or <i>Taurus</i>
3. <i>Mithunam</i>	Twins or <i>Gemini</i> (male and female)
4. <i>Karkatakam</i>	Crab or <i>Cancer</i>
5. <i>Simbam</i>	Lion or <i>Leo</i>
6. <i>Kanya</i>	Virgin or <i>Virgo</i> *
7. <i>Tula</i>	Balance or <i>Libra</i>
8. <i>Vrischbikam</i>	Scorpion or <i>Scorpio</i>
9. <i>Dhanus</i>	Archer or <i>Sagittarius</i>
10. <i>Makaram</i>	Crocodile or <i>Capricornus</i>
11. <i>Kumbham</i>	Waterbearer or <i>Aquarius</i>
12. <i>Minam</i>	Fish or <i>Pisces</i>

The figures of the constellations included in the signs at the time the division was first made do not at all resemble the shapes of the animals, reptiles and other objects denoted by the names given them. The truth of this assertion can be ascertained by examining the configurations of the various constellations. Unless the shape of the crocodile† or the crab is called up by the observer's imagination, there is very little chance of the stars themselves suggesting to his idea that figure upon the blue canopy of the starry firmament.

If, then, the constellations have nothing to do with the origin of the names by which the Zodiacal divisions are indicated, we have to seek for some other source which might have given rise to these

\* *Virgo-Scorpio*, when none but the initiates knew there were 12 signs. *Virgo-Scorpio* was then followed (for the profane) by *Sagittarius*. At the middle or junction-point where now stands *Libra* and at the sign now called *Virgo*, two mystical signs were inserted which remained unintelligible to the profane. — ED., *Theosophist*.

† This constellation was never called Crocodile by the Western ancient astronomers who described it as a horned goat and called it so — *Capricornus*. — ED., *Theosophist*.

appellations. It becomes my object to unravel a portion of the mystery connected with these Zodiacal signs, as also to disclose a portion of the sublime conception of the ancient Hindu philosophy which gave rise to them. The signs of the Zodiac have more than one meaning. From one point of view they represent the different stages of creation up to the time the present material universe with the five elements came into phenomenal existence. As the author of *Isis Unveiled* has stated in the second volume of her admirable work, "the key should be turned *seven times*" to understand the whole philosophy underlying these signs. But I shall wind it only once and give the contents of the *first chapter* of the History of Creation.

It is very fortunate that the Sanskrit names assigned to the various divisions by the Aryan philosophers contain within themselves the key to the solution of the problem. Those of my readers who have studied to some extent the ancient *Mantra* and the *Tantra Shastras*\* of India will have seen that very often Sanskrit words are made to convey a certain hidden meaning by means of certain well-known pre-arranged methods and a tacit convention, while their literal significance is something quite different from the implied meaning. The following are some of the rules which may help an enquirer in ferreting out the deep significance of the ancient Sanskrit nomenclature used in the old Aryan myths and allegories:

1. Find out the synonyms of the word used which have other meanings.
2. Find out the numerical value of the letters composing the word according to the methods given in ancient Tantrik works.
3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings, etc., etc.

I shall now apply some of the above-given rules to the names of the twelve signs of the Zodiac.

1. *Mesham*. One of the synonyms of this word is *aja*. Now, *aja* literally means that which has no birth and is applied to the

\* Works on Incantation and Magic.

Eternal *Brahman* in certain portions of the Upanishads. So the first sign is intended to represent *Parabrahmam*, the self-existent, eternal, self-sufficient cause of all.

II. *Rishabham*. This word is used in several places in the Upanishads and the Veda to mean *Pranava* (Aum). Shankaracharya has so interpreted it in several portions of his commentary.\*

III. *Mithunam*. As the word plainly indicates, this sign is intended to represent the first androgyne, the *Ardhanarishvara*, the bi-sexual Sephira-Adam Kadmon.

IV. *Karkatakam*. When the syllables are converted into the corresponding numbers according to the general mode of transmutation so often alluded to in *Mantra Shastra*, the word in question will be represented by *////*. This sign then is evidently intended to represent the sacred *Tetragram*; the *Parabrahmatarakam*; the *Pranava* resolved into four separate entities corresponding to its *four Matras*; the *four Avasthas* indicated by *Jagrat* (waking) *Avastha*, *Svapna* (dream) *Avastha*, *Sushupti* (deep sleep) *Avastha*, and *Turiya* (the last state, i.e., *Nirvana*) *Avastha* (as yet in potentiality); the *four states of Brahman* called *Vaishvanara*, *Taijasa* (or *Hiranyagarbha*), *Prajna*, and *Ishwara* and represented by *Brahmā*, *Vishnu*, *Maheshvara*, and *Sadashiva*; the *four aspects of Parabrahmam* as *Sthulam*, *Sukshmam*, *Bijam* and *Sakshi*; the *four stages or conditions of the sacred word* named *Para*, *Pashyanti*, *Madhyama*, and *Vaikhari*; *Nadam*, *Bindu*, *Shakti*, and *Kala*. This sign completes the first quaternary.

V. *Simham*. This word contains a world of occult meaning within itself; and it may not be prudent on my part to disclose the whole of its meaning in this article. It will be sufficient for the purpose of this article to give a general indication of its significance.

Two of its synonymous terms are *Panchasyam* and *Hari*, and its number in the order of the Zodiacal divisions (being the fifth sign) points clearly to the former synonym. This synonym — *Panchasyam* — shows that the sign is intended to represent the *five Brahmas*, namely — *Ishanam*, *Aghoram*, *Tatpurosham*, *Vamadevam*, and *Sadyojatam* — the *five Buddhas*. The second synonym shows it to be *Narayana*, the *Jivatma* or *Pratyagatma*. (The *Sukharabasya Upanishad* will show that the

\* Example: "*Rishabhasya* — *candasam rishabhasya pradhanasya Prana-vasya*."

ancient Aryan philosophers looked upon Narayana as the *Jivatma*.\* The Vaishnavites may not admit it. But as an Advaitin, I look upon *Jivatma* as identical with *Paramatma* in its real essence when stripped of its fictitious attributes created by *ajnanam* or *avidya* — ignorance.) The *Jivatma* is correctly placed in the fifth sign counting from *Mesam*, as the fifth sign is the *putrasthanam*, or the son's house, according to the rules of Hindu Astrology. The sign in question represents *Jivatma* — the son of *Paramatma* as it were. (I may also add that it represents the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation.)† I will only add here that unless the nature of this sign is fully comprehended it will be impossible to understand the real order of the next three signs and their full significance. The elements or entities that have merely a potential existence in this sign become distinct, separate entities in the next three signs. Their union into a single entity leads to the destruction of the phenomenal universe and the recognition of the pure spirit, and their separation has the contrary effect. It leads to material earth-bound existence and brings into view the picture gallery of *avidya* (ignorance) or *maya* (illusion). If the real orthography of the name by which the sign in question is indicated is properly understood it will readily be seen that the next three signs are not what they ought to be. *Kanya* or Virgo and *Vrishchikam* or Scorpio should form one single sign and *Tula* must follow the said sign if it is at all necessary to have a separate sign of the name. But a separation between *Kanya* and *Vrishchikam* was effected by interposing the sign *Tula* between the two. The object of this separation will be understood on examining the meaning of the three signs.

VI. *Kanya* means a virgin and represents *Shakti* or *Mahamaya*. The sign in question is the sixth *rasbi* or division and indicates that

\* In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, etc. — ED., *Theosophist*.

† Nevertheless it is a true one. The *Jivatma* in the Microcosm (man) is the same spiritual essence which animates the Macrocosm (universe), the differentiation, or specific difference between the two *Jivatmas* presenting itself but in the two states or conditions of the same and one Force. Hence "this son of *Paramatma*" is an eternal correlation of the Father-Cause. *Purusba* manifesting himself as Brahman of the "golden egg" and becoming *Viradja* — the universe. We are "all born of *Aditi* from the water" (*Hymns of the Maruts*, X, 632) and "Being was born from not-being" (*Rig Veda*, Mandala 1, Sukta 166). — ED., *Theosophist*.

there are six primary forces in nature. These forces have different sets of names in Sanskrit philosophy. According to one system of nomenclature they are called by the following names: (1) *Parashakti*; (2) *Jnanashakti*; (3) *Ichhasakti* (will-power); (4) *Kriyashakti*; (5) *Kundalinishakti*; and (6) *Mantrakashakti*.\*

\* *Parashakti*: Literally the great or supreme force or power. It means and includes the powers of light and heat.

*Jnanashakti*: Literally the power of intellect or the power of real wisdom or knowledge. It has two aspects:

I. The following are some of its manifestations when placed under the influence or control of material conditions:

(a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectations. (c) Its power as exhibited in what are called by modern psychologists "the laws of association" which enables it to form persisting connections between various groups of sensations and possibilities of sensations and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory and thus generating the notion of self or individuality.

II. The following are some of its manifestations when liberated from the bonds of matter:

(a) Clairvoyance. (b) Psychometry.

*Ichhasakti*: Literally, the power of the will. Its most ordinary manifestation is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

*Kriyashakti*: The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.

A Yogi generally performs his wonders by means of *Ichhasakti* and *Kriyashakti*.

*Kundalinishakti*: Literally, the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power or force which brings about that "continuous adjustment of internal relations to external relations" which is the essence of life according to Herbert Spencer and that "continuous adjustment of external relations to internal relations" which is the basis of transmigration of souls or *punarjanman* (rebirth) according to the doctrines of the ancient Hindu philosophers.

A yogi must thoroughly subjugate this power or force before he can attain *moksha*. This force is, in fact, the great serpent of the Bible.

*Mantrakashakti*: Literally, the force or power of letters or speech or music. The whole of the ancient *Mantra Shashtra* has this force or power in all its manifestations for its subject-matter. The power of the Word which Jesus Christ speaks of is a manifestation of this *shakti*. The influence of music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this *shakti*.

Modern science has but partly investigated the first, second and fifth of the forces or powers above named, but it is altogether in the dark as regards the remaining powers.

The six forces are in their unity represented by the Astral Light.\*

VII. *Tula*. When represented by numbers according to the method above alluded to, this word will be converted into 36. This sign, therefore, is evidently intended to represent *the thirty-six tattvams*. (The number of *tattvams* is different according to the views of different philosophers; but by Shakteyas generally and by several of the ancient *rishis* such as Agastya, Durvasa and Parashurama, etc., the number of *tattvams* has been stated to be thirty-six. *Jivatma* differs from *Paramatma*, or to state the same things in other words, *baddha* differs from *mukta*† in being encased as it were within these thirty-six *tattvams*, while the other is free. This sign prepares the way to earthly Adam, to Nara. As the emblem of Nara it is properly placed as the seventh sign.

VIII. *Vrishchikam*. It is stated by ancient philosophers that the sun, when located in this *rashi* or division, is called by the name of *Vishnu* (see the Twelfth *Skandha* of *Bhagavata*). The sign is intended to represent Vishnu. Vishnu literally means *that which is expanded* — expanded as *Vishvam* or Universe. Properly speaking, *Vishvam* itself is Vishnu (see Shankaracharya's commentary on *Vishnusahasranamam*). I have already intimated that Vishnu represents the *svapnavastha* or the dream state. The sign in question properly signifies the universe in thought or the universe in the divine conception.

It is properly placed as the sign opposite to *Rishabham* or *Pranava*. Analysis from *Pranava* downwards leads to the universe of thought, and synthesis from the latter upwards leads to *Pranava* (Aum). We have now arrived at the ideal state of the universe previous to its coming into material existence. The expansion of the *bijam* or primitive germ into the universe is only possible when the thirty-six *tattvams*‡ are interposed between the *maya*

\* Even the very name of *Kanya* (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The Kabbalists and the Hermetic philosophers call the Astral Light the "heavenly or celestial Virgin". The Astral Light in its unity is the seventh. Hence the seven principles diffused in every unity or the six and ONE — two triangles and a crown. — ED., *Theosophist*.

† As the Infinite differs from the Finite, and the Unconditioned from the Conditioned. — ED., *Theosophist*.

‡ 36 is three times 12, or 9 Tetraktis, or 12 Triads, the most sacred number in the Kabbalistic and Pythagorean numerals. — ED., *Theosophist*.

and *Jivatma*. The dream state is induced through the instrumentality of these *tattvams*. It is the existence of these *tattvams* that brings *Hamsa* into existence. The elimination of these *tattvams* marks the beginning of the synthesis towards *Pranava* and *Brahmam* and converts *Hamsa* into *Soham*. As it is intended to represent the different stages of creation from *Brahmam* downwards to the material universe, the three signs *Kanya*, *Tula*, and *Vrishchikam* are placed in the order in which they now stand as three separate signs.

IX. *Dhanus* (*Sagittarius*). When represented in numbers, the name is equivalent to 9, and the division in question is the ninth division counting from *Mesbam*. The sign, therefore, clearly indicates the nine Brahmas – the nine Prajapatis who assisted the Demiurgos in constructing the material universe.

X. *Makaram*. There is some difficulty in interpreting this word; nevertheless it contains within itself the clue to its correct interpretation. The letter *ma* is equivalent to number 5 and *kara* means hand. Now in Sanskrit *tribhujam* means a triangle, *bhujam* or *karam* (both are synonymous) being understood to mean a side. So *Makaram* or *Panchakaram* means a pentagon.\*

Now, *Makaram* is the tenth sign and the term *dashadisha* is generally used by Sanskrit writers to denote the faces or sides of the universe. The sign in question is intended to represent the faces of the universe and indicates that the figure of the universe is bounded by pentagons. If we take the pentagons as regular pentagons (on the presumption or supposition that the universe is symmetrically constructed) the figure of the material universe will, of course, be a Dodecahedron, the geometrical model imitated by the Demiurgos in constructing the material universe. If *Tula* was subsequently invented and if, instead of the three signs *Kanya*, *Tula* and *Vrishchikam*, there had existed formerly only one sign combining in itself *Kanya* and *Vrishchikam*, the sign now under consideration was the eighth sign under the old system, and it is a significant fact that Sanskrit writers generally speak also of *ashtadisha* or eight faces bounding space. It is quite possible that the number of *disha* might have been altered from eight to ten when the

\* See the article in the August (1881) number, "The Five-Pointed Star," where we stated that the five-pointed star or pentagram represented the five limbs of man. — ED., *Theosophist*.

formerly existing Virgo-Scorpio was split up into three separate signs.

Again, *kara* may be taken to represent the projecting triangles of the five-pointed star. This figure may also be called a kind of regular pentagon (see Todhunter's *Spherical Trigonometry*, p. 143). If this interpretation is accepted, the *rasbi* or sign in question represents the "Microcosm". But the "microcosm" or the world of thought is really represented by *Vrishchikam*. From an objective point of view the "microcosm" is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception.

In connection with this sign I shall state herein a few important facts which I beg to submit for the consideration of those who are interested in examining the ancient occult sciences of India. It is generally held by the ancient philosophers that the macrocosm is similar to the microcosm in having a *sthula schariram* and a *suksma schariram*. The visible universe is the *sthula schariram* of *Vishvam*; the ancient philosophers held that as a substratum for this visible universe there is another universe — perhaps we may call it the universe of Astral Light — the real universe of Noumena, the soul as it were of this visible universe. It is darkly hinted in certain passages of the Veda and the Upanishads that this hidden universe of Astral Light is to be represented by an Icosahedron. The connection between an Icosahedron and a Dodecahedron is something very peculiar and interesting though the figures seem to be so very dissimilar to each other. The connection may be understood by the undermentioned geometrical construction. Describe a Sphere about an Icosahedron; let perpendiculars be drawn from the centre of the Sphere on its faces and produced to meet the surface of the Sphere. Now, if the points of intersection be joined, a Dodecahedron is formed within the Sphere. By a similar process an Icosahedron may be constructed from a Dodecahedron. (See Todhunter's *Spherical Trigonometry*, p. 141, art. 193.) The figure constructed as above described will represent the universe of matter and the universe of Astral Light as they actually exist. I shall not now, however, proceed to show how the universe of Astral Light may be considered in the light of an Icosahedron. I shall only state here that this conception of the

Aryan philosophers is not to be looked upon as mere "theological twaddle" or as the outcome of wild fancy. The real significance of the conception in question can, I believe, be explained by reference to the psychology and the physical science of the ancients. But I must stop here and proceed to consider the meaning of the remaining two signs.

XI. *Kumbham* (or *Aquarius*). When represented by numbers, the word is equivalent to 14. It can be easily perceived, then, that the division in question is intended to represent the *caturdasha bhuvanam* or the fourteen lokams spoken of in Sanskrit books.

XII. *Minam* (or *Pisces*). This word again is represented by 5 when written in numbers and is evidently intended to convey the idea of *panchamahabhutams* or the five elements. The sign also suggests that water (not the ordinary water, but the universal solvent of the ancient alchemists) is the most important amongst the said elements.

I have now finished the task which I have set to myself in this article. My purpose is not to explain the ancient theory of creation itself, but to show the connection between that theory and the Zodiacal divisions. I have herein brought to light but a very small portion of the philosophy imbedded in these signs. The veil that was dextrously thrown over certain portions of the mystery connected with these signs by the ancient philosophers *will never be lifted up for the amusement or edification of the uninitiated public.*

Now to summarise the facts stated in this article, the contents of the first chapter of the history of the Universe are as follows:

(1) The Self-existent, eternal *Brahmam*.

(2) *Pranava* (Aum).

(3) The androgyne *Brahmam*, or the bisexual Sephira — Adam Kadmon.

(4) The sacred Tetragram — the four *matras* of *Pranava* — the four *avasthas* — the four states of *Brahmam* — the Sacred Tarakam.

(5) The five Brahms — the five Buddhas — representing in their totality the *Jivatma*.

(6) The Astral Light — the Holy Virgin — the six forces in nature.

(7) The thirty-six *tattvams* born of *avidya*.

(8) The Universe in thought — the *svapna avastha* — the microcosm looked at from a subjective point of view.

(9) The nine Prajapatis – the assistants of the Demiurgos.\*

(10) The shape of the material Universe in the mind of the Demiurgos – the Dodecahedron.

(11) The fourteen Lokams.

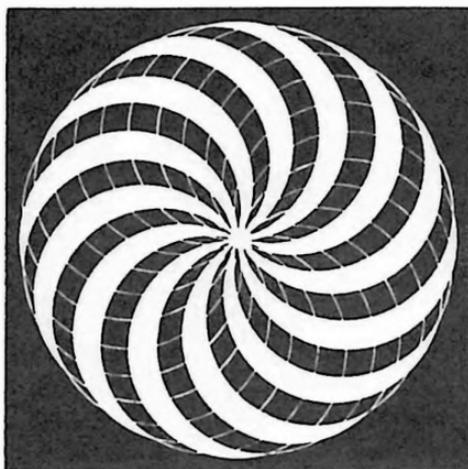
(12) The five elements.

The history of creation of this world from its beginning up to the present time is composed of *seven* chapters. The *seventh* chapter is not yet completed.

*Triplicane, Madras*

14th September, 1881

\* The nine Kabbalistic Sephiroth emanated from Sephira; the tenth and the head Sephiroth are identical. Three trinities or triads with their emanative principle form the Pythagorean mystic Decad, the sum of *all* which represents the whole Cosmos. – ED., *Theosophist*.





# THE MONAD, NERVE-CURRENTS AND DEVACHAN

[The following notes are answers to philosophical questions raised by some of the Delegates at the Convention of the Theosophical Society.]

## DEVACHAN

**I**t has been asked why the activity exhibited by a human monad in *devachan* should last through a longer period of time than that same monad's activity on the present plane of existence.

From our present standpoint the difference is a great one, but this is not so from the standpoint of the *devachanee*. When a *yogi* is in a state of *samadhi*, years may pass and seem only months or days to him. Energy exerted on the astral plane produces effects which last for a longer period of time than those produced by an equal amount of energy on the material plane, for the reason that less friction of opposition is encountered on the astral plane.

On the objective plane, the metallic sound produced by the striking of a bell will not last more than five or six minutes, however finely the bell be made; but after the sound seems dead to the ordinary man, the *chela* can hear it on the astral plane for one or two hours longer. So we say that the momentum being the same, the period of time occupied by effects differs on the material and on the astral plane.

It is not possible to fix beforehand the definite length of time passed by a human being, or even a race, in *devachan*; that depends a great deal upon the nature and development of the spiritual monad in the man, and also on the impulses it has generated in the world of effects and, more or less, on the nature of the man's aspirations. When the element of spirituality appears in the monad, its devachanic existence will be longer. Perhaps the highest adept, after making a careful psychical analysis of a man, would be able to foretell the length of the latter's stay in *devachan*

as within one or two thousand years, but he could not give the exact duration.

In estimating the influence on a man's devachanic existence of a particular thought or train of thought, we must enquire into the utility of the latter and its effect on the world at large, and not imagine that everything depends upon whether the thought is subjective or objective. It is a mistake to suppose that ideation which refers to practical work has less potentiality in this direction than ideation which only relates to the mental plane.

Good work on the physical plane helps on our spiritual development. First, by its influence on the formation of habits; a man constantly engaged in doing good works is not likely to fall into bad habits. Secondly, by its effects on both the astral and the physical plane, a good action has the effect of concentrating good influences on the doer. When a man makes bad karma, by the very ideation he attracts to himself forces which will lead him from bad to worse. A man who has good ideas attracts influences of quite a different kind and these will begin to help him on his way. On the other hand, actions must not be judged by their effects alone, because then one element is wanting: the inward impulse prompting the act must also be taken into consideration.

The question of our responsibility for the occurrence of a bad thought must be considered from a purely causal standpoint, so that the introduction of anything like the idea of a judge may be avoided. The fact that the bad thought has occurred in your mind makes an impression on the astral plane, though, if the thought is driven away by opposition, the bad effects may be neutralised. But if your will-power gives way to the bad ideas, they will produce evil effects, whereas if a determined will-power controls your thoughts, you will get into the path of virtue.

Devachanic existence does not always begin immediately after death. The period in the case of very good people begins immediately and the transition of *kamaloka* is not felt.

There are no doubt a few other cases, such as that of an infant, whose monad has exhausted the results of its karma, or where there is some physical reason against existence in a particular body, where the incarnation may take place after a few minutes; on the other hand, it may not do so for a hundred years, during which period the entity is in a profound sleep and there is nothing

like ideation.

When an entity reincarnates, the shell is invariably disintegrated.

#### THE HUMAN MONAD

A complete explanation of what is meant by the term "human monad" would include the whole range of occult science. It may be said, however, that the human monad is not identical with the 7th principle, the *Atma* or Logos; it is energy which works through the 6th principle. It is the one energy diffused from the Logos, the one life proceeding from the Logos as an active entity.

What is meant will be best explained in a simile. Take the sun; according to the occult theory, that which emanates from it is uniformly spread throughout boundless space; the sun is like a focus in which this matter is concentrated and which is given off as visible light and heat. The one element is *Parabrahmam*, and whenever the centre of activity called the Logos emerges from it as an active force, this force is the one element in its active condition, the one life, and it is the very same power which Hartmann describes as the one unconscious energy which may be called the will-power of nature, which produces consciousness and every other physical fact in the manifested Universe.

We cannot say it comes into existence at any particular time; it seems latent in the one life throughout. But at its appearance as an active energy, it is the first germ of consciousness in the whole Universe. This is *Atma*.

This is but one power; it begins to work through all the gradations of the various kingdoms, and on arriving at the plane of human volition, becomes differentiated and acquires a certain kind of individuality, and this we call the monad. If this monad were not interconnected with the Logos, immortality would be impossible, but as it has been diffused through the Logos, there is a chance of its passing back through the Logos again and so gaining immortality.

The experiences of today are not those of tomorrow; each day a man may be considered as a different being, but there seems to be something within each of us on which all these varied experiences are strung and by which they have something like a continuity. The monad may be considered as a string on which the experiences of many births are strung. You may consider the Logos as the

basis of innumerable monads. These never die out but start into active existence again. All the human beings whose experiences have been brought to the Logos by the travelling monad may be said to have gained immortality, but sometimes the monad becomes so opposed in its magnetic effect to the Logos from which it has emanated, that its absorption is impossible. This happens only in the case of a very wicked man, and then that monad never gains immortality; it may live on till *pralaya* arrives, and is then merged into the ocean of cosmic matter without transferring its impressions to any Logos.

A monad may remain for perhaps millions of years, till *pralaya* comes – this time can be almost called infinity – but it is as nothing in comparison to the existence of the Logos itself.

Is the Ego ever really wiped out or effaced?

The monad is never killed though the man may be. You call the monad by a particular name so long as it retains the owner's subjective experiences, but when the monad is made quite clean, you can say the experiences are wiped out. A monad is only a centre of energy.

*Nirvana* means the absorption into the Logos, but for the purpose of differentiating, three conditions are intended by the one name. A period of rest not only from objective but also from subjective activity arrives after the completion of each round, but the real nirvanic condition is only reached when the monad is transferred into the Logos and the man's life becomes part of the life of the Logos.

Many have asked whether after the close of one solar *manvantara*, when a particular monad is absorbed into the Logos by the activity of the same Logos, that monad is again ejected; if so, it would be said that even after the absorption, birth is possible. But from the standpoint of the Logos there is no birth. Just as I may send my aura to your brain, the Logos emits a ray from itself into matter; the Logos does not suffer, but the ray does. From the standpoint of the Logos there is no rebirth.

The Logos has an objective existence. Beyond Logos there is the unmanifested *Parabrahman*.

Vishnu is the Logos. *Brahmā* is the universal mind, the Demiurgos.

Each Logos has a consciousness of its own. Consciousness which is non-consciousness, means a state of consciousness unlike the

state of consciousness with which we are acquainted.

#### THOUGHT-TRANSFERENCE

The only explanation we can give of the phenomena of thought-transference depends upon the existence of the astral fluid — a fluid which exists throughout the manifested solar system, but which does not extend beyond it.

It must be borne in mind that there is a difference between *Akasha* and the Astral Light, though the two terms have often been used as being synonymous. *Akasha* is a much higher kind of cosmic ether which exists as a link between one solar system and another, and is as infinite as the original cosmic matter. It is the result of motion in that very cosmic matter. Astral Light is not *Akasha*, but a different form of cosmic ether. It is simply that entity in the manifested solar system which corresponds to what we have called the 4th principle in man. It is a manifestation of undifferentiated matter. It is a kind of matter far more ethereal than any with which we are acquainted. Perhaps matter in its ultra-gaseous condition — radiant matter — may help us to a conception of the astral fluid. Though it exists uniformly throughout space in the solar system, it is yet more dense around certain objects by reason of their molecular action. This is especially the case around the brain and spinal cord of human beings, where it forms what is called the aura. It is this aura round the nerve cells and nerve tubes which enables a man to catch the impressions made upon the Astral Light in the Cosmos.

If we divide mental phenomena into the three branches of modern psychologists — intellectual images, emotions and volition — we find that volition always makes itself felt by an increase of vibration in the astral aura. The intellectual image makes itself felt by the impression of the image on the aura; and in other cases there is a change of colour which also corresponds to change of spiritual feelings. It is asserted that each colour corresponds to a certain emotion, but I am not prepared to say occultists agree with phrenologists in their arrangement.

If I have the idea of a circle, the figure of a circle is formed in the sensitive's odic aura. All mental ideas have their pictures in Astral Light which are almost similar to the images that afterwards arise in the brain, but the intermediate link between the two, the

nerve current in the brain, does not actually describe the picture in the mind. If there were in space no medium to serve as a means of communication between one human being and another, all thought-transference would be impossible; it is impossible to conceive of communication without a medium.

The existence of this Astral Light can be proved from the fact that certain phenomena can only be explained upon the assumption of such existence, and it is moreover an object of direct perception to Adepts. Once let its existence be granted, and also the fact that it concentrates itself more thickly around the brain and nervous system than elsewhere, and you will see that nature has made provision to enable a person to catch the impressions made by others on the Astral Light.

In thought-reading experiments the best results have generally been obtained from children. The reason of this is that the aura of a child is passive, because it has not generated any active tendencies of its own. This fact can be inferred from the difference in colour between the aura of a child and that of an adult. The aura of a child is milk-white, but in the case of a grown-up person there is always upon this basic colour another colour as green, yellow, red, etc. These colours denote a particular peculiarity of mental or spiritual organisation. Whenever one of these colours is present and shows an absence of sympathy with the characteristics indicated by the colour of the aura of the operator, then a repulsion will be set up; but when there is no such repulsion — whenever the mind is passive — thought-transference is possible.

Every thought is accompanied by another physical phenomenon which may be described as an alteration in the nervous fluid. There is intimate connection between nerve-fluid properly so-called and the aura surrounding it. Nerve-fluid has its own aura like every congregation of molecules in nature; even prime ether has its own aura which is *Akasha*. Nerve-fluid has its own aura, called the odic aura of the man. All auras have one base; they are all akin to the magnetic fluid in the Cosmos. For every thought there is an affection of the nerve currents of the brain or nerve. This implies vibration which is caught up by the astral aura, which communicates with the astral fluid with which it is in contact. This vibration affects the odic aura round the thinker's brain, and is immediately transmitted to the brain to which the thought is transferred; it is

converted into a particular kind of motion in his aura and then into action in the nerve-fluid and is thus immediately transmitted to his brain.

If the will-power of the operator is not strong enough to give a direction to the vibration generated in the astral fluid, touch is generally required; and where there is magnetic sympathy or at least absence of repulsive tendencies, the vibration immediately reaches its destination and is transferred into a thought in the mind of the sensitive, which will be the same thought first generated in the mind of the operator. If a particular sort of motion in nerve-fluid means a certain thing in the mind of one man, it means the same thing in another man's mind.

The ideas of modern scientists about luminiferous ether are hardly sufficiently definite to enable us to express an opinion about their resemblance to our views, but from the manner in which the conclusions have been arrived at, we see certain differences. First, we see light coming to us from the fixed stars, and they say, admitting the undulatory theory of optics, there must be a medium through which the vibrations pass. Secondly, they have ascertained from minute mathematical calculations that, owing to friction in this ether, there is a certain amount of retardation in the path of the planets. Admitting the two premises, it will be plain that the ether exists throughout space; now the astral fluid does not exist throughout space, but *Akasha* does, and the latter is more likely to correspond with the ether of the scientists.

Their cosmic ether is not peculiarly permanent in connection with any particular organism and does not appear to have any special connection with nerve force. But we hold that whenever there is a specially sensitive organisation, the astral fluid is there concentrated, and in other places it exists more or less uniformly diffused, but its uniformity is never continuous like that of the ether of the scientists. The fact is that the astral fluid only comes into existence when certain kinds of differentiation take place in the original *Mulaprakriti*.

If the scientists recognise a distinction between "bound ether" and "free ether", it amounts to the same kind of distinction as that between astral fluid and *Akasha*, but even as it exists in point of space without any organisms, it differs in its constitution from

real cosmic ether.

In the course of ordinary thought-transference there is no mediation of any elemental whatever.

In certain cases we find that a sense of calamity is felt by a person at a distance when his friend is dying; in such instances the impression is actually a picture of the person and sometimes the image is very distinct. But we believe that somehow our mental ideas are connected with the emotions of pleasure and pain; therefore, admitting that some currents are accompanied by feelings without images, we may conceive a case in which the image, being indistinct, is accompanied by a nerve current which is only expressed by an emotion. Sometimes there are variations. It may be that a portion of the picture is lost, or some new elements are introduced, but when there is no picture, but only a kind of vibration, there will be nothing but a vague idea of grief or calamity.

Again, we sometimes find that the recipient has some token transferred to him, such as, for instance, a coffin when a person is dying. I believe if we take into consideration the results likely to be produced by the laws of psychological association, the case is that particular groups of ideas are connected, as death with a coffin in the mind of a Christian, etc.

One idea has the effect of recalling other ideas which are associated with it. Any of these ideas may be pictured in the brain and be followed by other ideas, and sometimes it happens that the associations become more prominent than the main idea.

A case is mentioned in which a soldier's wife, travelling with the regiment, one night, while her husband was present and seated on a chair, declared she saw her mother appear, that her mother pressed her shoulders and said: "And I have left you the cream-jug, mind you get it." The husband heard and saw nothing. The figure then vanished, and it was afterwards found that the mother had died and left a cream-jug to her daughter.

This was a case of thought-transference. The woman must have been very anxious to give her daughter this information before her death, anxiety must have increased. When she was dying, the thought connected itself with her aura. That thought carried with it, at the time of dissolution, the odic aura of the person herself, but it is not a case of the astral body going to a distance. In all cases except those where Adepts are concerned it is the energy of

thought-transference which sometimes takes a portion of a person's aura. Generally this takes place in cases of death; in other cases, unless the person is clairvoyant, it will not be possible for the astral body to be seen.

Sometimes it happens that when a portion of the aura is thus brought, it will be visible only to the man to whom the thought refers. When the thought is transferred, the image is transferred. From a more distinct mental subjective image to an objective figure, there may be infinite gradations of clearness and visibility.

Another case was as follows: A lady was going to India to her brother. She died on the voyage, and was seen clad as at the moment of death by the *brother's wife* three hours after the death occurred.

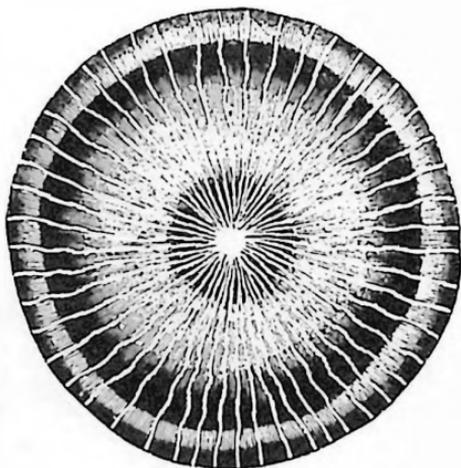
Here there must either have been strong sympathy between the two, or else the sister must have been a seer, or there must have been some other agency, such as an elemental at work. It is a case of thought-transference, but, in the absence of further particulars, a detailed explanation cannot be given. The impression could not have been transferred from the husband to the wife if the former did not see the apparition. As to the difference of three hours between time of death and of the appearance, generally speaking, the shell may wander about for a time, unless it is a case of a death at which all the principles are immediately separated. If this was so, if the dead body had these two persons in her mind, there is every likelihood that the shell would travel to the place, and not finding the person to whom she wished to communicate sufficiently sensitive, she communicated with the more sensitive person who was present.

There cannot be any delay in the mere transmission of the image. The mind may be sometimes active in cases of insensibility. You may have read accounts of persons under chloroform where the internal man was feeling peculiar sensations though apparently insensible. The delay might be accounted for by supposing the person to whom the image is transmitted did receive the image by means of his odic aura, but his brain being at work at the time did not cognise the impression; it will be some time before the impression is effaced, so the image may make itself felt at some future time.

The following instance differs in many ways from the previous

ones. A man willed his own appearance at a distance to two ladies on a certain occasion. He went to bed and woke up unconscious of anything having taken place, but was afterwards told that on a certain night he had appeared to them and acted in accordance with details previously written down. They had seen him as if in life.

This may be accounted for in various ways. He may have dreamt, though ignorant of having done so, and again the astral man may have states of consciousness of his own, of which the physical man is ignorant and which last for some time. Again, it may be possible that this will-power that he should go at a particular time had the effect of producing a particular nerve current in his brain, and it might actually have emanated from his brain at the time he had willed. In such cases I do not know of any instances in which the time set has varied. There are many cases to be disposed of on that supposition; the only way in which we can account for it is, that the astral man generated the impression at a particular moment without the knowledge of the physical brain, or else it was generated in the physical brain according to the impression left by the first determination.





## KAMA LOKA

**I**n considering this subject we must, above all things, take care to realise that the seven principles in man are not several entities, or substances, that can be separated and each considered as a distinct individuality, having definite characteristics peculiar to itself. In Sanskrit the different principles are called *upadhis*, *i.e.*, the sheaths or seats of the different states of existence of the One Life.

The seat of consciousness which gives rise to the feeling of individuality and the sense "I am I" is in the 5th principle.

If there is no 5th principle, *i.e.*, if there is no consciousness of individuality, all the other states of existence are non-existent, for without a percipient ego there can be neither perception nor any object of perception. Hence it is said, that without the son (the germ of consciousness in the Logos roused into activity at the time of Cosmic evolution) there is no Father or Mother. The Father and the Holy Ghost come into existence when the Son is born, and this is the true occult explanation of the Trinity in Unity and Unity in Trinity. Perhaps it may be objected that animals can take cognisance of existence although they have no 5th principle; but the reason of this is that, although the 5th principle is not *united* to the lower principles of the animals, it yet *overshadows* them. Thus, properly speaking, it is the 5th principle only which plays a prominent part in the various states of man in life and after death. By its association (no matter how, for the present) with the lower principles, it generates earthly and material tendencies which attract it downwards. At the same time, being *overshadowed* by its father, the 6th and 7th principles, it generates higher aspirations which attract it upwards.

After physical death, when the entity passes into *kama loka*, the real struggle is confined to the 5th principle alone, that is, to the seat of consciousness, together with the affinities generated in it during its earthly incarnation. In *kama loka*, therefore, the 4th principle or *kamarupa*, which is the *upadhi*, or seat, of all earthly desires and passions, etc., drags towards itself those affinities of the 5th principle which are of a material nature, while the higher

aspirations are attracted towards the 6th and 7th principles. The conception may be made clear by remembering that the 7th principle is the source of energy, while the 6th principle is merely the energy radiated by the 7th.

The states of existence of man may be divided into three which can be again divided into seven. The first three are: physical life, astral life and spiritual life. The seven states are: (1) physical life, (2) the state between physical and astral life, (3) the astral life, (4) the state between the astral life and the spiritual life, and (5, 6, 7,) the three states of spiritual life. In physical life, all the physical activities are strong while the astral life is exhibited in the temporary cessation of the functions of physical activities, as takes place in sleep, etc. Each life manifests itself only in those spheres to which its organisation is adapted. Thus for manifestation on this physical world a physical organism is essential, and without its help no activity can be manifested in this sphere. In this life we have, as it were, brought with us such an accretion of principles as has been produced by the *effects* of the causes generated in a previous incarnation. At the same time we have an organisation which enables us to generate new causes.

When the physical body is worn out by the activities manifested through it, the cohesive force which held its particles together becomes weaker and weaker until physical death takes place. We do not therefore die at once (except in cases of sudden death caused by accidents, etc.), but are gradually dying every moment of our lives. The vital principle, finding its present *stbulashariram* unfit for habitation, leaves it, to animate some other *stbulashariram*. The 3rd principle, which is the agglomeration of the magnetic emanations of the physical body, cannot but die at the death of the latter. The 4th principle, however, by its contact with the 3rd in physical life, has gathered round itself some of its essence. But this essence is like the smell of a rose, which lingers only for a time after the rose has been destroyed.

Hence it is that the so-called astral body is seen at a distance by the friends or relatives of a dying man. The concentrated thought, an intense desire to see a friend, etc., clothes itself in the 4th principle, which, by the essence of the 3rd gathered around itself, makes itself objective to the distant friend. And such a manifestation is possible, only so long as this essence is still retained. This is the

reason for the Hindu custom of burning the dead, for when the body is once burnt, no more astral essence can be drawn out of it. But a buried body, although in the process of decomposition, still furnishes the aura, however feeble it may be, through which the dead entity finds itself able to manifest itself. In the dying man the struggle between the physical and the astral man goes on till it ends in physical death. This result produces a shock stunning the astral man, who passes into a state of unconscious sleep until he re-awakens into the *kama loka*. This sleep is the second state of existence. It will thus become apparent why it is that "apparitions" are seen at the time of death. Sometimes it so happens that these "apparitions" are seen some time after the supposed death of the man. But on careful examination it may be found that the man only *appears* to be dead; and although the medical faculty may not be able to detect any signs of life in him, still, in reality, the struggle between the physical and the astral man is not yet ended.

It is because this struggle is silently going on that the ancients enjoined solemn silence in the awful presence of death. When the man awakens into the *kama loka*, he begins his third state of existence. The physical organisation, which alone enables *man* to produce causes, is not there, and he is, as it were, concerned only with those affinities which he has already engendered. While this struggle in the 5th principle is going on, it is almost impossible for the entity to manifest itself upon earth. And when a dweller on this earth tries to establish a connection with that entity, he only disturbs its peace. Hence it is that the ancients prohibited these practices, to which they gave the name of necromancy, as deadly sin.

The nature of the struggle depends upon the tendencies engendered by the individual in his physical life. If he was too material, too gross, too sensual, and if he had hardly any spiritual aspirations, then the downward attraction of the lower affinities causes an assimilation of the lower consciousness with the 4th principle. The man then becomes a sort of astral animal, and continues in that state until, in process of time, the astral entity is disintegrated. The few spiritual aspirations that he might have had are transferred to the monad; but the separate *consciousness* being dragged into the animal soul, dies with it and his *personality* is thus annihilated. If a man, on the other hand, is tolerably spiritual,

as most of our fellowmen are, then the struggle in *kama loka* varies according to the nature of his affinities, until the *consciousness* being linked to the higher ones is entirely separated from the "astral shell" and is ready to go into *devachan*. If a person is highly spiritual, his *kama loka* is of a very short duration, for the consciousness is quickly assimilated to the higher principles and passes into *devachan*.

It will thus be seen that in any case intercourse with the *kama loka* entities is detrimental to the progress of those entities and also injurious to the persons indulging in such intercourse. This interruption is just as bad and even far worse than the disturbance in the death-chamber on this physical plane. When it is remembered that the 4th principle by its contact with the 5th has assimilated to itself the *essence* of the latter, it becomes an easy matter to account for those rare phenomena in which a high degree of intelligence has been exhibited by the *kama loka* entities dragged into mediumistic *séances*. Of course there are cases in which an "astral shell" acts merely as a mirror through which the intelligence of the "medium" is reflected, as there are others in which "*elementals*" make use of these "astral shells". But in those cases where the *kama loka* entities actually appear and exhibit a rare intelligence, it is on account of the *essence* absorbed by the 4th principle during its connection with the 5th.

There are again cases in which the *kama loka* entities of "suicides" and of persons dying unnatural and accidental deaths may appear and exhibit rare intelligence, because those entities have to live in *kama loka* for the period they would have passed on earth if those accidents had not carried them away — before the struggle between the astral and spiritual affinities commences. The causes engendered by them during earth-life are not yet ripe for fruition and they must wait their natural time. But to recall these into "mediumistic" circles is equally dangerous as in the above-mentioned cases, and for the very same reasons. It may not be positively injurious in all cases, but at any rate the process is fraught with danger and should not be undertaken by inexperienced persons.

As regards those good persons, who, it is apprehended, may on account of some unsatisfied desire linger on earth, the Hindus have a peculiar custom which is generally relegated to the limbo of exploded superstitions, because its scientific rationale is not

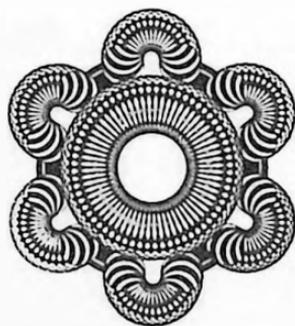
properly understood. If the desire be of a spiritual nature, then of course it is only concerned with the spiritual affinities set up in the *Manas*. But if it be of a material nature, such as some act to be done for the welfare of a friend or family, etc., etc., then only need it be taken into account. In ancient times, an initiate or adept was always present in a death chamber, and attended to the necessary conditions and thus released the dying man from his earthly attractions. This is the real origin of "extreme unction" in the Roman Catholic Church and the custom of having a priest near the dying man in other religions. Gradually as a materialising tendency began to assert itself, the Hindus invented a ceremony which is the next best thing they could do under the circumstances.

It is a general belief among them that after physical death, the entity lingers on the earth for a period of ten days before passing into any other state of existence. During this period they perform a regular daily ceremony in which they prepare some rice balls and put them before crows. The belief is that crows are so sensitive as to detect any astral figure they see. If the man dies, having some unsatisfied desire, then his astral figure covers the rice balls which the crows cannot touch. If the balls are immediately touched, then it is concluded that the man having no unsatisfied desire is no longer earth-bound. But if they are not, then the relatives of the dead person go on recounting all the wishes of the latter that they can possibly think of, promising at the same time to fulfil them. When the right thing is hit on, then it is believed the entity immediately goes off to its sphere, and the crows touch the balls. Whatever it may be, the Hindus have a horror of those elementaries, and instead of dragging them into *séances* they try by every possible means to release them from the earth's atmosphere.

When the struggle between the lower affinities and the higher aspirations of the man is ended in *kama loka*, astral death takes place in that sphere as does physical death on this earth. The shock of death again throws the entity into a state of unconsciousness before its passage into *devachan*. The "shell" left behind may manifest itself until it is disintegrated, but it is not the real spiritual man; and the rare intelligence exhibited by it, occasionally, is the radiation of the aura caught by it during its connection with the spiritual individuality. From its 4th state of existence it re-awakens in *devachan*, the conditions of which,

according to Hindu books are, *salokata*, *samipata* and *sayujyata*. In the lowest state, *i.e.* of *salokata*, the entity is only under the influence of the 6th and the 7th principle, while in the second state, *i.e.* of *samipata*, it is fully overshadowed by the latter.

It is in the *sayujyata* state only that it is fully merged into its Logos to be thrown again into re-incarnation when it has fully enjoyed the effects of the spiritual aspirations created by it. It is only very highly spiritualised entities that reach this highest state of *devachan*. Of course, the cases of adepts are here entirely left out of consideration, for as the *Bhagavad Gita* says, the *jnani* reaches that state from which there is no re-birth and which is called *moksha* or *mukti*. The period of gestation between the devachanic condition and physical rebirth may be called the eighth state; but in the Hindu books the physical life being the basis of the seven after-states, it is not included in the category of the *sapta* higher *lokas*, just as in the septenary principles *Parabrahmam* is not taken into account for the very same reason. From the subjective standpoint, the *Parabrahmam*, and from the objective standpoint the *stbulashariram*, are not included in the septenary division, as the former is the basis upon which the whole structure is built.





## WILL

*Sors de l'enfance ami, reveilles toi.*

ROUSSEAU

(Schopenhauer's motto)

**I**t is with the greatest interest that I read the profound article by T. Subba Row, "A Personal and an Impersonal God" – logically arriving at a condition of unconsciousness, though containing the potentiality of every condition of "Prajna", the only permanent state in the universe.

The theory of the idealistic thinker, John Stuart Mill, is mentioned in this connection, who is certainly the type of Western idealistic philosophy.

But there is another idealist, another Western thinker, who has expressed the same long before J.S. Mill in other words, but with a candid reference to Asiatic philosophy, and given these ideas at the same time a far more palpable objectivity, as far as regards our conscious world. Perhaps for the latter reason your readers may find an interest in his thoughts, which I allow myself to render as follows:

*The world is my mental perception – this is a self-evident truth for every living and discerning being, although man alone can bring it into a reflecting abstract consciousness, and when he does do so, in fact, then philosophical reflection has begun in him. Then also it becomes a clear certainty to him, that what he knows is no Sun, no Earth, but only an eye that sees a Sun, a hand that touches an Earth, that the surrounding world is there only as a mental representation, i.e., absolutely in relation to something else, which something else is himself. If any truth can be pronounced a priori, then it is this one, the statement of that form of all possible and thinkable experiences, more universal than all others, more so than time, space and causality. All these, in fact, presuppose already the former; it is only the division in object and subject that makes possible and imaginable phenomena of whatsoever kind, abstract or intuitive, pure or empirical. Therefore, no truth is more certain, more independent of all others, or requiring less proof than that everything that exists in our perception is only Object in relation to Subject, the perception of that which perceives: in a word – our own mental representation.*

*And this applies as much to all Past as to the Present, and all Future; to what is most distant, and to what is most near, because it applies to time and space themselves, in which alone the relations can exist.*

*This is by no means a new truth. It was already contained in the sceptical premises from which Descartes proceeded. Berkeley,*

however, was the first to give it an absolute form, and has thereby deserved much of philosophy, though his other doctrines cannot bear criticism. The principal mistake of Kant was his neglect of this axiom.

How long ago, however this fundamental truth has been acknowledged by the Sages of India, appearing as the fundamental principle of the Vedanta philosophy, ascribed to Vyasa, is demonstrated by Sir W. Jones, in his work 'On the Philosophy of the Asiatics'. — (Asiatic Researches, vol. IV, p. 164) The fundamental tenet of the Vedanta school consists not in denying the existence of matter, that is of solidity, impenetrability, and figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception: that existence and perceptibility are convertible terms.

These words express sufficiently the co-existence of empirical reality with transcendental Idealism.

Thus only and from this aspect of the world as mental perception, can we begin to contemplate it. That such a contemplation, however, without any detriment to its truth, is one-sided, and therefore, the result of some arbitrary abstraction, is nevertheless felt by everybody and proved by that internal revolt, with which one accepts the world as one's mere mental perception, and of which, on the other hand, one can yet never entirely rid himself. Later on, however, we will make up for the one-sidedness of this consideration, by the enunciation of a truth, not so directly certain as that one from which we now proceed, but the only one to which a profounder inquiry can lead: still more difficult as an abstraction, the division of what is different, and union of that which is identical; a most important truth, which, if not dismaying, yet must appear critical to every one, the following one in fact; that we can as well say, and must say: 'The World is my will.'<sup>\*</sup>

We must begin to consider not only the world, but even our own body as mere perception. That from which we are now abstracting shall presently clearly show itself as Will, of which alone the world in its other aspect consists, for that aspect is in one respect exclusively Mental Perception, but on the other absolutely Will!†

Bornco  
18th March, 1883

L. A. SANDERS, F.T.S.

\* See Schopenhauer's chief work *Die Welt als Wille und Verstellung*. *Isis Unveiled*, II, pp. 159 and 261. — L.A.S.

† An entity, however that would be none of either, but an Object for itself, to which Kant's "Ding an sich" degenerated under his treatment, is a phantasm, and its recognition a will-o'-the-wisp in "philosophy". Arthur Schopenhauer (vol. I. p. 35), edited in 1818, at a period when the knowledge of Sanskrit in Europe was very meagre. Schopenhauer's "Objectivation of Will" throws light upon the other side of the universe. — L.A.S.

*Editor's Note* — For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German metaphysician, who is ranked by many among the world's great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedanta system — the *archaic* philosophy (we beg Professor Max Müller's pardon) — and the comparatively modern school of thought founded by Schopenhauer may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple, initiated by him into the mysteries of colour (see A. Schopenhauer's essay *Ueber Sehen und Farben*, 1816), he evolved, so to say, into a profoundly original thinker without any seeming transition, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune, which enabled him to pursue and develop his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of his strangely pessimistic view of the world, the name of the "misanthropic sage".

The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is *will*. The world of objects consists simply of appearances; of *maya* or illusion — as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the "thing in itself" of the Kantian philosophy, "the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings, downward." Not only the voluntary actions of animated beings, but also the organic frame of their bodies, its form and quality, the vegetation of plants, and in the inorganic kingdom of nature, crystallisation and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with what we find in ourselves and call — Will.

An intuitive recognition of the identity of will in all the

phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic *avidya* (ignorance) that makes of *Self* an object distinct from *Parabrahman*, of Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of Karma, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of Shankaracharya's school, inasmuch as they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two millenniums between them.

When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding "the heathen" systems as the primal and most pure sources of every subsequent philosophical development of thought.





## YOGA

**T**he six *chakrams* are located in the *sthula-sbarira*, but they are not visible when a body is dissected, because the leaves and petals described in the books have no objective existence, but represent so many powers or energies.

For instance, *sahasraram* is considered to have eight main petals, and the meaning of this is that the brain has eight poles. Similarly the letters, characters, symbols, goddesses, etc., said in the books to exist in these *chakrams*, all symbolise different powers.

The reason of the differences between the *chakrams* is that in the seven centres seven powers are located, and it is said that as the *kundalini* breaks through each *chakram*, it causes the man to subdue that *chakram*.

As *kundalini* goes on breaking through the *chakrams* one by one, it gains control over so many forces connected with the elements, the astral counterparts of which are located in the respective *chakrams*. The location of the mind is said to be between the eyebrows by the *Hatha yogis*.

The *chakra sammelanam* mentioned in the books means that when *kundalini* passes through one *chakram*, it takes its essence or energy, and so on with the rest, and finally joins all into a sort of united current.

The seven *chakrams* are connected with the seven planets in the following order, beginning with *muladharam*: Saturn, Jupiter, Mars, Venus, Mercury, Moon, Sun. The moon is connected with the mind of man, because it is so changeable and vacillating.

The mind of man never penetrates (as sometimes asserted) into the *chakrams*, but the *kundalini* does so penetrate, and the mind itself will finally combine with *kundalini* when this latter gets near the *ajna chakram*, and then the man becomes clairvoyant.

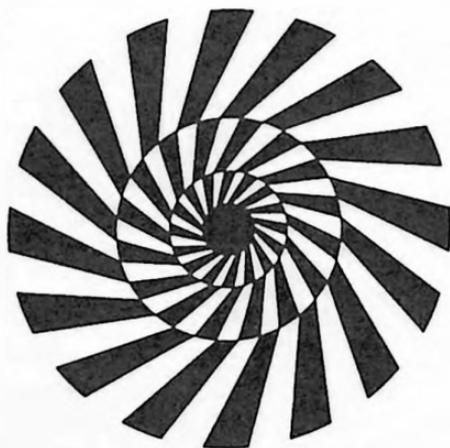
*Kundalini* is a power or energy in the *muladharam*, sometimes called the astral serpent. It has its head in the region of the navel; it can be roused by increasing the fire in the *muladharam*. It is said to be like a serpent, because it moves in curves, it appears to move round and round in a circle, *ida* and *pingala* alternate on account of its motion.

*Kundalini* is said in the books to have three-and-a-half circles to show that it pervades the three-and-a-half *matras* of *pranava*. In some cases it is represented as eight, because its energy runs through *Ashtaprakriti*. Sometimes it is represented as four.

Some say that, in order to attain *Raja Yoga*, one should investigate *mahavakyam*; others that the mind must be concentrated on a point and the *yogi* must contemplate *Parabrahmam*; some say one's own Guru is the true subject of contemplation, and it is enough to lead a good life; some say the repetition of the *pranava* is in itself *Raja Yoga*, and others say you must cultivate will-power: which of these ways is the true one?

All these are necessary and much more — read *Light on the Path*.

The end of *Raja Yoga* is the attainment of immortality.





## PLACES OF PILGRIMAGE IN INDIA

**T**he following communication, sent to me by a student of occult science, will throw some light on the significance attached to the ancient Hindu religious symbology as illustrated in the various places of pilgrimage abounding in India, and account for the high veneration in which these places are held by the masses of the Hindu population. Speaking of "pilgrimage as a means of spiritual education," the said correspondent writes as follows:

*The insistence of the later Brahmanical Scriptures on pilgrimages as a means of spiritual education is well known. At the present day there is hardly a pious Hindu, of whatever sex and in whatever part of India, who considers his or her religious duties performed without visiting the principal places of pilgrimage. In this respect the modern Hindu differs so completely from his Christian contemporaries, that the latter would hardly credit what a vast number of pilgrims annually circulate over the country to fulfil their religious obligations, and to what trouble and expense they put themselves for the purpose. With the social aspect of the question, the present paper is not concerned. It is proposed to examine what real good pilgrimage in India does produce in the spiritual education of the people, and what is the rationale of the institution. The places of pilgrimage are so numerous and their esoteric significance so deep, that anything like completeness must be disclaimed by the present writer. At the same time the hope is expressed that the lines of inquiry indicated herein may be followed up by competent scholars and mystics, so that the highly beneficial character of pilgrimages may be made apparent to all open-minded people, and the great wisdom of his ancestors shown to the Hindu of the present day.*

*In the first place it is to be remarked that the sacred cities of the Hindus are well organised and powerful spiritual centres, and from them there radiates an elevating influence which is not the less active because unperceived by the ordinary Philistine. Places of pilgrimage are truly spiritual seminaries which, though completely closed to the idler and the superstitious in selfish quest of personal holiness and personal salvation, are ever open to receive the earnest and devoted searcher after truth. The statement may be boldly made and the support of all true mystics confidently expected on its behalf, that there is no important place of pilgrimage in India which does not enjoy the presence, in most cases permanent, of some Adept or Initiate of a high order, who is ever ready to point the path to the higher life into which he himself*

has entered. It is a matter of common experience that people's spiritual eyes have opened in these holy cities under the benign influence of some great sadhu (sinless man). But, for reasons which will be readily understood, the pious hand must not seek to withdraw the veil of obscurity which shrouds the holy men and their work. The members of the silent brotherhood will but speak to those whose Karma deserves it. Shankaracharya says:

“दुर्लभं त्रयमेवैतत् देवानुग्रहहेतुकं ।  
मुमुक्षुत्वं मनुष्यत्वं महापुरुषसंश्रयः ।

*durlabham trayam evaitat devānugrahahetukam  
mumukṣutvaṁ manuṣyatvaṁ mahāpuruṣasaṁśrayaḥ*

*These three are difficult to attain and are due to the favour of the gods\* (i.e., the good Karma of previous births): humanity, desire for liberation, and contact with great spiritually-minded men.*

The holy cities were built, or at all events completed, in the later epochs of Brahmanic history. When the spirituality of mankind began to be clouded by progressive materiality, consequent upon the desire of selfish enjoyment, the seclusion of the Adepts became greater and the sacred Sanskrit language became daily less understood. As a remedy for this great cyclic evil, the holy ones of the earth left to the profane vulgar the symbolical architecture of the great temples, which yet serve as finger-posts to the mystical student. Very few persons are aware that as the pilgrim stands on the bridge of boats on the Ganges before Benares he is face to face with a most sublime and awful mystery, the full import of which none but the higher Initiates comprehend. This mystery is represented by the general aspect of the holy city, whose two Sanskrit names — Kashi and Varanasi — will yield a mine of truth to the earnest inquirer. It is not for us to elucidate the point; for the present it will suffice to suggest to the reader a fruitful field of inquiry, where each will be rewarded according to his earnestness and spiritual penetration.

What is Kashi?

The question has been answered in a well-known treatise by a celebrated mystic, Satya Jnanananda Tirtha Yati. He says that Kashi is the supreme power of the great God Shiva who is undifferentiated bliss, consciousness and being.† Shiva or Peace here represents the fourth or unmanifested state of the Universe. He is the Chidakasha, his other name being Vyoma or space, the small circle or dot which is placed on the top of the Sanskrit mystic symbol

\* This interpretation of the term "gods" is accepted by all mystics.

† The word Sat has been roughly translated "being", as the English language does not afford a better word; Be-ness if allowed in English would be a more adequate rendering.

Om (ॐ). What relation it has to the force located in the human body above the eyebrows and represented by the dot over the crescent moon, the mystic knows very well. Kashi is called the goddess who embodies consciousness and bliss, and is the same as the Shakti or power to whom the sacred verses of Shankaracharya — Anandalahari — are addressed. The great teacher says that if Shiva is not united to Shakti he cannot produce even a flutter of well-being. Shakti is adorable of Hari, Hara and Virinchi.

By once turning the key of the symbology here adopted we find that Hari or Vishnu is the dreaming state of the Universe, the first differentiated aspect of the darkness, the destroyer or remover, Hara. Although Hara is usually taken as a loose synonym for Shiva, it is here used with the deliberate object of implying that the transcendental state of the Universe, emblematised by Shiva, is beyond the state of the destroyer, as the turiya state is beyond the sushupti. Shiva is Paranirvana, while Hara is Nirvana. It is easily intelligible how to the popular mind no distinction is observable between Nirvana and Paranirvana. Hari, we have said, is the first differentiated condition realized by the human ego. He is therefore the son represented by the sign Leo in the Zodiac (see T. Subba Row's invaluable article on the "Twelve Signs of the Zodiac" in The Theosophist, vol. III). Virinchi or Brahmā the Creator is the aggregation of the perceptible Universe. Shakti is therefore above these three, and the consort of Shiva.

This explains why Kashi is called Tripurairadhavi [Tripurairavati?], the royal residence of the destroyer of the three cities, the undifferentiated synthetic condition of the three states mentioned above. With regard to the human ego the three cities are the three bodies, gross, subtle and causal, beyond which is the spirit. From this it also becomes clear that Kashi is the eternal Chinmatra which has been well explained by Mr. Subba Row in his article on "Personal and Impersonal God". (Theosophist, vol. IV) It also becomes manifest from this that in one of its aspects Kashi is Prajna, in which is realized the great formula 'Thou art It'. This Prajna is the mother of mukti or liberation, as all the Vedantins know. The Tirthayati says: 'I make salutation to that Kashi by whose favour I am Shiva, and I know Shiva to be the spirit of all that is.' Kashi is Prajna, Buddhi, Shakti or Maya, the different names of the divine power which dominates throughout the Universe; in fact, it is one aspect of the One Soul.

The above quoted mystic states further: 'This Kashi is the power of Shiva, the supreme consciousness, but not different from him. Know Kashi to be the same as Shiva and the supreme bliss . . . Kashi is that by which the supreme reality of the spirit is manifested or in which it is so manifested. She is also sung as the Chinmatra; I make salutation to her, the supreme Knowledge.' Elsewhere the same writer calls Kashi the darkness (shyama). This Darkness is the undifferentiated matter of the Cosmos, beyond which dwelleth the

sun-coloured one, the Spirit. In the Psalms this *asat* or *prakriti* is referred to in the highly poetical passage: 'There is darkness round his pavilion.'

Krishna, the supreme spirit, is dark in his human form. No human eye can penetrate beyond this divine darkness. In some Vaishnava work it is stated that on one occasion Krishna transformed himself into *shyama* in Kali (darkness in its feminine aspect), thus hinting at the truth which reveals itself to the spiritual eye of intuition. Unconsciously guided by the higher light the Christian Church believes that Jesus Christ was 'black, and comely', although the passage in the Song of Solomon in which the expression occurs has no relation whatsoever to Christ.

To return to Kashi in its aspect of *Buddhi*. It is to be remembered that *Buddhi* is the first differentiation of *prakriti*. According to Kapila, *Buddhi* is the termination (*adhyavasaya*) in nature of *prakriti* to evolve egotism. *Buddhi* has three conditions or aspects. Its own essentially pure condition is that in which it is identical with *prakriti*, in which the three substantive qualities of goodness (*sattva*), passionate activity (*rajas*), and delusion (*tamas*) are in a state of equilibrium and in that sense non-existent. This *Buddhi* is the mother of salvation; in fact it is salvation. When under the influence of *rajas* the quality of *sattva* predominates; four things are generated: the practice of virtue (*dharma*), dispassion (*vairagya*), the spiritual powers (*aishvarya*), and finally salvation, when by the excess of goodness *Buddhi* returns to its original state of purity. When under some influence *tamas* predominates, the four opposites of what is stated above are produced. *Tamas* by its enveloping power (*avarana shakti*) makes the one reality in the Universe appear as the differentiated universe of matter, and then *rajas* by its expansive power (*vikshepa shakti*) produces the passions which are the cause of bondage.

These three conditions of *Buddhi* the *Tirthayati* gives as aspects of Kashi: *Nirvishesha* (undifferentiated), *shuddha* (pure, when the *satvika* quality predominates), and *jada* (when *tamas* predominates). One under the domination of *tamas* looks upon the geographical Kashi as the reality:

दोषारूपा जडा काशी ।

The *shuddha* Kashi is the abstract consciousness still limited by forms:

मूर्तिरूपा तु या काशी शुद्धा सा चिन्मयी सती ।

One under the domination of the *sattva* quality practises virtue, still ascribing good and evil to nature around him.

In her *nirvishesha* condition, Kashi is self-existent in her glory, and is the supreme God of Shiva and of all liberated souls:

पूर्णरूपा स्वमाहात्म्यं स्वयमेव विचारयेत् ।

निर्विशेषा तु मुक्तानां शिवस्य च परा गतिः ॥

We shall now understand why it is generally believed that residence in

Kashi removes all sins committed elsewhere, but a sin committed in the temple of the Lord, Kashi itself, renders one incapable of receiving grace – the reference being to the spiritual evil, the sin against the Holy Ghost – for which there is no remission. The wretch who knows the truth and follows the left hand path is doomed to nameless misery in avichi nirvana.

*The Tirthayati says: 'Terrible indeed is the suffering of one who commits a sin in Kashi. Alas! the state of a rudra-pishacha that the sinner attains is more intolerable than the suffering of all the bells.'*

*By the acquisition of true knowledge all sins are consumed by the fire kindled in the hearth of heart (chidagni kundam), but there is no hope for the damned soul who murders his spirit, as far as that is possible, by the practice of black magic.*

*Without prolonging the present paper, the student may be recommended to the Skanda-purana for further information on this subject; and in conclusion, it may be stated that the practical occultist will derive great benefit from a proper study of the Tirthayati treatise, which has here been so largely quoted.*

I will add a few remarks to the foregoing communication. It will be no exaggeration to say that the secrets of the ancient archaic science, for which an enquirer will search in vain the mystical books of the East, are often symbolically represented in some of the most celebrated places of pilgrimage in India. The mysterious ideas generally associated with the position of Benares (*Kashi*), its past history and its innumerable gods and goddesses, contain clearer indications of the secrets of final initiation than a cart-load of books on Yoga philosophy. Look again at Chidambaram and examine carefully the plan on which its celebrated temple was built by Patanjali, by the light of the Kabbalistic, the Chaldean, the Egyptian and the Hindu doctrines relating to the great mystery of the Logos. You are far more likely to penetrate this mystery by such a course of study than by examining all the obscure statements of the ancient Initiates regarding the sacred voice of the great deep and the impenetrable veil of Isis. Masons are searching in vain for the lost golden delta of Enoch; but an earnest seeker of truth who has comprehended the rules of interpretation which are applicable to such subjects will not find it very difficult to discover this delta in Chidambaram. Similarly, various occult secrets find their true interpretation and explanation in Shrishailam, Rameswaram, Jagganath, Allahabad and other places, justly considered as sacred, owing to their various associations, by the followers of the Hindu religion.

It would require several volumes to explain at length the sacred symbols connected with these places and their mystic significance, and interpret in a proper manner the *Sthalapurānam*s relating thereto. As no writer was permitted in ancient times to divulge in clear language the secrets of occult science to the public, and as books and libraries could be easily destroyed either by the ravages of time or the vandalism of barbarous invaders, it was thought proper to preserve, for the benefit of posterity, in strong and lasting edifices of granite, some of the greatest secrets known to the designers of these buildings, in the form of signs and symbols. The very same necessity which brought into existence the Sphinx and the great Pyramid led the ancient leaders of Hindu religious thought to construct these temples, and express in stone and metal the hidden meaning of their doctrines. A few explanations and suggestions will be sufficient to justify the foregoing statements, and indicate the manner in which these symbols should be interpreted.

A Sanskrit verse is often repeated by Hindus, which says that journeys to seven places of pilgrimage will secure *moksha* to the devotee. These places are enumerated thus: (1) Ayodhya, (2) Mathura, (3) Maya, (4) Kashi (Benares), (5) Kanchi (Conjeeveram), (6) Avantika (Ujjain), and (7) Dvaraka. Now, these places are intended to represent the seven centres of occult energy in the human body, known as (1) *sahasraram*, (2) *ajna*, (3) *visuddhi*, (4) *anahatam*, (5) *svadhisthanam*, (6) *manipurakam*, and (7) *muladharam* respectively. The ideas associated with these places will become intelligible when examined by the light of the doctrines connected with these force-centres by *yogis*.

It is generally believed by the Hindus that death in Benares secures final emancipation from the necessity of a rebirth. This belief is so strong in the minds of the ordinary people as to lead a considerable number to resort to this place every year for the purpose of remaining there till they die. This certainly appears to be a ridiculous superstition. But a great spiritual truth is lurking behind this strange belief. This truth will become apparent when we ascertain what death at Benares is really intended to mean.

From the foregoing arrangement of the seven sacred places alluded to, it will be seen that Benares corresponds to the heart in the human body, in the centre of which the *anahatachakram* of

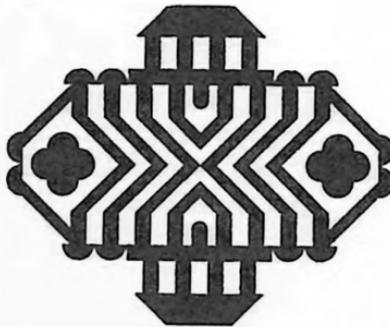
the *yogis* is located; and the truth of this inference is further strengthened by the manner in which *Kasbi* is described in the *saukalpam* (preliminary recitation before bathing or commencing any worship). It is therein said that Benares is between Asi and Varuna; that it is situated in Anandavana; that it is in *mahasmashana* (or the great graveyard or burial ground); that it stands in front of Gauri; that it is held up by the three points of the trident of Shiva; that it is in the midst of *Brahmā-nalam* (the narrow passage of Brahṁā), going northwards, and that it is at the end of *Mani* (*Manikarnika* means *Pranava-karnika*). It may be easily seen now how far this is a figurative representation of the *anahatachakra* of the *yogis*. This *chakra* is between the two *nadis*, *ida* and *pingala* in the human body, which are represented by the two small streams Asi and Varuna named in the foregoing description.

The state of ecstasy is realized when consciousness is centred in the germ of *Prajna*, which is placed in this *chakra*, and hence Benares is an *anandavana*, which literally means a pleasure garden. When this centralization of consciousness in the germ of *Prajna* is secured, the objective consciousness realized in the physical body and in the astral body entirely ceases; consequently before the spiritual consciousness of the regenerated spirit (Christ after resurrection) is awakened, the condition realized may be compared to that of sound sleep or *sushupti* — the death of the incarnated Christ, the death of the individual man. This is the time of the great peace and calmness after the tempest. Hence *Kasbi* or *anahatachakra*, wherein this condition is realized, is the great burial ground or burning ground, as every thing — the ego and the non-ego — seems to be dead and buried for the time being. Gauri is the Sophia of the Gnostics and the Isis of the Egyptians. When this condition — that of *Prajna* — is reached, the Spirit is in front of the divine light and wisdom, and ready to behold the mysterious Goddess without the veil, as soon as its spiritual eyes are opened on the other side of the Cosmos.

Hence Benares is in *Gaurimukham*. This condition again marks the termination of the three conditions of consciousness experienced by the incarnated spirit, namely the ordinary, the clairvoyant and the devachanic conditions. These three states of differentiated *Prajna* are the three points of Shiva's trident. Again *anahatachakra* is in the *sushumna nadi* — a mysterious and narrow

passage running through the spinal cord to the crown of the head through which the vital electricity flows — and Benares is therefore said to be in *Brahmā-nalam*, which is another name for *sushumna nadi*. Further, the condition above alluded to is represented by the dot over *Pranava*, as our correspondent says, and hence Benares is described as *Manikarnika*.

It will thus be seen that Benares is an external symbolical representation of the *anabatachakra* of the *yogis*. Death in Benares therefore means the concentration of *Prajna* in the original germ consciousness, which constitutes the real individuality of the man. It must further be noticed that *sahasraram* represents the positive pole and *muladharam* the negative pole in the body. From the mysterious union of other energies in the heart the sacred and irrepressible (*anabata*) voice is generated in the *anabatachakra*. This voice is heard when the tempestuous activity of conscious existence terminates in the death of *sushupti*, and out of the ashes of the individual man the regenerated man springs into existence electrified by this “song of life”. Hence it is stated that when a man dies at Benares, Rudra (a form of manifestation of Thoth, the Initiator), communicates to him the secret of the Logos and secures *moksha* for him. It will be clear now that the popular belief is full of meaning to a student of occult science. Similarly the traditions connected with every other important place of pilgrimage will yield much valuable information when properly interpreted.





## CENTRES IN THE BODY

**T**he "Father" refers to the great God Adonai, which is his essential counterpart more or less. There may, however, be another sense: If Christ is a special incarnation it may not be the whole of JHVH but a part only which incarnates of it: any part may overshadow a man, and the Kabbalists seem to have held that it was only the Vau that manifested in Jesus, and not the whole JHVH may have overshadowed him now and then. If he was speaking from the standpoint of V (Vau), the I (Iod) was the Father, and the Comforter is H (He), which is the principal element in the Voice. In Krishna we find the whole trinity manifested.

In the *Mahabharata*, Drona Parva, Krishna says: I have four forms; one is always sleeping in *nirvana*, and the other three are: one constantly making *tapas* in the world, *i.e.*, the Maha Chohan; one is everywhere to help people; the other goes on constantly reincarnating for the good of people. It is the third element which is your Christos. This is the opinion held by a good many Jewish Rabbis. If that is so, he is referring to that Iod as his Father, that is the highest Chohan for the time being on the planet, and the Comforter is the Holy Ghost, which is the most important element in the Voice. Strictly speaking all the three exist in the Voice, but it is mainly identified with the Holy Ghost. The thing that descends to the plane of mankind splits into three forms as a kind of division of labour. The highest Chohan for the time being may be of any ray. The Iod resides in him, whilst Binah (the Kabbalistic Sephiroth = Wisdom) (He) plays the part of the Holy Ghost, and Vau goes on incarnating for the good of the people. When not incarnating it is mixed up with the Holy Ghost, and all three unite, when the time of departure comes, into a single trinity in their original home, when the successor takes charge.

By Vau splitting you may get a Tetragram without the final 'He', which is not necessary.

This was the case in the incarnation of Rama (Iod), who with his three brothers made up the four.

If Christos was only Vau, it was because only that manifestation was needed at the time.

When he is going to disappear, the Maha Chohan will take care of all the people, and he will do so even after he has disappeared.

Adonai can generate a peculiar kind of spurious Logos. It can evolve one for any particular case. It has about 140 independent powers, each capable of giving rise to a whole host of manifestations. In the case of the Buddha Ray there are 200,000 different powers with distinct names of their own. In all, some 7,000,000 powers have been catalogued.

*Anima Mundi* – Astral Light – fourth principle (sevenfold classification) of the solar system. Ego is *karanopadbi* as long as you are a man.

*Monad* – higher part of the fifth principle in man. It cannot be said that it is the monad until it is a man. It is the one thing that remains constant through the multitude of personalities. Sometimes called *kutam chaitanya*.

*Kutam* – collection of *skandhas* or *tattvams*. It is the centre of energy which goes to *devachan*. Sixth and seventh principles together are the Logos. Sixth principle being its *upadbi* is the real *sbakti*. The Logos you may consider as the astral body of that *upadbi* and *Parabrahmam* as the *karanasbariram* of that. For all practical purposes there are two trinities: one of man and the other of the Logos. In man there is *stbulasbariram*, astral body and the monad; in the Logos the sixth and seventh principles and *Parabrahmam*. *Parabrahmam* plays the same part as the *karanasbariram*. It is this trinity that Christians mean by Father, Son and Holy Ghost. The Holy Ghost is the sixth principle.

*Chicchakti*, *Chinmatra*, *Chidakasham*. When all the three are united, you have the objective, subjective and no consciousness – objective consciousness and its subjective consciousness of the higher trinity and itself as itself, no consciousness when its consciousness is centred in *Parabrahmam*. You have to leave the one for the other, or transform the one into the other. The only way to transform it is by, first, in the place of your monad, trying to get the Logos. Once you can get this, its aura – which is its *upadbi* – begins to permeate your astral body and that begins to improve to the level of the sixth principle, and when the transformation is complete you have the Logos and sixth principle; and *Parabrahmam* being everywhere, the trinity is complete. Instead of the *karanasbariram*, try to have the Logos as the *karanasbariram*,

and then as your astral body is guided by your monad, the Logos itself, having taken its place, will begin to have its aura — which is the sixth principle — running through, as it were, your astral body; when once it is there its light goes with it. In course of time the astral body becomes more and more spiritualized; all its characteristics are transferred to the sixth principle. The simplest view is that of one centre radiating energy, the centre being its body. So long as you have the centre of energy acting, so long will the body remain eternal. The seventh principle is the centre through which *Parabrahmam* acts as the outward energy, and being eternal and omnipresent, its resources are infinite and the life that emanates from it constitutes its body. So when once you have that body and centre within you and have transferred all your experience to it, the transformation is complete and you are not man but God.

In the sun you have an example of almost unlimited resources; no modern theory can account for the way in which the energy is being recuperated. And the whole visible light and heat, the background on which it can always fall back, is infinite and eternal; and the source of energy being eternal, it is only a point through which the energy is manifested. This is the visible light or life or *Chaitanya* that forms its body or *upadhi*.

*Isbwara* is the Logos.

It is asserted that only when the monad reaches the human kingdom it acquires responsibility.

By saying they acquire a certain amount of individuality when reaching the human kingdom, I merely want to point out a stage where the differentiation becomes plain, perceptible. In the animal kingdom it is difficult to see it.

Cosmic evolution commences by the first manifestation of the Logos. It manifests as consciousness itself on waking from sleep.

Will is merely one of the attributes of mind, and it is the monad that gives rise to all action. The fourth principle is simply aura.

In all occult science there is not much practical good in the division of the three lower principles. You have to take the three as a whole for all practical purposes, and again the fourth and fifth principles have been divided instead of taking one and the same for the lower fifth and the fourth, which is the astral body.

The karma of a past incarnation not yet exhausted cannot be

got rid of.

The other karma is got in this incarnation. The karma of an Adept is of a different kind.

Devachanic existence being entirely subjective, it is only intellectual emotions and higher pursuits that enter into that existence. There are other actions which produce effects on a physical rather than on a subjective plane.

Supposing an impulse is exhausted, the colouring given by these pursuits is not so easily exhausted, as if a man has constantly been thinking about, *e.g.*, architecture. But by this kind of ideation there is a kind of colouring given to the mind which follows him in the next incarnation. That colouring is not exhausted in *devachan*.

All men have three kinds of karma: (1) karma from last birth, (2) karma up to the present moment since this birth, and (3) what you are doing now.

*Buddhi* rather applies to the fifth than sixth principle. The sixth is the seed of *Atmabodha*. Sixth principle *Chicchakti* is called *Kwan Yin*.

If Holy Ghost is the sixth principle, it emanates from the Father through the Logos. But if it is the matter of the Logos, in that sense it is *prakriti*. It has thus had two characters, and the difference between these two views is one of the most important differences between the Greek and Latin churches. The seventh principle, strictly speaking, must be called the Logos.

Even the existence of infinite space depends upon the perceiving ego; thus the existence of *prakriti* depends upon the existence of the Logos which is the perceiving ego between subject and object.

When once the Logos ceases to exist, the whole objective space ceases to exist.

*Irana* is what is called *sushupti*; beyond that there is consciousness of the sixth principle. . . .

*Chaitanyam-vishvabu* is Vishnu and the life of Vishnu and everything that exists.

*Sushumna* has something to do with the tube in the centre of the spine. It is the sort of vein of magnetic electricity, and the energy passing through the *sushumna* is a vein of vital electricity going through it. The tube is connected with the ventricles of the brain.

Where does it begin? It begins with the *muladharachakram* and

ends at *brahmarandram*.

*Brahmarandram* is put in different places in the books, but I mean the brain.

Sometimes *kundalini* itself is called *sushumna*.

How do you know its action? Because you feel it from the accession of fire to the brain – as if a hot current of fire is being blown through the tube from the bottom of the tube.

*Ida* and *pingala* should act alternately. If you stop both, the hot current is forced through the *sushumna*. By practising *kumbhakam* alone the *sushumna* comes into play, but a *Raja yogi* without either has a means of rousing the *sushumna* as he likes. This means is a mystery of Initiation.

Why is *sushumna* said to be the chief of the nerves?

Because it is only through it that the vital principle and astral body goes out in the case of a *yogi*, and in the case of an Adept at the time of his death his soul goes through that, and it is the seat of circulation of that force called soul or *karanashbariram*.

*Karanashbariram*, being in the condition of sleep, how can it act? It is not that kind of sleep, but *yoga* sleep. It is the rest after the tempest in *Light on the Path*.

When it is said that the solar system, etc., is in *sushumna*, it means that consciousness is centred for the time being in the centre circulating in the *sushumna* but comes into rapport with the astral light and the universal mind, and then he sees the whole Kosmos.





*Kundalini* is a force compared to a serpent because it moves in curves. It has the effect of moving round and round in a circle. *Ida* and *pingala* alternate in the normal condition.

It is said in the books that *kundalini* has three and one-half circles. This is to show that it runs through the three *matras* and a half of *Pranava*. In some cases it is represented as having eight because its energy runs through *ashtaprakriti*. Sometimes it is spoken of as four.

*Ashtaprakriti* is that which is described in *Bhagavad Gita*.\*

Pineal gland	7th <i>chakram</i>	} probably.
Pituitary body	6th <i>chakram</i>	
Coccygeal gland	1st <i>chakram</i>	

*Shira lingam* – still small voice, the serpent for it is the *kundalini*. In *kundalini* the still small voice sounds. This is the *lingam* in the microcosm, in man. The roundish thing is the *muladhara*; the still small voice seems to rise out of it. It is the *shira lingam* which is in every man's own body.

Each of the *chakrams* has a colour. The order is constantly varying; the seven colours of the astral currents that go to make up the astral body – the aura corresponding to the *chakrams* has different colours. . . .

The Buddhist ray is something gigantic; it has millions and millions of powers and they have combinations and permutations.

The first ray is simpler and its powers are a select few. No other ray seems to have so many powers as the Buddhist ray.

It is a regular combination of three Logoi.

Each ray has a regular army of its own. The powers of the Buddhist ray are very active and are easily evoked, but the first ray is out of the way. The powers of the first ray are all shrouded. It appears that all the things that kill and slay on a gigantic scale belong to it. Even AHJH ray has some terrific currents of this kind.

The celestial Buddha is the most beautiful of gods. Buddha must have in His head the whole plan of nature because He is the consecrated essence of nature's wisdom. He is most difficult to

\* Idol worship began in this country mostly from the time of the *Mahabharata*. No temples are mentioned in the *Mahabharata*. Jainism is anterior to the Buddhism existing at present. The persons in the *Mahabharata* existed.

approach considered as a whole, though his appearance is that of a smiling little boy. But he helps others who may not belong to his ray. He puts them on the way and teaches them or puts ideas into their heads and makes their minds steady. . . .

Dancing has something to do with Attik Jommin and *pandarams* — AHJH's dancing becomes very useful on the mental plane, with the music of the spheres keeping time. There are nine varieties in AHJH himself.

AHJH has about twenty-two thousand and odd combinations.

Each of the rays has a literature of its own, its own nomenclature (different), its powers (different). A complete system of philosophy can be constructed of AHJH only, so also temples and a national religion can be constructed from it — *e.g.*, Chidambaram temple belongs to this AHJH ray. (Parashurama belongs to this ray.) This ray has more to do with Shaivism than any other department of Hinduism. It is only in later times that Shaivism became associated with phallicism. This is merely a crude idea and it is not known how it was introduced. It seems to have come when that branched off into black magic. All these religions have and will come back hundreds and hundreds of times, only the form alters. Real occultism is like the *karanashbariram*, the various philosophies are the *sukshmathbariram*, the religions of the masses, temples, etc., are the *stbulashbariram*. AHJH is the ray which rules the planet; it is the planetary genius. Each planet is supposed to be under the influence of some special planetary ruler. The Kabbala is all AHJH ray.

Attik Jommin is at some place in the Tanjore District; Svetaranyam-Kodakery it is called, mentioned in the *Ramayana*. There is something very awe-inspiring in the image of Attik Jommin in the temple.

There is a Goddess called *Brahmavidya*. The Kabbala is all AHJH ray.

Nature has to work in a certain direction to produce a race of Dhyān Chohans; there may be other ways of bringing it about. There is no limit to the varieties of nature.

The Logoi are now creating the Kosmos; they have adopted a particular plan, but it may be improved upon in future periods. They have even now all sorts of systems, as those with one sun; with binary systems and so on.

*Parabrahman* has always existed eternally and always manifests

itself as seven rays, but its potentialities have never been exhausted. The main principles of occultism are as eternal as the Kosmos. Space is infinite, solar systems are infinite. We have in our Solar System one sun with a particular constitution; but nature is trying all sorts of experiments in different places. (Who knows that in future spaces beyond there may not be triple and quadruple systems! The biggest telescope penetrates a small amount of space and still there are star clusters and so on to infinity.)

Time is endless, space is endless, but combine infinite time with infinite space!

The universe seems to have illimitable phenomena; there is always more to explore. Man is a very small thing as an individual, compared to the universe.

Unless man is made in God's image he can never find God. Instead of surveying the infinite Kosmos you may as well survey the microcosm and find out the centre. A man by digging into himself can find the centre of the universe. All this infinity is in one aspect of space, and there are other aspects which are quite as varied as this one. . . .

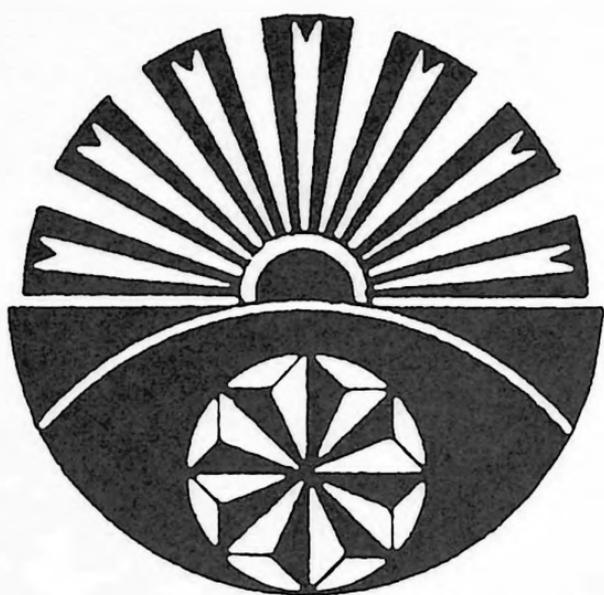
The most practical question is to try and expand your own capabilities. Time and space are good things to knock the conceit out of a man. There are conditions of *Parabrahmam* in which time and space do not exist. In one sense the First Logos is outside space because it is space.

There are always seven kinds of Logoi working together or else you cannot have a solar system.

*Parabrahmam* = Consciousness unmanifested.

Instead of investigating manifestations, draw the consciousness inwards and try to survey the centre. Drawing the consciousness inwards means transferring it to higher *upadhis* on and on. . . .

The Logos has powers beyond itself. They are parts of itself but its parts have two divisions; those which are organic and can never be removed and those which are partly organic and partly inorganic and which can be removed, but only for a period and have to return to it. Such a power enters into the composition of the Logos but is communicable. . . . There is no principle beyond the Logos.





## CONSCIOUSNESS AND IMMORTALITY

**S**outhern India has always produced the greatest Aryan philosophers. Madhvacharya came from Southern India, and Shankaracharya was born in Malabar; and at the present day there are high adepts and schools of occultism in Southern India. In the adept hierarchy, there are always seven classes of adepts, corresponding to the seven rays of the Logos. Two of these classes of adepts are so mysterious, and their representatives on earth are so rare, that they are seldom spoken of. Perhaps one or two adepts of these two mysterious orders appear every two or three thousand years. It is probable that Buddha and Shankaracharya come under this category. But of the other five classes of adepts, representatives are always to be found on earth. All five classes are represented in the Himalayan school. At present, it is unlikely that all five classes are represented in Southern India, though all the adepts of this and every other school must belong to one of these five classes.

It is a doctrine of the Southern India school that, though belonging to one of these five classes, and falling into one of these five rays, all of which are represented in the Himalayan school, adepts in India, for example, need not be correlated to the Tibetan school — need not dovetail, so to speak, into the *guruparampara* chain of the Himalayan school — and need not therefore owe allegiance to one of the five Chohans, or chiefs, of the five classes of adepts in Tibet.

When a great adept has passed away from incarnated life, his spiritual self may select some suitable person on whom to impress his teachings, who thus becomes his unconscious medium and apostle: this chosen exponent of the adept's wisdom may not recognise the source of his knowledge and power; to recognise their source is almost impossible, since these ideas are instilled into the inmost spirit of the man, the deep, secret place of his nature, from whence arise moral leadings and spiritual ideals. Such apostles have often found that their wisdom left them even in life; when their work was done, the over-shadowing adept often withdrew his inspiration. . . .

It is probable that Shankaracharya was such an incarnation. He

was already a great adept when he was sixteen years old, at which time he wrote his great philosophical works.

It seems that Gautama Buddha was not such an incarnation as we see in him the actual life-struggle of man striving to perfection, and not the fruition of a great soul who had already reached its goal. But in Shankaracharya we see no such struggle; this is why we say he is a divine incarnation.

The seven rays we have spoken of represent the outflowing energy from the seven centres of force in the Logos; they represent seven forces, so to speak, which must enter into everything in the universe. No object can exist without the presence of each of these seven forces.

A man's past karma determines which of the seven, or, practically speaking, five, rays of occult wisdom he shall take his place in; but it is impossible to say that the fact of belonging to one of these rays indicates the presence in a man of any particular moral or mental quality, such as patience, honesty, or courage, on the one hand, or the poetic or artistic faculty, on the other.

The Southern occult school divides the states of consciousness into three: (1) *jagrat*, or waking consciousness; (2) *svapna*, or dream consciousness, and (3) *sushupti*, or the consciousness of dreamless sleep. As this classification stands, however, it is purposely obscure: to make it perfect, it must be understood that each of these three states is further divided into three states. Let us take these in their order beginning with the lowest.

The *jagrat* consciousness is divided into three: (1) the *jagrat* of *jagrat*, which is ordinary waking consciousness, (2) the *svapna* of *jagrat*, the ordinary dream state; (3) the *sushupti* of *jagrat*, which is dreamless sleep.

Similarly, the *svapna* state has three divisions: (1) the *jagrat* of *svapna*, which is the consciousness of waking clairvoyance; (2) the *svapna* of *svapna*, or somnambulant clairvoyance; and (3) the *sushupti* of *svapna*, the consciousness of *kama loka*.

The *sushupti* state is also divided into three states: (1) the *jagrat* of *sushupti*, the consciousness of *devachan*; (2) the *svapna* of *sushupti*, the consciousness in the interval between two planets; and (3) the *sushupti* of *sushupti*, the true *arupa* (formless) consciousness which exists between two planetary rounds.

To make this clear, the following table may be useful:

<i>Jagrat</i>	<i>Jagrat</i> – Waking consciousness
	<i>Svapna</i> – Dreaming
	<i>Sushupti</i> – Dreamless sleep
<i>Svapna</i>	<i>Jagrat</i> – Waking clairvoyance
	<i>Svapna</i> – Somnambulic clairvoyance
	<i>Sushupti</i> – <i>Kama Loka</i>
<i>Sushupti</i>	<i>Jagrat</i> – <i>Devachan</i>
	<i>Svapna</i> – Between planets
	<i>Sushupti</i> – Between Rounds

Above these nine stages, come the true mystical states of consciousness, to which the adepts have access.

These different states of consciousness mean simply this, that the one observer, the *Atma*, or Self, observes nine classes of objects; the fact that the *Atma* observes one class of objects is indicated by saying that such and such a state of consciousness is active.

In each of these classes of objects, which are on the different planes, there are five elements, each corresponding to one of the senses. In the view of the occultists of Southern India, it is erroneous to speak of seven senses, two being considered still undeveloped. It is true that there are seven factors in each plane of consciousness; but only five of these are senses, nor, in the view of this school, will there ever be two additional senses analogous to these.

The sixth factor is the mind, which rules and guides the senses, and draws deductions from their impressions when collected and arranged. The seventh factor is the *Atma*, which is the observer of the generalisation which the mind makes from the impressions of the senses. It is the self, the sense of "I" in us, behind which it is impossible to go, either in logic or in observation. The seven factors must be present on every plane: in dreaming, for example, objects corresponding to the senses of sight, touch, taste, smell and hearing, pass before the dreamer: his mind classifies these impressions and he feels the sense of "I," the observer which is the subject of these subjects. There is the sense of "I" on each plane, but it is not quite identical, only the kernel, or basic notion of "I"

remains unchanged.

Corresponding to the five senses are the five classes of objects on each plane; or, as we may call them, the five qualities of impression, or five elements. These are (1) earth, corresponding to the sense of smell; (2) water, corresponding to the sense of taste; (3) air, corresponding to the sense of touch; (4) fire, corresponding to the sense of sight; (5) ether, or *Akasha*, corresponding to the sense of hearing. Each of these has its psychic counterpart; the counterpart of earth is magnetism; the counterpart of water is electricity; the counterpart of air is perhaps the forces discovered by Keely; while the counterparts of the other two are mystical forces the names of which it is useless to give.

When the seven rays we have spoken of proceed from the Logos, they are separate, and subsequently co-mingle in the formation of all beings. When an individual begins his course of evolution, these rays are equally balanced in him, none preponderating more than another. In the course of time the man's actions, his karma, cause him to come particularly under the influence of one or other of the rays. Up this ray he must make his further progress, till he has succeeded in merging his life in the life of the Logos — the grand fountain-head of light and power.

When this merngence takes place, the man does not suffer loss of individuality; rather he enjoys an almost infinite extension of individuality. Each of the seven classes of Logoi has its own peculiar consciousness, and knows that this is so; that is to say, each Logos recognises its own light; but each Logos also participates in the life of all the other classes of Logoi; that is to say, the peculiar quality of their life is represented in it also; so that an individuality, in merging in a particular Logos, is not cut off from the consciousness of the other Logoi, but shares in, and experiences, their consciousness also.

We have said that the *Atma* is represented on every plane, and the Logos is related to the *Atma* on each of the planes. It is, however, useless to attempt to understand the relation between the *Atma* on any plane, and the Logos.

This relation must be known, however, after the last initiation, when man will thoroughly understand his spiritual nature. After the last initiation, the adept thoroughly comprehends the relation of *Atma* with the Logos, and the method of merging himself in the

Logos, by which he obtains immortality: but it is a mistake to suppose that the life of the Logos rises up within the man at the last initiation, or that its light enters into him. He understands his spiritual nature, and sees the way to the Logos; but it may take him several incarnations after the last initiation before he can merge in the Logos.

This philosophy recognises two paths, both having the same end, a glorified immortality. The one is the steady natural path of progress through moral effort, and practice of the virtues. A natural, coherent and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity, and this is the course Shankaracharya recommended to all his *sanyasis* and successors. The other road is the precipitous path of occultism, through a series of initiations. Only a few specially organised and peculiar natures are fit for this path.

Occult progress, growth along this path, is effected by the adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature: and to obtain powers to which he is not morally entitled by degree of his progress. Under these circumstances it may happen that the chela loses his moral balance, and falls into the *dugpa* path. From this it must not be concluded that the Southern Indian school of occultism regards adeptship and initiation as a mistake, as a violent and dangerous usurpation of nature's functions.

The adept hierarchy is as strictly a product of nature as a tree is: it has definite and indispensable purpose and function in the development of the human race. This function is to keep open the upward path, through which descend the light and leading without which our race would require to make each step by the wearisome, never-ending method of trial and failure in every direction, until chance showed the right way. In fact the function of the adept hierarchy is to provide religious teachers for the stumbling masses of mankind.

But this path is eminently dangerous to those who do not hold the talisman which ensures safety; this talisman is a perfectly unselfish, self-forgetting, self-annihilating devotion to the religious

good of mankind, a self-abnegation, which is not temporal, but must have no end for ever, and the object of which is the religious enlightenment of the human race. Without this talisman, though the progress of the chela may be very rapid for a time, a point will come when his upward advance will be arrested, when real moral worth will tell; and the man who progressed along the slow and steady path may be the first to merge himself in the light of the Logos.

This school recommended as the best path for all, a devotion to virtue, a gradual withdrawal from the grosser material concerns, a withdrawal of the life forces from the outward world and its interests, and the direction of these forces to the inner life of the soul, until the man is able to withdraw himself within himself, so to speak. Then, turning round to direct himself towards the Logos and the spiritual life and away from the material plane, he passes first into the astral life, and then into spiritual life, till at last the Logos is reached, and he attains *nirvana*.

It is, therefore, wiser not to seek the path of chelaship; if the man is fit for it, his karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.





## BUDDHA AND CHRISTOS

**T**he word Buddha is used in two senses. In one sense it means any one of the 7 kinds of Logoi — any Logos is said to be Buddha. In the other, it is the Logos of a particular Ray — namely, Gautama's Ray, the Second.

Ideas connected with the first Ray seem to have crept into Chinese Buddhism before the time of Gautama.

In the first Ray there are two elements — (1) the permanent element of the First Ray, (2) the indwelling Divine Presence, which is Christos. These two are called in Buddhist phraseology, *Amitabha* and *Avalokiteshwara*. *Amitabha* is described as a very great Buddha living in the Western Paradise. The word means "boundless light". *Amitabha* is located in the Western Paradise from the tradition that the last great Adept of that Ray lived at Shamballa and there established "The Brotherhood".

*Avalokiteshwara* is considered to be His son, but is not so in reality, because when the Christos comes out of the Logos of the first Ray, it seems to emerge from this fountain of light and so it is called the son of *Amitabha*.

Buddha Himself seems to have been questioned about *Avalokiteshwara* by His disciples. His answer will give some ideas about its nature. The power is protean, assuming all sorts of forms and doing the work of any other Lodge for the time being.\*

*Kwan Yin* may be called the female form of *Kwan Shi Yin*. The extract shows the ideas held by the Chinese on the subject.

Though each man belongs to a particular Ray of his own, it is only the first two Rays that have ever given rise to universal religions. In the case of the other five Rays a man is merely concerned with his own particular Ray, but in the case of these two every Adept will have to come under the influence of every other Ray. There are two ways in which these two Rays minister to the spiritual needs of mankind. Buddha is the outward teacher, the teacher *par excellence*, and through Him spiritual light and

\* See Beale's *Catena of Buddhist Scriptures from the Chinese*, p. 389, etc., line 8, the word "fearlessness" is not correct.

wisdom are supposed to come to the neophyte or even Adept. But in the case of the Christos, his manifestation is *internal light and not external symbols*. The last great Adept of that Ray, when going to *nirvana*, leaves the Ray behind Him, until His Successor shall appear.

This is the mysterious power which pervades the whole of this planet in the shape of the "still small Voice". It is potentially in every man's heart: it is not one of his 7 principles, nor does it always exist there. At a certain stage in a man's spiritual progress, it begins to sound in his heart, as described in *Light on the Path*. It gives him the supreme directions he has to receive, opens out the further path of progress, points out the way and disappears. It has nothing to do with the girl in the *Idyll of the White Lotus*. It is in every man's heart and yet it is not. Only at a certain stage it makes its appearance.

So there is hardly a single Adept who can dispense with the Christos. There is this mysterious entity with which he must come into contact before he becomes a Chohan. It is everywhere and nowhere. You cannot locate it on any one plane. It seems to be on all the planes. When it does incarnate, it begins to sound like the voice, and remains in the man and establishes a relation with his principles for the time being. Then you say it has incarnated.

It is this mysterious presence which is so unaccountable. It cannot be seen by the highest Adept. It seems to be omniscient and omnipresent. It seems to be its business to help as many human beings as it can, and it has been looked upon as God by all great Initiates. It is not *Parabrahmam*. *It is the indwelling Presence of the first Ray Logos, the mysterious power always present in it, and left here — left as a substitute for himself by the last great Adept who reached nirvana*. He will remain here till the next Adept appears and then it will ascend its *mercy seat on the throne*. It is itself the whole Christian Trinity — Father, Son and Holy Ghost. It is that which has received the name of Christos.

The word Holy Ghost used in the *Bhagavad Gita* lectures may be used in two senses. In one it is a member of the "Christos" Trinity; in the other, it is the "mother" and "spouse" of "Christos". It is the Gnostic Sophia. It is more or less common to all the Rays, *but the first Ray has a Holy Ghost of its own — the Light of the Logos of the first Ray. That light is the emanation of the two*

*principles of the Logos combined, that is, our Holy Ghost.* That Holy Ghost is a matter of very little account to people in general, because only a man of the first Ray has to do with it. The Christian Holy Ghost is one of the elements that enter into *Avalokiteshwara*. It is one and yet divisible, and can put forth infinite varieties of manifestations, because it is already in every man's heart, whatever his Ray. It can only be appropriated by a man of that particular Ray, *yet every man can claim its assistance, and every man is bound to accept its help before he passes the last Initiation.* That is the reason why Buddhism and the first Ray have given rise to universal creeds. The other five Rays, though of course important, have not given rise to universal religions, because not applicable to all people.

Wherever Buddha sees spiritual progress and spiritual culture, He is bound to shed His influence there.

This is an infallible voice and must be obeyed. It comes but once and gives directions, and tells you the meaning of your own Ray, points out the path to your own Logos, and then goes away. It will not come before you are prepared for it. Some, when they hear it, think it is only some astral sound. Some think some astral sound is this *turiyanandam*. It is that which the Upanishads say will be heard by the man who dies at Benares. It is the song of life, and only comes when you are in a condition as it were of torpor, and then it begins to whizz round you till you wake up. See *Prashna Upanishad* for "Song of Life".

The Sign of the Cross is taken from peculiar things in connection with Adonai.

*Sacrifice* — Christ took advantage of the Jewish tendency to sacrifice, and gave it a certain turn, and made it more or less identical with the transfer of blood in the final Initiation. That is the meaning of the final Initiation — the mysterious thing going to happen when he goes to join the permanent counterpart, in *nirvana*, of his Ray. The blood of Christ is the spiritual life that flows from Christ — his *daiviprakriti*.

But in the case of the first Ray there are two elements that form together a complete thing: when one is separated, the life current does not flow from what remains there. Only when they are joined, comes forth the general influx of life current from it, and that is "the tree of life".

In some very peculiar sense Krishna is the real Christ. Your Christ is simply a feeble image, as it were, of Krishna — a mere reflection. *It is from the standpoint of that mysterious Voice that Krishna is speaking in the Bhagavad Gita.* It is that Voice that is speaking. Hence the importance of that book. It contains more of the real teachings of Christ than any other book which now exists. But it is open to any man to obtain the teaching of Christ in himself from the "still small voice".





Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits.

SHRI KRISHNA

## GLOSSARY

<i>Adhishtatha</i>	That which inheres in another principle
<i>Adhyavasaya</i>	Mental effort or apprehension
<i>Aishvarya</i>	Sovereign spiritual power, such as omnipotence, discrimination and omniscience
<i>Ajnanam</i>	<i>Ajnana</i> ; non-knowledge; absence of knowledge
<i>Akasha</i>	The subtle, supersensuous spiritual essence which pervades all space; the primordial substance whose one attribute is sound; the universal Space in which lies inherent the eternal ideation
<i>Ananda</i>	Bliss; joy
<i>Anandalahari</i>	<i>Ananda-Lahari</i> ; "The Wave of Joy"; a beautiful poem written by Shri Shankaracharya, a hymn to Parvati
<i>Anandavana</i>	<i>Ananda-vana</i> ; a pleasure garden
<i>Ashtadisba</i>	<i>Ashta-disba</i> ; the eight regions of space; the eight cardinal points on the compass
<i>Ashtaprakriti</i>	<i>Ashta-prakriti</i> ; eightfold nature
<i>Ardhanarishvara</i>	<i>Ardha-nari-ishvara</i> ; the lord who is half female (and half male); the unpolarized states of cosmic energy
<i>Atmabodha</i>	<i>Atma-bodha</i> ; self-knowledge; the title of a Vedantic treatise by Shri Shankaracharya
<i>Atman</i>	The universal Spirit, the seventh and highest principle of man; the supreme Self
<i>Avalokiteshwara</i>	<i>Avalokit-ishvara</i> ; 'The On-looking Lord'; the Higher Self; the Logos, celestial and human
<i>Avasthas</i>	States, conditions, positions, such as the four states of consciousness
<i>Avatara</i>	The divine descent of the supreme Self
<i>Avichi</i>	Agony of annihilation
<i>Avidya</i>	Non-wisdom; ignorance
<i>Avyakta</i>	The unrevealed Cause
<i>Baddha</i>	Bound, tied, fastened; manifested, conceived or formed
<i>Babisprajna</i>	Outward-going consciousness; one whose knowledge is directed towards external objects

<i>Bijam</i>	Seed, germ, essence; primary cause or principle, source, origin
<i>Bijopadbi</i>	<i>Bija-upadbi</i> ; basis and essence
<i>Brahmarandhram</i>	<i>Brahma-randhra</i> ; a spot on the crown of the head connected with the heart by <i>sushumna</i> , a cord in the spinal column
<i>Buddhi</i>	The Universal Soul; the spiritual soul in man (the sixth principle); the vehicle of <i>Atman</i> ; divine discernment
<i>Chaitanya dipta</i>	Shining with life
<i>Chakram</i>	<i>Cakra</i> ; wheel, disk; the six centres of power in the <i>sthula-sarira</i> ; also known as the seven centres of occult energy: (1) <i>sahasraram</i> , (2) <i>ajna</i> , (3) <i>vishuddhi</i> , (4) <i>anabatam</i> , (5) <i>svadhisthanam</i> , (6) <i>manipurakam</i> , and (7) <i>muladharam</i>
<i>Chaturdasba</i>	Fourteen
<i>Chit</i>	Abstract consciousness
<i>Chiccbakti</i>	<i>Chit-shakti</i> ; the power which generates thought (consciousness)
<i>Chidagni-kundam</i>	<i>Chit-agni-kunda</i> ; 'The vessel for fire in consciousness'; the seat of the force which extinguishes all individual desires
<i>Chidakasbam</i>	<i>Chit-akasha</i> ; the subtle field of consciousness
<i>Chinmatra</i>	<i>Chit-matra</i> ; potential expression of consciousness
<i>Chitkala</i>	Identical with the Kumaras, those who first incarnated into the men of the Third Root-Race; the guardian angel of the soul
<i>Chitsbakti</i>	See <i>Chiccbakti</i>
<i>Daiiviprakriti</i>	Divine substance; the Light of the Logos
<i>Dashadisba</i>	The ten regions of space
<i>Devachan</i>	The 'dwelling of the gods'; an intermediate effect-state of subjective experiences between reincarnations
<i>Devagana</i>	Class of deities
<i>Devalokam</i>	Sphere of the 'resplendent'
<i>Dhanus</i>	A bow; a sign of the zodiac, Sagittarius
<i>Dvaitabhavam</i>	Dual conditions; duality

<i>Guna</i>	The three 'threads', qualities or constituents of matter; <i>sattva</i> , <i>rajas</i> and <i>tamas</i>
<i>Guruparampara</i>	The lineage of teachers
<i>Ida</i>	A principal channel of the vital force on the right side of the spine
<i>Ishanam</i>	<i>Isbana</i> ; master; the sun as a form of Shiva
<i>Jadam</i>	<i>Jada</i> ; frigid; void of life; senseless
<i>Jagrat</i>	The waking state, or a condition of external perception; the first of the states of consciousness
<i>Jagrat-avastha</i>	In yoga, the waking condition, one of the four states of <i>Pranava</i> in ascetic practices
<i>Kanya</i>	A girl, virgin; a sign of the zodiac, Virgo
<i>Karanashariram</i>	<i>Karana-sbarira</i> ; the 'causal body', corresponding to the principle of <i>Buddhi</i> in man
<i>Karkatakam</i>	<i>Karkatka</i> ; a crab; a sign of the zodiac, Cancer
<i>Karta</i>	<i>Kartri</i> ; Causal agent
<i>Kumbham</i>	<i>Kumbha</i> ; a water-jar; a sign of the zodiac, Aquarius
<i>Kundalinishakti</i>	<i>Kundalini-shakti</i> ; the universal life-force moving in a curved path; capable of breaking through the six <i>chakras</i>
<i>Mabasmashana</i>	<i>Maba-smashana</i> ; great burning-ground for cremating the dead
<i>Mahavakyam</i>	The twelve sacred utterances from the Upanishads
<i>Mabeshwara</i>	<i>Maha-Ishwara</i> ; the great Lord; name especially given to Shiva
<i>Makaram</i>	<i>Makara</i> ; 'The Crocodile'; the sign of the zodiac, Capricorn; also a pentagon and the five-pointed star
<i>Mani</i>	Jewel, gem, precious stone
<i>Mantrikashakti</i>	<i>Mantrika-shakti</i> ; the force or power of letters, speech or music; the power of the ineffable Name is the crown of this <i>shakti</i>
<i>Matra</i>	Measure, metrical unit, the length of time required to pronounce a short vowel, multiple units for long vowels; syllables and musical notes

<i>Mesbam</i>	<i>Mesba</i> ; ram, sheep; a sign of the zodiac, Aries
<i>Minam</i>	<i>Mina</i> ; fish; a sign of the zodiac, Pisces
<i>Mithunam</i>	<i>Mithune</i> ; pair, couple; sign of the zodiac, Gemini
<i>Moksba</i>	Liberation from sentient life
<i>Mukti</i>	Release from conditioned existence
<i>Mulaprakriti</i>	The 'root of Nature', undifferentiated substance, the Parabrahmic root
<i>Nadam</i>	<i>Nada</i> ; sound
<i>Nadi</i>	Channel
<i>Nirvana</i>	State of absorption into the undifferentiated ground of Being; spiritual bliss
<i>Nirvisbesha</i>	Without distinction, characteristic or special property
<i>Panchakaram</i>	<i>Pancha-kara</i> ; 'Five-sided', pentagon or five-pointed star
<i>Panchamababbutam</i>	<i>Pancha-maha-bbuta</i> ; the five great elements or elementary principles in nature
<i>Parashakti</i>	<i>Para-shakti</i> ; the 'Great or Supreme Power', including the powers of light and heat
<i>Pashyanti Vach</i>	Perceiving; the second of the four divisions of Vach ( <i>para</i> , <i>pashyanti</i> , <i>madhyama</i> and <i>vaikbari</i> ); the Logos
<i>Pingala</i>	A primary channel of vital force, on the left side of the spine
<i>Pishacha</i>	A class of demons; fading remnants of human beings in <i>kamaloka</i> , as shells and elementaries
<i>Prajna</i>	Non-differentiated consciousness; in the <i>Mandukya Upanishad</i> equated with the third of the four states of consciousness
<i>Pradhana</i>	Foremost, chief, original source; undifferentiated substance
<i>Prakriti</i>	Nature in general; nature as opposed to <i>Purusha</i> — the two primeval aspects of the 'One Unknown Deity'
<i>Pranava</i>	A sacred word, equivalent to AUM
<i>Purusha</i>	The celestial Man; the 'Spiritual Self'
<i>Rasbi</i>	One-twelfth division of the ecliptic; an astrological sign
<i>Rishabham</i>	<i>Rishabha</i> ; a bull; a sign of the zodiac, Taurus

<i>Rajas</i>	The intermediate <i>guna</i> pertaining to action and passion
<i>Sadbasaram</i>	<i>Sahasrara</i> ; thousand-petaled lotus; spot at the top of the head resembling a lotus reversed
<i>Saksbi</i>	The name of the hare who sacrificed his life and was rewarded by being transformed into the centre of the moon
<i>Salokata</i>	Being in the same world with; the first and lowest state of <i>devachan</i>
<i>Samadhi</i>	The state of perfected contemplation
<i>Samipata</i>	Nearness, proximity; the second state of <i>devachan</i>
<i>Sankhya</i>	One of the six Darshanas or schools of philosophy; system of analytical metaphysics concerned with the interaction of the twenty-four elements ( <i>tattvas</i> ), with <i>Purusha</i> modified by the three <i>gunas</i>
<i>Sattva</i>	The <i>guna</i> or aspect of nature whose essence is truth or goodness
<i>Satvika</i>	Pertaining to <i>sattva</i>
<i>Sayujyata</i>	Closely united with the third and highest state of <i>devachan</i>
<i>Sbakti</i>	Universal energy; the active force and the six forces of nature synthesized
<i>Shyama</i>	Darkness
<i>Shuddha</i>	The bright fortnight of the moon
<i>Simham</i>	<i>Simha</i> ; a lion; the sign of the zodiac, Leo
<i>Stbulam</i>	<i>Sthula</i> ; dense, gross; differentiated and conditioned
<i>Stbulashariram</i>	<i>Sthula-sharira</i> ; the gross physical body
<i>Sukshmatharira</i>	<i>Sukshma-sharira</i> ; the dreamlike, illusive inner body; also similar to the 'thought-body'
<i>Sukta</i>	A hymn, such as a Vedic hymn
<i>Sushumna</i>	The first of the seven chief rays of the sun, supplying heat to the moon. Central channel of vital forces in the body between <i>ida</i> and <i>pingala</i> connecting the heart with the <i>Brahmarandhra</i>
<i>Sushupti</i>	Deep, dreamless sleep
<i>Sushupti-avasta</i>	State of deep sleep; the third of the states of consciousness; equated with <i>Prajna</i> , one of the four aspects of <i>Pranava</i>

<i>Sutratman</i>	The 'Thread of the Spirit'; the immortal Ego; the individuality that reincarnates in man
<i>Svapna</i>	Dreamy consciousness
<i>Svapnavastha</i>	<i>Svapna-avastha</i> ; the state of dreaming; the second of the states of consciousness; one of the four aspects of <i>Pranava</i>
<i>Tamas</i>	The <i>guna</i> or aspect of nature whose essence is darkness
<i>Tattvam</i>	Essence, property, substance
<i>Turiyanandam</i>	<i>Turiya-ananda</i> ; the bliss of ceaseless contemplation
<i>Turiya avastha</i>	<i>Turiya-avastha</i> ; the fourth state of consciousness, corresponding to <i>samadhi</i>
<i>Tula</i>	Being equal in balance; a sign of the zodiac, Libra
<i>Upadanam</i>	<i>Upadana</i> ; the material cause
<i>Upadbi</i>	The basis, vehicle or carrier of something less material than itself
<i>Vairagya</i>	Dispassion
<i>Vaisbvanara</i>	'Relating to all men'; universal, omnipresent
<i>Visbvam</i>	<i>Visbva</i> ; pervasive, universal; equated with the waking state of consciousness, <i>jagrat</i>
<i>Vrishchikam</i>	<i>Vrishchika</i> ; a scorpion; a sign of the zodiac, Scorpio
<i>Vyoma</i>	The celestial sky





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