

THE PHILOSOPHY OF SPIRIT,  
ILLUSTRATED BY  
A NEW VERSION  
OF  
THE BHAGAVAT GÍTÁ.  
AN EPISODE OF THE MAHABHARAT.

*ONE OF THE EPIC POEMS OF ANCIENT INDIA.*

BY WILLIAM OXLEY.

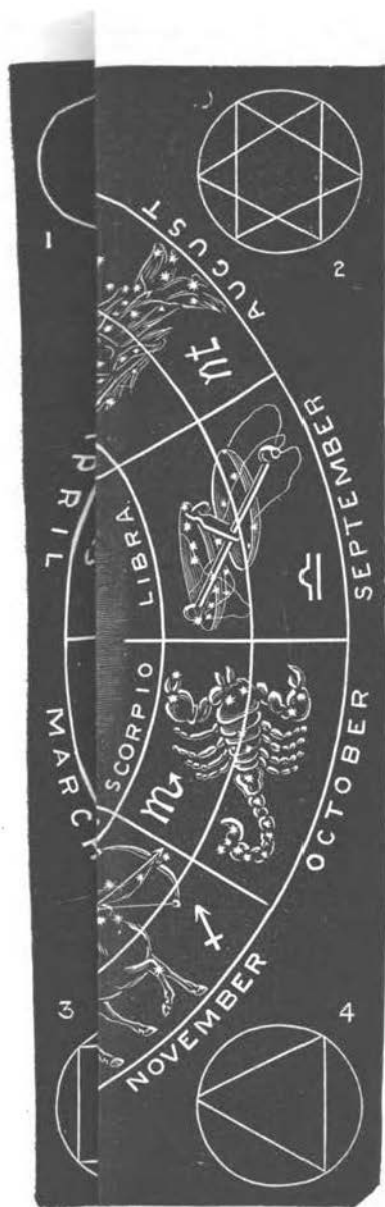


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Dedicated to  
THE RESURGENT INTELLECTUAL LIFE OF INDIA,  
AS A  
MARK OF PROFOUND AND REVERENTIAL RESPECT  
TO THE MEMORY OF  
THE ANCIENT INDIAN SCHOOL OF THOUGHT,  
WHICH MAY JUSTLY BE REGARDED AS  
THE PARENT SOURCE OF LITERATURE.  
THE IMPRESS OF WHICH IS FOUND INDELIBLY STAMPED ON ALL THE  
CHIEF RELIGIOUS SYSTEMS OF THE WORLD;  
IN THE HOPE THAT THIS HUMBLE EFFORT MAY AID IN ATTRACTING  
MORE ATTENTION FROM WESTERN MINDS  
TO THE BEAUTIFUL LITERARY GEMS THAT ABOUND IN  
THE SANSKRIT LANGUAGE,  
THE OFFSPRING OF THAT GREAT NATION WHICH FLOURISHED AGES AGO  
IN THAT PART OF THE HABITABLE GLOBE NOW KNOWN AS  
INDIA,  
BY THE AUTHOR.



## P R E F A C E .

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It is needful to state to the reader that the New Version of "The Bhagavat Gítá" is not a translation from the Original Sanscrit, as that is a language of which I am ignorant. I used, first, Schlegel's Latin Translation (which, I believe, is admitted by all competent authorities to be the most literal translation), and comparing this with the English Translations of Wilkins (1784) and Cockburn Thompson (1874)—the only two English Translations—I was enabled to discover the meaning, assisted by frequent reference to Garret's Indian Classical Dictionary of Proper Names; and then put the same in poetical form, which, I trust, will make it more readable and attractive to the English reader.

The difficulties attendant upon all and any translations, are for the translators to catch the spirit of the authors they translate, and more especially is this the case with what are called Sacred Writings. A literal-minded translator will give a natural rendering to what is frequently intended by the author or authors to be a spiritual thought or idea; hence it follows that the force and sublimity and beauty of the original thought is hid, or misunderstood, and thus, in many instances, a totally foreign meaning is, at times, given from that which was intended by the authors.

Another misunderstanding, in my humble opinion, of what the Sanscrit text is intended to convey by the two English translators, arose from their failure to perceive that this work

has an esoteric application, or in other words, that the work is constructed upon an astro-masonic, or astrological base, from which the Philosophy of the Ancient Indian School of Thought was enunciated, according to Laws which are only fully known to the initiated. I do not pretend to claim that my Version is literally correct, but, allowing the use of the faculty of Intuition, I *think* I have approached tolerably near, as far as the English language will allow, to the original ideas and thoughts of the Sanscrit text. This, of course, must be taken for what it is worth, but with this explanation I leave it to the reader, who, I trust, will be edified by its perusal. As I have appended copious comments to each chapter, it is unnecessary to say more here than that, according to my view, the Vedic Philosophy of Ancient India has not been understood by Western minds;—neither, indeed, can it be, until the Laws of Symbolism are known and understood.

WILLIAM OXLEY.

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# THE PHILOSOPHY OF SPIRIT.



## CHAPTER I.

### INTRODUCTION.

In the present series I propose to deal with the action of the great law which is operative in all worlds in the production of subjective and objective phenomena, from the creation and formation of a planet down to the minutest atom that composes the smallest part of its bulk.

The time has now arrived for the yearning of the human mind to be satisfied by proof and demonstration, on the grand and heretofore mysterious problem of existence, reaching backward into the depths of an unfathomable past, and forward to an incomprehensible future the present being but a parenthesis between the two. The ability to conceive of a past and to think of a future is in itself a testimony to the truth that such has been and will be. How far I may be instrumental in the work that is before me of propounding and elucidating problems so profound, I leave to the candid and charitable judgment of those who care to read and may possess interest enough to follow through the series. In any case, the attempt to formulate the knowledge already attained, and to present a system that shall be consistent with itself, and that shall not violate the sanctuary where Reason and Intellect sit enthroned, who guard the portal of that still more interior Temple where Love and Wisdom dwell, is a step in advance, and the effort so made will be an inducement for those who come after to take up the thread, and to aid in completing a system of ethics that will be the product of an enlightened intelligence, and which will,

gradually but surely, replace the creeds and corresponding formularies and rituals of the present.

I use the term "spirit" to express that which gives the consciousness of life, in whatever form it is manifested, and in whatever degree the differentiated "*Ego*" may be active for the state being; as well as that which enables the mind to contemplate the wonders of creation and formation: for to search into the domain of the how, the why, and the wherefore, and communicate the treasures of knowledge obtained therefrom, is true philosophy.

The term "philosophy" means the love of wisdom. Wisdom differs from knowledge, in that it penetrates into a still more interior region than the love of knowledge; for while knowledge takes cognizance of facts or phenomena, and the operation of law which is observable in the production of such phenomena, "wisdom" seeks to understand the why and wherefore, and by this is brought into contact with "intelligence," which guides the law and impels the forces that are engaged in the *modus operandi* of the creation.

The philosopher or lover of wisdom, in his investigations and searchings, soon discovers that energy, motion, construction, and the like, are not blind forces of "Nature" put into action by caprice or accident, but that these are modes whereby the intelligence of a Great and (to the outer eye) Unseen Power, guides, moves, and propels according to design, for a purpose, which purpose has for its ultimate the happiness, usefulness, and intensification of the life-principle of every atom.

It will be my object to show that the Great Master-Power which by humanity is acknowledged and recognised as "God," is the centre and most interior of "all that is;" and further, that "gradation" is the order of life on the planet earth, and in fact in the universe and all universes.

The gradation in the forms of life is manifested by "degrees of comparison" in series; each series, as it is projected more outward, assuming (what is termed) a more dense or opaque aspect in the ratio of its distance from the Grand Centre.

This Grand Centre in all systems of thought and religion has been conceived of as a Sun; not that it is in reality an

incandescent sphere or globe like the apparently material object discernible in our atmosphere, but that, like the purpose which the great luminary serves in the economy of nature to the planetary system of which it is the centre—the light giver and heat bestower—so, the still greater central luminary supplies that and all other, even millions of suns which are centres of other systems, with the properties that constitute them the great vitalizers of their dependencies known as planets, which are the abodes of life-forms suited for their conditions.

The Great Spiritual Sun of which I am speaking is not a central stationary objective orb, situate in space, around which other systems revolve as a grand centre or central point, neither is there such a Being in a single entity located in a special sphere in some far distant region of space, to whom all other beings draw nigh, and fall down and worship as the Great First Cause, or Grand Supreme God.

The mundane or physical earth is one of a number that composes the solar system; this solar system is one of a number which forms part of a still vaster system, and so on, *ad infinitum*, the whole moving, rotating round vast numbers of centres, and gyrating in a stupendous and to the mortal finite mind, incomprehensible manner.

There is no fixed centre, no fixed circumference, no place, no state, beyond which there is—nothing! All such terms, as centre, circumference, limitation, boundary, time, space, &c., &c., are only applicable to a state of life where “appearances” and external presentations or phenomena are the means by which the consciousness of existence is made possible. In fact, they only apply to externals as they appear through the medium of what is called the senses; for when the “*Ego*,” the active formative principle of all forms that have existence, changes its mode of expression to another state, then all these vanish and are *non est*.

“Spirit” is only differentiated in appearance, for by a process known to the ancients as Metempsychosis, it is in a continual and eternal circuit, ever changing its manifestation, involving and evolving, attracting and repelling, building up and dissipating, forming and dissolving. But throughout infinity and

eternity, it is one and the same "Spirit," and though the parts to the finite mind are numberless, yet all in their totality do but compose the All-Mighty ONE.

Who can define the power of *One*, seeing that the most extended list and power of numerals which the human mind can conceive are but multiples of *One*? *One* is the basic, and is in all the rest; for without it they could not be.

Who can exhaust the powers of the seven simple notes of the musical scale? for all the variations of sound produced from this musical scale (which is but the variety of the one sound) that ever have been, or ever will be produced by the skill of the composer, are but the changing expressions of one harmony.

Who can count the grains composing—say, a cubic inch of sand? and yet the earth itself is built up of similar grains or atoms, that in their totality form the one physical earth on which we live, or appear to live.

Who can define the composition of the sun-ray? and yet the totality of rays form the substance that enlightens and enlivens and gives embodiment to all that make the one solar system.

What embodied mathematician can resolve more than even an infinitesimal part of the problems which outer Nature presents for solution?

What embodied geometrician can project the figure of the universe, or portray its dimensions?

What embodied scientist can tabulate more than a few of the simplest facts, or impart more than a modicum of the knowledge of the laws to which that which men call "Nature" is subject?

Notwithstanding the fact that these queries and problems remain unanswerable and unsolvable by any single embodied human atom of life, nevertheless the ability to propound them involves the thought and idea that they must be known and appreciated by the Grand One!

The "appearance" of differentiation in atoms, whether organic or unorganic, is applicable to them only while in states of change, for every atom is a microcosmic unit, or one atom, and it requires the totality of the microcosmic units to make the macrocosmic unit, or the *One Infinite Whole*.

In the state of eternity, appearances are not realities; they are but the semblances of realities in time. And if the conscious "*Ego*" is the producer of that of which "appearances" are the product, and are only cognisable on one plane—and that a transitional one,—then that which produces or is engaged in the production of appearances, must of necessity, in itself, be unchangeable and uncreated.

Here comes in the difference between the states of being and the degrees of consciousness of life in the same being. The "*Ego*" within, judging from the natural or outer degree, thinks that it is separate and distinct from all others, and concludes that its own personal form, while clothed or embodied in matter, has a life all its own, independent of other forms similar to itself; but the same "*Ego*" when in another, or higher, or more interior state of being, sees that it is a part of the one life expressed in numerous other forms besides its own; and in a still more interior state of being, the same "*Ego*" distinguishes itself in other forms, and other forms in itself.

The outer phenomena of nature,—as air, water, and earth (the same substance in various degrees of rarity, fluidity, and solidity)—represent outside what is the changing state of the life of the "*Ego*" within. The earth corresponds to the apparent fixedness or solidification of the human body, the water corresponds to the mind within the body, and the air corresponds to the soul, that animates the whole,—using these terms as relative to the three degrees which form the human being, as these are the means by which the "*Ego*," or entity, is made manifest on the outer plane of existence.

The unchangeableness and immobility of the spirit proper is recognised only on the most interior plane of spirit. For instance, when we speak of the flight of imagination, it does not mean that the spirit, when thus soaring, leaves its earthly tenement and is separated from it by distance in space, while it journeys to some far-away locality in immensity, that can be measured by miles or leagues; but it means that the consciousness of other states, with other surroundings, which are the creation of the same "*Ego*," and its own interior life, are

open for the state being, during which the spirit is active on a plane where time and space are not; and by advancing another stage, still further and more interior, it enters upon a plane or state where limits and boundaries cease to be, even in appearance.

Such are a few of the ethics that are comprised in the system of the Philosophy of Spirit, as distinguished from natural philosophy, and although to many—perhaps to the generality—of those who may come in contact with them they may present the idea of novelty, yet I hope to be able to show that they are but a variation of the same wisdom known to some of the ancients, and which lies, more or less concealed, in what are styled the sacred writings of the nations of antiquity, and upon which their systems of religion are founded.

The divorce which is observable in the past and modern history of Christendom between Religion, Philosophy, and Science will be ended by the enlightened rationality of the rapidly incoming era, inasmuch as these terms are but expressive of one and the same truth in diverse degrees of apprehension and life-consciousness of the atomised spirit while embodied in the human organism. What the human organism really is—of what it is composed, and how maintained in form—I shall endeavour to show forth as seen from the spiritual standpoint, and which will come up for notice in due time.

“Religion” is the term that expresses the interior action of the spirit proper, and is experienced when the consciousness is awake to the action of the life-cord that connects the embodied spirit with the source from whence it descended into mortal conditions, and also when it enjoys the conscious communion with the beings who impart the vitality and power that enables it to hold the organism together; while, as an apparent differentiated atom, it gains the knowledge and experiences of individuality, or the power to express in least form that which pertains to the whole, and makes the whole one. The life-cord is the secret stream of vitality that runs through all worlds, connecting spirit with spirit, soul with soul, body with body; also one planet with another, and all with their central sun; and, again, one solar with another solar system, and these with

the yet vaster astral systems. Such is the life-cord that binds the totality of universes, and makes them all one harmonious whole; and when the throb of the interior life-principle beats in unison with the grand harmony,—that is called Religion.

“Philosophy” is the term used to express the power of receiving and communicating the experiences and wisdom of the inner operation of spirit; and when applied to conditions of embodied spirits, they fall into ideas and thoughts that can be expressed by language, or words, and, as a consequence, spiritual verities on the spiritual plane of perception, when embodied in words, become truisms, in contradistinction to the fallacies, which are the obverse or reverse of truisms, when these are judged from the physical plane of appearances.

“Science” is the term which expresses results obtained by knowledge concerning the *modus operandi* of the working of law,—law being nothing more nor less than the order of life in motion.

It will be seen that the above definitions apply to a world or sphere where “causes” are seen and appreciated, and this distinguishes the subjects I am treating of from their application to nature or the world of effects.

There is an inner as well as an outer world of nature, and it is into this world that all spirits are ushered when emerging or emancipated from the earthly tabernacle; hence we hear of so many “earth-bound” spirits, who are detained in that state for a longer or shorter period, so that the opportunity may be afforded for developing that which had not been effected while in embodied conditions.

It is the non-preservation of consciousness of its then past earth or embodied state, with the loss of all remembrance of the experiences of earth-life, that is meant, and which ancient knowledge still lingers, and which gives rise to the phrase, “Unconscious state of the dead.” It is to them precisely what it is to the spirit when descending into conditions of mortality; it comes into such, but in the process of coming loses the recollection of its prior state. Why this should be so, and the end to be attained thereby, will be treated of farther on, for it is quite evident some purpose is to be gained and some end to

be attained thereby; and this grand problem may be solved by the Philosophy of Spirit when conditions are afforded for revelation to be given and intuition to be developed.

What is Revelation, other than the communication of knowledge and wisdom from those spirits who have passed out of mortality into immortality, and who can make their presence known to those who are still in more outward conditions of existence than themselves, but who have passed through the same states as those to whom they communicate?

What is Intuition, other than the operation of spirits in a still more advanced and interior condition of being, acting in a more subtle manner, and using the organism of the embodied spirit, and making *it* the mouthpiece or instrument for sending forth ideas and thoughts which belong to the sphere of which *it* forms a part in the interior state of its own being?

Guided by the light of intuition and informed by revelation, sustained by reason which holds the balance, the ethics of Spiritual Philosophy teach, concerning the spirit proper, that it had no beginning, it will have no end—that in its essence it is infinite and eternal; nevertheless, in its infinitely changing forms, from universality to individuality, personality, and objectivity, and ascending again through the countless stages of its circuit of being—to each state, in the variety of its mode of expression, there is a beginning, continuance, and ending, corresponding to what is phenomenally seen in outer nature as birth, life, and death.

Death is in reality the dissolution or separation of the atoms, the totality of which forms and makes the organism what it is; each atom composing that organism by this process is dissolved, and parting with or emerging from its grosser elements, ascends and mingles with other atoms suited to its state and condition, and made such by virtue of having formed part of the organism; for no greater fallacy exists than to suppose that matter, as it is called, is without life, or that it is nothing more than the conglomeration of particles destitute of force. The fact of the power of cohesion and repulsion, of formation and disintegration, possessed even by the densest and grossest of material atoms is a proof to the contrary; and where is the instrument that

can carry the process of division to the limit at which it can be affirmed that here ends the power of divisibility, and this is the real unit or atom, the multiples of which form the earth and all organised or unorganised forms upon and within its surface?

There is no such a thing as a dead atom of matter; for, resolve and reduce a particle of density and opaqueness to its minutest dimension, it is still a part—small only by comparison—of the solidified bulk, which, if subjected to chemical action, becomes fluid or gaseous, as the case may be, and thus only appears material while in the condition of apparent solidity. Put into the fewest words, that which is called “matter,” is *spirit* in a state of solidification, gaseous, fluidic, or dense, either in organic or unorganic structural forms in exact accord, corresponding with the highest form which inhabits the planet in physical human material form. Thus, both man and his dwelling-place are composed of one and the same substance or material.

The ethics of Materialism are the shadows of a sublime reality, and is to Spiritualism what a shadow is to the substance; for the reality is not in the shadow but in the substance that causes the shadow, inasmuch as the shadow is the dark outline only, that reflects the configuration of the substantial entity; and just what the shadow is to the substance, viz., a reflection, even so is matter to spirit, the physical to the natural world, the natural world to the spiritual world, the body to the soul, the mineral to the vegetable, the vegetable to the animal, the animal to the man, the man to the angel, the angel to the god, and even the god to the yet higher Unrevealed.

The inhabitants of each state see those beings who are in a higher or more interior state as their “God;” thus, when men conceive of seeing and beholding “God,” they will only see the angel, which is the highest form that man, as such, can see. But to the angels, there is a higher form in which life is manifest and expressed, that to them *corresponds* to the human conception of God; and to the beings who compose that higher than angelic state, there is still a vast and unknown “Beyond,” which the eye of the angel, unless prepared, cannot pierce. This state or sphere is filled—not by one Being, but by myriads

of beings, each one of whom is a god, possessing the powers and attributes which embodied humanity applies in thought and conception to One.

The philosophy of which I am treating recognises the whole of embodied humanity as one man in a state of development, or as Man in the variety of every form in which humanity is expressed. It never confounds the animal with the human kingdom, nor does it confound the man with the angel, which is but the totality of spiritual beings on the same plane of existence, and composed of all those who have passed through the lower states of embodied and disembodied spirit-existence; neither does it confound the angel with the God, which is the state of those who have progressed beyond the angel state; and in like manner it recognises that the God is but the further advancement and development of the angel into the state called "God;" and so on to the still higher and more interior states of being, to which no name that human lips can utter applies; for that glorious "Beyond" is as yet nameless. Nevertheless the Spirit that now moves and gives life to the human organism, and which makes it what it is, is heir even to this, and vastly more: for from thence it came, thither it must return, only to enter upon another descent and ascent into other and still more glorious states and spheres, to fit it to take in and give out the love, wisdom, and power of the vast Infinite.

I tarry here a little while to speak of that greatest of all marvels—the human organism.

The popular idea—beyond which few, even Christians, have advanced—is, that a body is formed, and at the moment of parturition, when the infant breathes the atmospheric air, a soul is then put into it, and this is supposed to be the time and act at and by which "man becomes a living soul" or an immortal being. If death ensues prior to this, then it is thought the body or foetus returns to the dust and ceases to be. But this fallacy is swept away by the teachings and facts of the modern spiritualistic phenomena, for many have had the experience of spirits manifesting who declared themselves to be the spirits of what had been known by those on the earth-plane as untimely births.

We may therefore dismiss this old error from our consideration, and see what light can be thrown upon this subject by spiritual philosophy.

As seen from outside, the human organism appears to be composed of bones, sinews, nerves, flesh, and blood, each specimen so far differing from another, that to all intents and purposes they are separate and distinct from each other. This organism is moved and impelled by a somewhat within, which is said to be immortal, and which, when again associated with the body that it left behind at death, will continue to exist for ever in a state of happiness or misery, according to the actions of earth-life. But this, like the prior one, is a fallacy arising from a defective understanding of what the spirit really is, and when subjected to the ordeal of an enlightened reason, is at once seen to be unphilosophical and untrue.

True wisdom, or philosophy, proclaiming the truth as seen from the *inside*, or speaking from a state which looks from within to without (not from without to within, for true knowledge can never be attained by this method), teaches that when a human organism has to be formed—created if we will—a *spirit-entity* descends, or what is better described, is projected into a more exterior state of being than the one in which it previously abode, and by a process which I need not describe, it draws unto itself atoms, which, by virtue of this attraction, become part of itself, and at a certain point is launched upon the outer stage of life as a human being—small in size, feeble in power, and utterly ignorant and helpless to maintain its own life without extraneous aid. It is born as an infant, with the inherent power of development to the state of manhood and womanhood, in which it may become the medium of receiving and ultimating other spirit-atoms, thus perpetuating the race in the conditions of life as manifested on this planet.

Surely the stupendous fact of a spirit thus coming into the world, and, even according to the teachings of all religious sects, destined to live for ever, cannot be the mere result of a caprice, a desire, or a passion on the part of those who indulge the same, and never spend a moment's thought as to the tremendous issue involved in the mere gratification of the corporeal desire!

The infatuated sensualist neither thinks on the issue involved nor cares as to the result; the ignorant multitude are dumb; the science and philosophy of the day have nothing to say on the subject; and the religionist of the churches looks upon it as a matter involved in too much mystery for any knowledge to be gained thereon, and consequently has no theory to propound, and no solution to offer. So, between the whole, the world of humanity is left in almost total darkness concerning the most wonderful, interesting, and important subject, which, of all others, should attract and engage its attention, deepest thought, and solicitation.

If all these voices are silent and dumb, and can give no reply to the questions—What am I? Whence came I? Why am I here? Whither am I going?—then another voice, finding expression in Spiritual Philosophy, shall be heard, and its utterance must be held as in accord with truth until it is proved to be false.

That voice declares that there is no such thing as chance, or an error, or any event transpiring in nature that is unforeseen, unprovided for, or miscalculated; but that all which transpires is subject to the law of spirit-action and control, guided and wielded by an Intelligence that cannot err, and a Power that is certainly uncontrolled by any less than itself. The minor cannot rule the major; the outer cannot affect the inner; the natural, sensual, and corporeal cannot dominate the spiritual.

It is the *via media* between these states—inner and outer—upon which the apparent struggle takes place, and the conflict seems to rage, and such will continue to be until the outer becomes subject to the inner; and if this world is the world of shadows or effects, and not of realities and causes, then the spiritual world—not the physical, mundane, or natural world—is the arena from which light must come and power must descend, and according to the ratio in which these are bestowed, so will the apparent chaos and discord give place to the expression of order and harmony.

But back to the point. The spirit-entity or principle attracts to itself that which is to form its covering or em-

bodiment, which process, in its commencement, is effected in conditions where the light or outer air must not enter, otherwise it could not be perfected in conception and development. By way of parenthesis, I may here state, that if this fact were duly considered there would not be the insensate outcry against what are termed "dark seances," and the foolish crusade against cabinets, or places of seclusion, for the isolation of the medium during the production of physical phenomena, and especially for the proper conditions that are requisite for the formation of materialised spirit-projections. The present crusade against the law which requires the absence of natural or artificial light for its successful operation, is productive of torture to the mediums, and prevents or retards the manifestation of the most wonderful displays of that power, which is now only in the commencement of its operation on the new plane. Let reason, on this as on all other matters, guide the judgment of all those who are engaged in the important work of investigation in the domain of occult science and philosophy.

The particles (as science would term them) with which the spirit, or first principle, clothes itself, are drawn from many sources—atmospheric and otherwise; and when thus attracted, coalesce and form what is called the body or shell. These particles, or atoms, as I prefer to call them, are generally supposed to be drawn from the earth in some mysterious and round-about fashion, and when the soul or spirit leaves the body these particles, it is said, return to the earth, from whence they were drawn.

I, myself, have seen in some of the anatomical museums some five or six glass phials, labelled carbon, phosphorus, albumen, &c., and was informed that the contents of these small phials (weighing only some ounces) were the residuum of what was once a full-grown man, being the result of chemical experiment, and the body or corpse reduced to its "primal elements," in the form and space as shown in the said glass phials. But chemistry had not gone quite far enough, for had it known how to do it, these "primal elements" could be reduced from a solid to a fluidic form, and even into vapour, and pass away into—nothingness! and then, where are the remains of the man that was?

If natural science cannot dissect and anatomise the soul or real man (as it only deals with the outer shell or covering), neither can it touch the real life of the atoms which it professes to have reduced to their original or primal elements. Every particle, every atom that composes the human organism during any part of its integrity, has a spirit-life of its own, and is subject to the laws of involution, evolution, and development, the same as the central spirit-principle, or first form, itself.

The interesting and wonderful experiments of Professor Crookes, as exhibited in Sheffield at the last meeting of the British Association for the Advancement of Science, prove and demonstrate that the air or atmosphere is nothing more nor less than a composition of particles or infinitesimal molecules, and that these in motion are productive of the phenomena of light and heat. In the state of rarefaction, to which these were subject in the course of his experiments, the Professor happily designates them "radiant matter."

Microscopic and almost infinitely minute as these particles or units are—so vast and numerous, that even in the millionth part of a cubic inch their numbers cannot be counted or even appreciated by mathematical definition—the philosophy which I am endeavouring to propound declares that even each one of these infinitesimal particles is the *outer expression* of a spirit-entity in a certain stage of its being, and is "meted, numbered, and weighed," by the Grand Artificer, who and which is the central life of each and all.

Were it possible for the human, as it is for the angelic eye, to trace one of these atoms all through to the stages of its being, it would be discovered that it descended and became part of myriad forms—first, of unorganised, then of organised life—until by contact with spirit embodied in human form, it was fitted to become adapted for the building up of spirit, angelic, and even deific forms.

The question may here be asked, Has each of these apparently unformed atoms a consciousness or individuality of its own? to which I reply, No, not in the way or manner that we understand the term individual consciousness. Nevertheless, there is somewhat *corresponding* to consciousness,

which is proper to the atom or particle while in that state—Being in the smallest form undeveloped into a concrete form or substance, it only partakes of so much as the vast diffusive empyreum of life imparts to each of its constituent parts or elements for the time or state being.

The human organism itself, inhabited by the spirit-entity which, by virtue of assuming the concrete form of a human being, gains an individuality *that will never be lost*, is the highest and most perfect form that expresses life on this planet; nevertheless, this perfection is only comparative, and is imperfection, when contrasted with the higher and more beautiful form which it will assume when liberated from earthly conditions.

Having just raised the veil to a small extent, I conclude this chapter, and propose in following chapters to give selections from the Indian Philosophy, as taught or concealed in the ancient system, some five thousand years ago.

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## CHAPTER II.

### THE HUMAN ORGANISM.

In my last paper I showed only in part what the human organism is, how formed, and how built up; and were I to write volumes on volumes on this subject, even then it would not be exhausted, for it contains wonders that eternity itself can only pourtray; and not until the Spirit that formed it, and maintained it in the form, has ascended to the height or state from which it descended can the vast all of memory be awakened, and only then can it realise the circuit of its peregrinations, and know truly the Great I AM.

In whatever organised form, the essence that holds it in its integrity can say, reason, and know that "I am;" *there is* a part of the Infinite and Eternal One to which it belongs, and from that point it advances until it mingles in the kosmic whole, preserving the individuality even in the universality of its being. It is the ignorance of what is involved in the idea of "extended" in contrast to the "limited" form or posses-

sion of consciousness (*for consciousness is life in form*, from the animalcule, or even lower, up to the deific form, and beyond,) that causes the fear or dread of dissolution, or what is known as death. It is the mystery and uncertainty of what lies beyond that cause the thoughtlessness and scepticism in regard to a future life, and in the absence of proof or demonstration that there is a future life (which proof, when offered, and which demonstration, when given, are, as a rule, rejected). the great mass of mankind are content to remain in the profoundest ignorance, and they pass out of this world as utterly ignorant of what lies before them as they were when they came into it.

Christendom, in spite of all ecclesiastical efforts and the teachings of its churches, is fast sliding into the grossest materialism, and the spread of education among the masses has the apparent tendency to develop scepticism and a barely-disguised atheistical creed,—in short, the scientist is a greater leader of thought than the theologian, and a materialistic school of science is impressing the present age more than the colleges of theology.

The reason of this is not far to seek, for science and its advocates and leaders profess to found their teachings on known laws and attested facts, and in this region they possess a vantage ground; for by mathematical proof, or by scientific demonstration, or by chemical and mechanical experiment, they appeal to that part of human nature in which the sensuous preceptions predominate; and where the rational faculty has been developed by education and study they find a ready assent to their formularies and deductions; while, on the other hand, the theologians, repudiating the only phenomena which can support their teachings and theories, have left themselves without the means of proof, and wander in the region of uncertainty. As a consequence of this short-sighted policy, the same rational faculty or reasoning power which causes the educated mind to readily accept the teachings and demonstrations of scientific research (which is ever advancing in knowledge), when brought to bear upon the claims of theological dogmas, finds them unsatisfactory and unprogressive, and there-

fore either rejects them or holds them of little worth; for reason, when brought into action, declines to accept their infantile notions of creation from nothing, revolts against their partial distribution of future rewards, and rejects their impossible God.

To the observant mind, however, it will be seen how necessary this phase of human scepticism, doubt, and materialism is in the present transitional crisis. The old structural form of society must give place to a new and better form, in which the contrasts of social life shall not be so painfully evident. We are now in the state when the foundations of society are being loosened, and whether the new superstructure involves the destruction of the old, or a gradual supercession, time alone will show.

The great value of scientific research and experiment is in the results obtained thereby, viz., a knowledge of the unerring law to which outer nature is subject, and which appears to admit of no exemption or exception. It has, or thinks it has, arrived at a sound conclusion, by subjecting all things that are apparent to the senses, to the crucible of "test," and consequently, theories that will not stand the application of test are rejected.

Says the scientist, "I know that the planets move round the central orb of the system, because I can calculate their exact position in space at any given period, and these calculations as to the speed and motion of the planetary bodies I know to be correct, because their appearance at any given point in space, according to calculation, coincides with mathematical precision, therefore the theory of the revolution of the planetary bodies around the sun is a certainty demonstrated by mathematics, and consequently is a truth." So with all the axioms of science; nothing is accepted as truth but what can be subjected to analysis, and any theory that will not stand the test, but is found wanting by the absence of proof or demonstration, is rejected, and this is the reason that the region of scientific research presents the fascination which attracts the educated mind of the present age. It answers the appeal for knowledge, seeing that it possesses a criterion for the judgment, so that

vagueness, uncertainty, and ignorance may pass away; and it is unquestionable that the possession of "knowledge" yields an amount of happiness and contentedness on its own plane that cannot be disputed.

The same thirst for "knowledge" upon higher and more interior subjects is now being experienced; but when entering the domain of theology, and applying the same to ecclesiastical theories, the proof and demonstration are—found wanting.

To a very young child just awaking to the perception of moonlight, the answer of its preceptor that the moon is the parish lantern, is acceptable, but a little further on in life the child outgrows such notions; precisely so, the theories and doctrines of the ecclesiasticisms, which are now rapidly passing away, sufficed for an uneducated, infantile state of mind; but when they are subjected to the ordeal of rational investigation, they fail to meet the requirements that the development of the age has engendered.

The theologian has now given up to the scientist the teachings respecting the age and history of the earth, and the mode or manner of its creation, but still holds with a tenacious grasp, the right of determining as to how far the human mind shall go in the direction of its studies respecting its own spiritual power and possibilities.

As has been already noticed, on the question of a past immortality, the voice of the Church is speechless, and on the grand subject of the future immortality its deliverances are fitful, irrational, and unsupported by proof; consequently, if a response must be given to the question, "Am I an immortal being destined to live again after death?" and, if so, how and where? the oracle will have to be consulted on other than ecclesiastical ground.

What oracle can be consulted upon these the most important questions that the mind can propound? My reply is, that the spiritualistic phenomena of the past thirty years is the oracle that has given out no uncertain sound, and its assertions have been accompanied by proofs that, to the contemplative and candid mind, are satisfactory and trustworthy; for the chief object of this rapidly extending movement is, first and mainly,

to demonstrate the fact of a conscious existence beyond the grave. This is the Alpha, but what and where is the Omega?

To the spiritual scientist and philosopher a new world is open, and they can see that the facts and truisms of immortality are as capable of tabulation and verification by patient research, as those which pertain to the domain of outer nature; but the careful student and investigator soon learns to distinguish between the two fields of research and operation, for he discerns that while the outer universe is subject to certain laws which are cognisable by means of the senses, on the other hand, he discovers that the inner universe is not controlled or governed by the same order of laws. For instance, it is a received axiom in science that two bodies of matter cannot at one time occupy the same position in space, and that a hard, concrete substance, repels, and does not coalesce with another; and again, that "matter" is subject to the laws of gravitation and attraction. But the merest tyro in spiritualistic studies has had demonstrated to him that, in the hands of invisible operators, "matter" offers no resistance or impediment; nay, further, that matter itself, however solid and concrete it apparently is, can be reduced in a moment to its imponderable elements and made invisible, and afterwards presented again in its integrity, and left in its original form, shape, and solidity.

With such experiences as these,—viz., the witnessing of the creation of objects out of apparent nothingness, as dense and solid for the time being as any other contemporaneous object of like form and shape, and then seeing the instantaneous resolution of these created forms into their original elements, which causes them to be undiscernable to the outer eye, what becomes of the immutable laws of nature, which, according to the teachings of materialistic science, are fixed and unalterable? These very laws, when spiritual disembodied beings manifest their presence and power, are set at naught, and for the time being are made subservient to the action of other laws, which override them, and, during the period of such manifestation, the outer laws are made to yield. It is only after the exposition of spiritualistic phenomena that the apparently material atoms

return to their former condition, and again become subject to the favourite maxims of scientific exegesis.

But what do these occult phenomena prove? They prove that there is in existence a power above (or as I prefer, *within*) outer nature, exercised by sentient and intelligent beings, which can produce phenomenal appearances, albeit subject to laws of a different order, and that does, when need be, assert its prerogative; and by the exposition of occult phenomena, it appeals to the sensuous faculty of mankind, and demonstrates that the laws to which matter is obedient, are only "fixed and unalterable" *in appearance*, and that such apparent fixedness and unchangeableness is only applicable to the realm of outer nature, and of which man is cognizant while in conditions of earthly embodiment.

I may be questioned here as to what matter is? To my understanding, "matter" is spiritual substance in a state of solidity for the time being, every particle of which is in a continuous state of change; the lower or more dense particles of unorganised matter requiring a greater lapse of time to effect the change, than the particles composing the organised forms, nevertheless, the change of formation and expression, by a variety of combinations is continuously progressing from invisibility to visibility, and again from visibility to invisibility.

If this proposition be granted, then the gradation of spirit is recognised, and the scale of spirit-expression may be appreciated from its centre, where it is life in its most active form, and also may be traced as it gradually descends stage by stage, step by step, until as "matter" it presents the appearance of torpidity and unorganism, and at the circumference or most external it is apparently so devoid of life that it is called dead matter. The same central power is operative down through all these stages, and exercises its prerogative by projecting spirit into the condition of ultimates, where it assumes a fixed and sensible form, the totality of which in such conditions is called nature. But inasmuch as nature is spirit in its essence, it gives back that which it receives, and thus nature itself is constantly sustained in its phenomenal integrity, by drawing in and giving off that which is its essence and life.

This philosophy does not commence upon the illogical basis of accounting for the creation and formation of suns and planets out of "nothing," but teaches that all which is apparent to the senses of man is formed out of pre-existing substance (but in a different state of condition) from a less to a more dense state of solidification, and what is true of all organised and unorganised forms of life, below and outside human beings, is also true of man himself, for a correspondence of expression has always been, and ever will be, between the human form and that which is beneath and outside it; from which it may be seen that the principle of humanity is not confined to the human organism, but that it is diffusive, and supplies the formative and sustaining element to all the three kingdoms of nature of which man, as such, in the organised figure, is the "king." The fact that embodied man is unconscious of this grand truth does not destroy or vitiate the reality, especially when it is seen that the human organism itself is phenomenal, and like all else in the realm of outer nature, subject to the law of birth (or introduction into the form), maturity, decay, and dissolution,—in short, to change in its mode of expression. The mode of expression changes, but that which causes the change, in its first form or principle, is indestructible and eternal. While encased in flesh or matter during its sojourn in time and space, it is subject to the laws which pertain to time and space; but when changing its state or mode of expression in a higher or more interior condition, it becomes subject to the laws which govern the states into which it emerges. This, of necessity, implies that there is no state of being of which it can be said, there is nothing beyond.

Destruction, negation, annihilation, and all such terms are inapplicable to the language of Spirit-Philosophy, for in its ethics the idea of destruction gives place to the perception of transition, the negative becomes positive, and the fear of annihilation yields to the certainty of a better and more glorious enjoyment of fulness of life.

To show how the life of embodied humanity yields the element of formation and sustenance to all that is beneath it, I would have the scientist to know that every particle attracted

to and absorbed into the human organism, and repelled or ejected therefrom, is charged or surcharged with the quality of the spirit that animates such organism, and carries with it that specific element into whatever conditions it passes, and thus spreads or diffuses the life principle from the highest to the lowest; and who can count the number of particles—atmospheric, fluidic, and solid—which are thus humanised by such contact, even in a minute of time, to say nothing of a life-period?

I am not in favour with that school of thought which pronounces natural formations to be illusory, or which teaches that such appearances are delusive and non-existent; they are real on the plane of sensuous thought and appreciation, and hence are unquestionably cognisable to the sight and touch, &c., &c. To such real appearances the term "matter" is logical and understandable.

What I wish and intend to show (so far as language and words will enable me so to do) is, that creation, formation, and sustentation are perpetuated on the mundane plane of existence through humanity as a medium. Thus earths or planets come into existence when spirit descends into the conditions of earthly existence; spheres are formed when it ascends into disembodied conditions, and it loses or gains the consciousness or knowledge of the part it is acting in the grand drama in exact proportion as it descends into ultimates and ascends into primaries; for as planets are made and sustained in their figure and form by the descent of spirit, so the spheres are the outbirth of states by which spirit is manifest in disembodied conditions, and so on up to the state of angelhood, which is humanity in a perfected or developed state of being, and in which state of being the creative power of spirit is exercised in full consciousness.

I have already stated that the present planetary or earthly condition of existence is a world in which "effects" are only visible; for it is only through the medium of the senses, or outer clothing called "body," that the indwelling animating spirit comes into conscious contact with its surroundings. This clothing process is applicable to all states of existence, but the

density varies according to the state being, and thus, in the graduated scale of ascending life, the covering by which the spirit expresses itself becomes more and more etherealised, inasmuch as it clothes or covers itself with the substance proper to the various stages through which it progresses and abides for the state being.

The great end to be attained by the descent of spirit is to obtain the conscious knowledge, by experience, of what is known as individuality. To attain to this, it changes its state from diffusiveness to the concrete or atomic form; this becomes specific or differentiated in the human form, and when projected into the most external conditions, and builds up a human organism, then it gains personality.

But it should be remembered personality is one thing and individuality is quite another: for the personality is dissolved at death, while the individuality is maintained, and at the next change individuality itself is changed into identity, the latter comprising all in one, when that state is attained.

These three states of consciousness correspond to the spirit, soul, and body of a human organism: the body being the outermost covering, and the soul being the inner clothing of the spirit proper. These three form the Trinity in Unity, and wherever consciousness is, are maintained for ever, varying in form and substance, according to the state to which "expression" applies. For instance, in mundane conditions the outer configuration is a physical body, which, when dissolved and dissipated, is changed into an ethereal body, and which when again metamorphosed becomes an aural body,—the spirit or central life changing its consciousness contemporaneously therewith.

I now return to the consideration of the human organism in the physical or mundane form. That which is apparent to the senses, like all else on the same plane of existence, is phenomenal, and because phenomenal is *representative*.

All forms of life outside humanity represent states or qualities inherent in the human organism, and in precisely the same manner, the human organism itself reflects and represents the Beings who inhabit the sphere that is higher or more interior

than the external world of nature. To prevent misunderstanding here, it is only necessary to bear in mind that I am treating of human nature, and not of outer or physical nature.

The personal human form is then a representative form. The term "person," as now used, has lost its ancient meaning, which was the true one; for it simply means a personation, or representation: just as in a theatrical exhibition, the actors, for the purpose of defining the play, *personate* or appear, not as themselves but as others, and thus the drama is exhibited *as if* acted by individuals who are supposed to be non-existent. For the time being, the individuality of the actor is quiescent, and he or she represents or personates another of a totally distinct character and quality.

What is only an appearance in dramatic performances on the stage, is in very truth a reality on the greater and real theatre of human existence in physical conditions: the real actors are invisible to the outer or external eye, for it beholds only the personations or representatives of the Beings who are moving and impelling the organisms visible on the outer plane of existence; the difference being, that in the case of the comedian and tragedian, while they themselves are conscious of the personation, and know that they are representing other characters and qualities, the actors in the real stage of embodied human life know not that *they* are personating and representing the parts assigned to them by a Power which they do not recognise, and they remain profoundly ignorant of the truth that the organism which appears their own is an instrument on which myriads of Beings are playing, and through which organism they operate into the physical and mundane plane, some coming into, some tarrying for a while, and some having passed on: so that in very truth, the human organism is a composite form, built up and maintained in its integrity by the continuous action of countless atoms of spirit essence and existence, *in conjunction* with the central or ruling atom, which itself changes as they change and forms a one with them as they form a one with it for the state being.

I think now it may be seen how the human organism is the grand medium for the outbirth and upholding of the physical

structure of the earth and all that composes it, as well as the channel through which flows the vitality that supplies the power of expression to all organic forms of life below and outside itself, protoplasmic or otherwise.

Organised forms of life are composite in their structural expression, and by which terms I mean that such possess a power to develop from a small (in appearance) primate to a larger and more elaborate form, which is accomplished by the law of attraction, by drawing to itself particles or atoms in affinity therewith and of similar quality and nature. Thus we may see the same process repeated in all organised forms, from the lichen to the oak; from the midge to the mammoth; from the babe to the man; to whom alone pertains that wondrous faculty called intelligence, which is knowledge, wisdom, and power combined, and the consciousness of this places the human organism, even as an organism, at the head, which forms the crown of phenomenal nature, and to whom the natural universe is in subjection. When this combined Intelligence is sufficiently developed and guided by the still more interior faculty of pure and unselfish Love, then the outer universe will, in obedience to this Power, be made subservient to embodied Humanity, and yield forms of life of greater beauty and more exquisite symmetry than are, as yet, dreamt of.

But so far I have treated mainly of the outer figure or phenomenal expression of the human organism. I now proceed to notice the internal part, which is termed soul, or the intermediate between the body and spirit.

As I use the word soul, it refers to that which is generally understood as *mind*.

In ordinary parlance this word *mind* is generally applied to the emotional, intuitional, and rational faculties, and thus are characterised as "mental faculties." But what is the mind; and what are mental faculties?

We have continuous ocular demonstration that the outer framework of the organism is dissolved and dissipated by what is known phenomenally as "death."

Say, ye professors of materialistic science, Were these which are termed mental faculties proper to, or the resultants of the

organism which ye see decay, perish, and resolved into dust or elemental matter? Does the organism, which you admit is made up of particles or units, and, according to your teachings, the resultant of "circumstances," does it, or do they, in their corporate capacity, develop the mental faculties? And further, do these mental faculties perish and pass away into nothingness with the disruption and decease of the organism? Are the grand discoveries which ye are making in the domain of nature, in the skies above, in the earth beneath, and in the strata under the earth—that which is visible to the vision of the outer eye, and which is invisible without the aid of added instruments, but by the aid of which another world of life is brought forth to view,—I ask, humanity asks, and your own inner life asks, Are these discoveries for no other purpose than for the mere gratification which is enjoyed in the pursuit of knowledge, and which, when gained, perishes and passes away with the protoplasmic organism that urges you on in the paths of discovery? Unknown to yourselves, ye have arrived at a point in your search and investigations at which ye cannot stop; the hiatus must be filled up or bridged over, or the darkness will become so dense that it will be felt, and the leadership will be given to others who can take the light into the darkness and illumine the path of progress from matter to mind; from organical structures to mental forms; from body to soul; from mortality to immortality; from time to eternity; from space to infinity; and from death to life!

The science and philosophy which only deal with physics and material organism are useful so far as they go, but stop exactly at the point where the inner and immortal part of the structural edifice is calling for recognition and notice; for it is precisely these which are called "mental qualities," that are immortal, and which suffer no decay: while in the organism, impelling, moving, and giving life-energy to it, they were "not of it," for these are substantial without being material; the material or physical being the casket for the time and state being, while these are the gems which remain, and the brilliancy of which is exhibited by another mode of manifestation than acting through dense matter.

To put the subject in plain and few words, the outer covering or that part of the organism which is separated from the spirit and soul at death, is the "remains" which are left behind, and contain so much of the life element of the ruling spirit-atom of the bodily structural edifice as is necessary to form its quota towards the continuance of outer nature in general and the earth in specific. What these "remains" are, and what becomes of them, are questions that pertain to more advanced problems than I am at present endeavouring to illustrate and elucidate. But I can say, the philosophy of spirit takes even these in its range, and can specify their place and use in the universal kosmos. Suffice it at present to say that everything that exists and all that is *has a use*; for in the hands of the Grand Artificer nothing is waste, nothing is valueless, and nothing is lost—not one atom too much, not one particle too little; for without even the least of these the universe would be so much less perfect than it is. As embodied humanity cannot take from, neither can it add to, inasmuch as addition, subtraction, multiplication, and division are relative terms to express the variety of the ever-changing forms in which the one Life and the one Substance are manifested.

The "mind," as it is termed, is the part which is immortal, not eternal in duration as to its constituent form, for that to which eternal is predicable is *within* the mind, and makes the mind what it is for the state being; and the "mind" is to the bodily organism what the spirit is to the mental structure. The mind is immortal and imperishable as to substance, like as the bodily organism is mortal and perishable as such.

The Philosophy of Spirit teaches that the "mind" is a structural form, built up of substantial entities, and is the outer expression of the spirit in disembodied conditions of existence. This substance not being material, is intangible to the senses proper to materiality, but is nevertheless real to the sphere which is above or within nature, as it is called. The substance which forms the mental structure is composed of life-forms in a state of rarity or ethereality, and when concreted form the individuality, similar to the process by which the grosser and denser atoms form the personality; they *correspond* to material atoms,

but are dissimilar in nature or degree; hence it may be seen that the mental form is structural without being organical, as organs are the mechanical arrangements by which and through which the indwelling Central Spirit acts and communicates with all that appears outside itself; and inasmuch as phenomenal or material nature disappears with the physical covering or body, the emancipated spirit acts through the soul or mental form, which changes as it progresses or advances from state to state; at first undeveloped in its introduction into the new condition of existence, but gradually attracting the substance by which it can manifest in greater beauty and power. This substance is composed of atoms that attain to individuality by virtue of being attracted and forming part of the spiritual mental structural form, and play the same office in the interior natural sphere as the atoms forming the outer or mundane world.

\* I conclude this metaphysical discourse by referring to the actuality of spirit philosophy.

In its most interior meaning it has reference to life forms, inasmuch as there can be no such thing as matter without substance, or expression without form. The word or term is dual, and is derived from *philia*—love, and *sophia*—wisdom: or the union of the masculine or intellectual with the feminine or emotional, which are distinct but not separated, and when united they enable the possessor to enjoy life upon an interior plane.

But these are not mere abstract words, they are real life forms, and though apparently separated in physical or mundane condition, yet they are drawn towards each other, and in one state or another, in one sphere or another, they must coalesce and be conjoined, and compose the dual Angel which is expressed in higher and more beautiful forms than the outer human embodiment.

One is the counterpart of the other, and perfect happiness is not attained until the two forms, whether regarded as differentiated atoms or the totality of developed forms of life in that degree, combine and express in infinite variety and eternal freshness and beauty the manifestation of the one Life, of which they are the mediums to perpetuate in other states, spheres, and worlds.

## CHAPTER III.

## SACRED SCRIPTURES.

Before entering upon an elucidation of the philosophy contained in the most ancient of Scriptures—viz., the Hindoo (or that part which will form the subject of the following chapters), it is needful to go to the root of the matter, and examine the claim made by the ecclesiasticisms of various nations, as to their being the custodians of the revelation of God to man, in written form. If, during the process of investigation, it should be found that this claim rests upon some questionable foundation, and, in fact, if that claim be discovered to be an egotistical assumption associated with “caste,” and that a privileged one, then, good service will be rendered to the cause of human liberty by such inquiry; and as *that* liberty, or freedom from the bondage of ignorance, becomes the possession of mankind at large the doom of “caste” is sealed.

The chief characteristic of the closing of the so-called nineteenth century of the Christian era, is the struggle which is everywhere visible—to those who have eyes to see—between vested and *unvested* interests. In polemics, it is marked by the ransacking into documentary vestiges of the past, and the questioning of ecclesiastical assumptions and dogmas, as well as the continually-widening area of controversial differences. In politics, it is the struggle for rule by party, instead of by well and clearly-defined principles; and in social life it is manifest in the divergent views held by the representatives of capital and labour.

Socialism in Germany; Nihilism in Russia; Communism in France; and last, but possibly not least—so far as this country is concerned—Fenianism in Ireland, unmistakeably point to the action of mental and spiritual forces which are taking these forms to express themselves; and if these are to be “laid,” it will not be by the old and barbarous method of the sword and gallows.

Humanity is entering too near the era or “Age of Reason,”

for these weapons to be used to advantage: the "stamping-out" process will be found to be a perilous adventure to those who should essay it; and there are signs to be observed in the horizon, which indicate that a solution of the problem of the social status will be found other than that by an appeal to the methods of the past. What the sword has failed to accomplish—even by cutting the Gordian Knot—Reason and Intelligence will assuredly bring to pass.

The acquisition of "knowledge" is the only means for the development of human culture and the consequent happiness and well-being of the human race, and the withholding of knowledge on any subject whatever, when it can be given, is a wrong—as the word is generally understood—done to those who are in need of it.

The ecclesiasticisms of the past and present exist upon the ignorance of the masses, and unhappily for those who have vested interests in the maintenance of the same, the enlightenment of mankind upon scientific and spiritual truths will cause these, as such, in the future, to be unnecessary. I wish to be guarded against the charge of a sweeping condemnation against even ecclesiasticisms. I acknowledge that they have performed a useful part in past history, notwithstanding that *their* history has too frequently been written in blood; but with this acknowledgment, I see, or think I see, that their days are numbered, and that in the new incoming era, they will be superseded by a different order, more in accordance with the intelligence (derived from positive knowledge) of future generations, who will learn spiritual truth by direct intercourse with spiritual beings, instead of speculating and theorising upon an unknown and incomprehensible future. By this method of instruction, the questions—Is there a future? Is there a past immortality? will be as clearly demonstrated, and scientifically proved, as that there is a present.

In entering upon the study of Sacred Writings or Scriptures, the term they are known by, the first question that arises is, What is their origin?

The question is very summarily answered by theologians or "professional divines," who inform us that "holy men of old

were moved by the Holy Ghost, and committed to writing the things which they heard and saw; that they were not given by any spirit or angel, but by 'God Himself,' through the operation of the Holy Ghost, the third Person in their Trinity;" and further, by virtue of such inspiration they are to be received as the veritable revelation of God to man.

Many have been, and are still, the wranglings on the question of inspiration, as to whether every word, every syllable, and every letter is, or is not, "divinely inspired." The egotism of evangelical Christendom goes to the extent of asserting that "the Bible," or canon of scripture, as established in its present form by Act of Parliament, is the only and final written revelation of God to man, and that, apart from such belief and acknowledgment, there is no salvation from hell in the future life. In any case, for the Jewish and Christian Scriptures combined in one volume, it is claimed by all Protestant ecclesiasticisms, that they are "the Word of God." Against this may be put the legitimate custodians of the first part, or Old Testament, viz., the Jews, who declare that the latter part, or New Testament, forms no part of such divine revelation, and consequently *they* reject it *in toto*.

In the following remarks it is not my intention to derogate from the unquestionable value and spirit-enlightening power possessed by these Jewish and Christian Scriptures to those who cherish them with profound reverence, and seek therein for that which satisfies the yearning of their inner or spiritual nature; for to those who thus seek, who can say that they do not find it?

For what do they search? The reply comes, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

This is the key-note with which all the doctrines pertaining to the Churches of Christendom are in harmony. They are based upon the credence of the statements in the Bible, or "the Book," as being a narration of literal historical facts, and containing, in part, a history of the creation of the earth and man down to a period, supposed to be, about 1,800 years ago (of solar time), culminating in the advent of the Saviour

of the world, with the account of his death and resurrection, and gift of power to certain of his followers to form a church which should be established, and continue for all times, with a commission that his gospel must be proclaimed to all nations.

How literally this injunction has been understood and obeyed by a vast mass who never stopped to inquire whether the same command might not have been given to other churches and other peoples, let the crusades of the past, the Christianising of the Americas (the latter resulting in the annihilation of the Carib race, and in the apparently not far distant extinction of the Indian race of human beings), and the present actual expenditure of enormous sums of money by the various competing missionary societies; I say, let these all testify to the conviction, that these efforts were, and are, a conscientious discharge of the duty supposed to devolve upon the followers of Christ!

I will not stay to examine the propriety of such conviction, or to pass judgment upon the direful results of a too literal conformity to the "convictions" of ecclesiastics, and even pietists and religionists; doubtless they themselves lay the flattering unction to their souls, that they are doing "God service." But, unless history be all fable, and naught besides, the worst atrocities that disfigure the blood-stained annals of the race have been committed under precisely the same idea or thought. (This by way of parenthesis.)

Before I have done, I may be able to show that all such notions—for notions they undoubtedly are—arise from ignorance as to the origin and true meaning of this class of writings.

When Truth—beautiful and lovely Truth—comes forth and sheds its light and lustre by the impartation of knowledge, then such crude notions of Deity and Humanity, as are possessed and taught by ecclesiasticisms, will be dissipated, and wiser counsels, together with more considerate regard to the views and perceptions of other portions of the human family, will prevail.

"God" is the personation of Good; "Devil" is the personation of Evil. The error of the past and present consists in making

proper nouns of what are (as parts of speech) adjectives, and which are prefixes to indicate the state or moral quality of sentient beings. As such, they are relative terms, applicable only to embodied spiritual beings; but they have no applicability whatever to the absolute; for no speech, or parts of speech, can portray that which even the totality of language cannot express.

Who is God? who is the Devil? what is Good? and what is Evil? are the questions which are now welling up from the mind of thus far enlightened humanity. And if a fully satisfactory answer cannot be found in the wisdom of the past, yet the Philosophy of Spirit throws a light upon these all-important problems, and *points the way* to an elucidation which will not be so antagonistic to sound reason and enlightened intellect as the theories propounded by the Churches, especially of Christendom; and if it should be found possible to enter into similar conditions of mind or state propounded and experienced by the philosophers of ancient times, even Christendom itself may be startled by the discovery that *they* were nearer perchance to the central truth than itself, with all its boasted possessions and claim to be the monopoliser of the only revelation of God to man.

The first discovery will be that that which they had fondly cherished as actual literal history bearing upon their own immediate and prospective welfare, in time and eternity, in which "Christians" are to occupy the first and chiefest position, is *no natural history at all*, but an allegorical or metaphorical record of the human spirit's progress, based upon purely astronomical appearances, as will be seen by what follows.

That which in Christendom is called the Sacred Scriptures is now in printed form as "the Bible." The first Bible in the English language was published by Miles Coverdale, in A.D. 1535, Beza's Bible in 1565, and the present Bible, known as King James's, was published about 1610.

The art of printing was developed in Holland and Germany about A.D. 1420 to 1426, and introduced into England about 1450 by Caxton; and it was about 1450 that the Bible was first put into printed form at Guttenburg, although parts had

been published at various times previous to this. The New Testament was first published in 1514, and numerous editions were issued under the supervision of Erasmus, the Dutchman, whose publications form the basis of our present Bible. Prior to these, of course, the text was in MSS.; and it is chiefly to the indefatigable labours of Erasmus, who collected all available MSS. within his reach, that Christendom is indebted for the valuable volume that forms the basis for the doctrines which are taught by the churches and *other societies* of the present day: for it is an error to suppose that the Bible is only the text-book of the so-called "churches." It was originally the property of secret societies; and if ever a true history shall be forthcoming of the Rosicrucians in particular, and of their mission and work in the world, then the secret of the history of the Bible, as to its production and publication, may be known; but until such time the question as to when and how it assumed its present form will have to remain involved in the mystery which enshrouds it even now.

The sum total of all that is known, or supposed to be known, is that the Old Testament was originally written in the Hebrew language, and translated into Greek, at Alexandria in Egypt, about 2,300 years ago, in which city the New Testament was collated or written in the Greek language. The translation was known as the Septuagint.

It is a moot question whether the Sanscrit and Hebrew languages were ever spoken languages at all, and more than probable these two languages are the signs and language that was used amongst the initiated into the mysteries, or religions (as we should now term them) of ancient orders, who kept the knowledges of natural and spiritual science and philosophy to themselves: for, so far as I am aware, all the books or MSS. that are known, written in these languages, treat only of such subjects as have relation to the spiritual nature of mankind; and if perchance they do contain truths referring to physical conditions, yet these are merely the base for teaching truths of a different order; in short, they are of an esoteric order, used for the purpose of confining such knowledges to the initiated only. Why such a course should have been adopted in those

early ages in preference to any other I will not now stay to inquire. Whatever may have been the reason for such a course of procedure in the past, the education of the masses renders such action in present times unnecessary and harmful, inasmuch as any knowledge of truth, if good for a few, must be of advantage to the many. The nations of Europe are waking up to the estimation of the value of knowledge, and are proving that an educated and intelligent people are better than an ignorant and uneducated mass.

What applies to knowledge concerning physical or mundane things, which affect mankind while in embodied conditions, applies with a hundredfold greater force to knowledge pertaining to that part of human kind which is immortal and spiritual. This knowledge is supposed to be contained in Sacred Writings, and so it is, *when they are rightly understood*, and it is precisely to aid others in the acquisition of this specific knowledge that the present chapter is specially devoted.

No greater fallacy exists than to suppose that the Bible, or Bibles, of the nations contain all the knowledge which is obtainable concerning man and his future. A thousand books could not contain it, and the Sacred Writings or books of all or any nation are merely a means to assist the searcher in the acquisition of occult and spiritual knowledge. If they be regarded in any other fashion, then it becomes a superstition, and is, to all intents and purposes, "Bibliolatry," which is a slavish adherence and worship of the letter—the thing itself—instead of an intelligent perception of *that* which is merely expressed in written form.

The letter or text of the Bibles, in language referring to time, persons, and places, *has not the truth in it, but in that which is within it*, inasmuch as it is the casket which hides the gem, or the shell that contains the kernel. The letter is only the *appearance* of truth; the genuine truth is the spiritual wisdom embodied within the letter. Put into the fewest words, the Bible and Bibles are allegorical, metaphorical, and symbolical from beginning to end. Of *what* they allegorise and the real subjects of which they treat, I will, in part, attempt to unfold.

The object of Sacred Writings is to reveal to human understanding the knowledge of the human spirit, and to awaken the consciousness of its own inherent powers; or, in few words, to make it acquainted with itself.

Up to the present time, the method has been to convey this knowledge in metaphysical language, which, while it conveyed so much or so little to the instructed and initiated, yet kept the *uninstructed* and *uninitiated* in the profoundest ignorance; and, unless I err in endeavouring to widen the area of knowledge, the time—yea, the set time—has come, when this priceless treasure must be offered to all who value and can utilise it, for their own good and the good of others.

This is the “treasure” that has been locked up in the written cabinets of the past ages; but where is the key? According to Masonic acknowledgments and to Christian unacknowledgments, *the key is lost!* They are quite right, for *to them* the key is lost, inasmuch as the letter is about the only thing they see—while the gem—the brilliant—the Truth, is hid from view in—mystery!

But, perchance, the *key is found*; and, with it in hand, its possessors may unlock all the secret doors, and have access to the Temple of Wisdom in which the ancients worshipped. “Mystery” is gone, and Babylon is doomed! Henceforth, the cry for light, or appeal for knowledge, must be met by the response of those who are in possession. Let there be Light! So far as I can be a humble worker in this great field, I willingly and cheerfully give of that which I possess.

I have already referred to the translation of the Hebrew text (which is an offshoot of the Sanscrit) into the Greek language, and of the Christian Scripture being first written in Greek, and this last supplies a valuable link in the chain of evidence as to the value and meaning of the Bible. Ancient Greece worshipped according to the ritual and ceremonial of the Eleusinian religion, for the great Temple of Ceres was erected at Eleusis, and whither the multitude at set times and seasons went to worship, much in the same way and for the same purpose as the Christians of the present day go to their churches and chapels.

In what is now known as the ancient Greek Eleusinian mys-

teries, we find the originals of the ritual and ceremonial of the Christian Churches, as well as the ritual of Freemasonry. If they were Pagan and idolatrous, then Christianity and Christian worship is idolatrous too; for the latter is but a variation of the former, the *names* are changed to disguise the reality, but the objects revered and worshipped are precisely the same. It is the past brought forward, but dressed in a new garb. Change the modern Jesus and Mary to their originals—Bacchus and Ceres in Greece—Osiris and Isis in Egypt, and to Krishna and his mother in India, and we have one and the same original. What the original is I shall presently show.

Would not the devout celebrant of that most solemn Christian mystery known as the Lord's Supper (which is the most sacred of all Christian ordinances, and which is maintained for the very purpose of keeping the tradition of Christ's Second Coming in remembrance)—I say, would not such an one be startled to discover that that which he had thought to be Christian and Christian only, was the continuation of a pagan ceremonial—a relic of Paganism which is so persistently and assiduously proclaimed by the Christian Church to be idolatry and superstition? and yet, such is the fact. Long before Christianity, as such, was known, this very ceremony was observed with all due solemnity and reverence by the initiates and participants in the old Eleusinian mysteries. It was one of, if not the chief act in those ceremonies. In that ceremony was celebrated the union of Ceres and Bacchus; Ceres being the personation of the goddess who presided over the seasons for sowing the cereals (hence the word cereal from Ceres) and the harvest, and thus the producer of bread; while Bacchus was the nominal personated god of the vintage, and thus the producer of wine. Here, then, is the original of the Sacrament of the Lord's Supper, in which the bread and the wine are the chief elements to this day.

Another proof of the Pagan origin of the Christian symbol of the cross, on which it is believed that Jesus Christ was literally and historically murdered 1850 years ago (and to doubt which, until later times, was considered a crime, for heresy in the Churches' diction is the unpardonable sin), is

found antedating Christianity itself. Even the very word "Jesus" is a plagiarism from the older system.

Everyone who visits or worships in a Roman Catholic church or Protestant church sees emblazoned on the altar-cloth the letters I. H. S. These are supposed to be the initials of the Latin words—Jesus, Hominum Salvator, or Jesus the Saviour of men. But the Pagan altars of Bacchus had the initials of the Greek letters—*Iota, Eta, Sigma*, inscribed thereon, which letters signify Yes, or Saviour. In the legend of Constantine's vision of the cross it is said that he saw inscribed the words—*In hoc signo vinces*, which means, "By this sign thou shalt overcome." By adding the initial of the last word, *v*, we have the actual word "Jesu," which is the Latin way of putting the older Greek word Jesus, and which simply means a Saviour, as Christ means anointed.

And so I could go on enumerating examples, but these are sufficient to show that what one system (the Christian) claims to be a special revelation and manifestation, upon which, as a system, it is based, was known and practised by the other, which was before it under different verbiage.

The Greek mythology, which is rightly treated as fiction, if taken in its literal sense, is but another variation of the same basic mystic truths. All the religious systems of the past bear one and the same origin, and that is, the recognition of the grand orb, the Sun, as the Saviour, the Light Giver to the world inhabited by man, and his annual passage through the twelve signs of the Zodiac, appoints and causes the seasons, upon which, in their regularity of motion, depends the physical life of the planet. Upon this, and this alone, all the religious systems of the known world are based, and to call into activity the intellectual and thence moral attributes of humanity, the wisest, most learned, and best of men in the past history of the race, have elaborated from the position and motions of the gems and brilliants of the skies in allegorical form, systems of thought and modes of worship, which now, however far removed from their original intention and meaning, still hold the mass of humanity within their magic spell.

As allegories, veiling natural and spiritual scientific truths,

they are "things of beauty" and much to be desired; but when used by interested and more or less ignorant castes (who have lost the knowledge of their original and true use and meaning), who dare to fix limits to the aspirations of the human mind for true knowledge, and who arrogantly thus far usurp the power to say, "Hitherto thou shalt go, and no further,"—then they become obstructive and mischievous, and prevent the coming or advent of that Power, the desire of all nations, which is to cement in one common brotherhood all the various kindreds and races of man. The present times and age are a literal fulfilment of the ancient legend of Canute, sitting on the sea shore, and by his simple word commanding the tidal wave to cease its advance. Just as those sea waves, in obedience to law, to which both he and they were subject, rose and surrounded him and his courtiers with water, even so the incoming wave of spirit-light and power is surging forward, and no man-made system—no human-formed ecclesiasticisms—will be able to withstand its progress, and unless these move on, and, in obedience to that great law of spiritual development and unfoldment, adapt themselves to the requirements of the the new age, they will find themselves surrounded, and will have to perish in the mighty deluge.

I have spoken of the similarity between the Eleusinian and Christian mysteries. What will be thought when it is known that the very Biblical terms which are supposed to refer to peoples as, distinct nationalities, have no such reference, but are the terms used to designate certain degrees of attainment in the pagan or Eleusinian mysteries? (I should prefer the word religion, but as "mystery" is in general use, it will be more readily granted, although in reality they are one and the same thing.)

The word *Eleusis* is in Greek what *Adventus* is in Latin, which in plain English means—the Advent, and signifies literally *the coming of light*. This is the opening up of the grand drama which was enacted by the different personations in the Eleusinian mysteries. There were 12, including the first, *Eleusis*, the birth and character of the subject of the drama, and which was the title, similar to the term Christianity, which includes all that is embraced within its fold.

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|----------------------|---|
| 2nd. Hierophant..    | The Expounder of the Mysteries.   |
| 3rd. Huperheet ..    | The Priest or ordinary Minister.  |
| 4th. Diaconos ....   | The Deacon under the Priest.  |
| 5th. Diadochos ..    | The Torch-bearer.   |
| 6th. Photagogue..    | The Bringer in of Light.  |
| 7th. Autoptos....    | The Candidate or ordinary Visitor.  |
| 8th. Autopsy ....    | The Sight itself.   |
| 9th. Hebrew ....     | The initiated Candidate, who had<br>passed through all the degrees of<br>the Mysteries. |
| 10th. Teleios ....   | The Adept or Perfected.   |
| 11th. Israelite .... | The God-Seer, purified from all guile.  |
| 12th. Jew .....      | The God, or the Mysterious Perfection<br>and Deification of the Human Cha-<br>racter.   |

The above is the simple statement of the grand drama and its personations as understood by the *outside* worshipper. But there was, and is, an inner meaning known only to the initiated, who by study and practice, as well as by ascetic observances, passed through all the various degrees, until as the Hierophant (or Representative of the Sun in his intellectual and moral position) he could embrace all the knowledges and experiences which the system could impart, and thus become a Grand Master in *Israel*. There was the same difference in this ancient system between the initiated and uninitiated as there is in modern times between the Church and the world, or as in ecclesiastical verbiage, between the saint and the sinner, and if put into evangelical phraseology, as between the converted and unconverted—the saved and the lost.

I have made the broad statement that the Bible and all other books of its class are purely allegorical, and have no application whatever to literal history, and that the proper nouns mentioned therein are the personations of *principles and representations of states*, which apply in all times—past, present, and future—to the human spirit, to its development in mental, intellectual, and scientific knowledge, together with the experiences of moral and social life in accordance therewith. The letter—the allegory—the form of presentation and instruction

—will pass away with the ages in which such were suitable, and for which they were adapted; but in the future they will find no place, inasmuch as secrecy and the withholdment of knowledge is incompatible with the spread of scientific and intellectual research, and will disappear by the universal overshadowing and attainment of spiritual light and life.

The crucial question arises here as to the literal historical existence and actuality of the *persons* of the Bible, and especially of the leading character in the Christian writings and system.

Was Buddha, in Asia, an actual embodiment of the Divine Being in mortal human form and shape? Was Osiris in Egypt, Krishna in India, actual historical persons with human mothers but God for a father? What say Christians to these questions? Do they not give an emphatic denial to these questions, and claim that their "Jesus of Nazareth" was the only Son of God who ever assumed human form? and yet the evidence is quite as strong and precisely of the same character in the one case as in the other. Outside the books or manuscripts which contain the narratives there is no other evidence whatever, and it is now (or may be) known, that one and all mean precisely the same thing expressed in the different languages, and varied in form from time to time to meet the wants of the age or the requirements of the peoples to whom they were given as—revelations!

The sum of the whole is, that Sacred Scriptures, and the Bible amongst the rest, are pure and simple astro-Masonic, or astrological works, containing, in a method known only to the instructed and initiated, the record of astronomical periods, with planetary and sidereal motions, based upon what was known as the laws of the Medes and Persians, and the knowledge of which laws, together with the method of working, are as easy of attainment as the problems of Euclid.

To understand these laws, a knowledge of the celestial globe and charts with the figures of all the constellations (especially in the northern hemisphere), and the Zodiac, divided into degrees, &c., &c., is absolutely necessary; with these, and an instructor, to teach the student, the riddle is solved and the mystery made plain.

The *numbers* in both the Old and New Testament are, in reality, astro-Masonic points in the system, and have no reference whatever to literal historical dates; just as the *names* mentioned have no application to historical human beings, but to the names of the personations of the figured constellations.

As to the question of dates, it is a generally accepted opinion that the commencement of the Christian era was fixed by the Council of Nice, at which Constantine and Eusebius played such an important part, but, when tested by the above science, it is found that "Nice" is a derivative of the Hebrew Nisan, and its alleged date is the number of the astro-Masonic points on the celestial chart. Its occurrence dates from the period when the planets were in conjunction in the first degree of Aries. Such is the celebrated Council of Nice.

The matter of dates, as for instance, the exact time in human history when time and circumstances began to be dated from Anno Domini, or, when the Christian era really commenced, is involved in the profoundest mystery; for, beyond an extremely modern period, all is vague and indefinite: as well it may be, when it is remembered that even what early State records we possess, are all easily resolvable by the astro-Masonic system, and are found (when not tampered with) to be exact and correct as Masonic points. In short, they are *Church* records, and not secular history. It was not until after the Stuart dynasty, when the State was recognised as a civil power, that the "Records" began to tabulate veritable civil or secular historical occurrences; prior to this, and until "printing" came into general use, all is mythical or allegorical. As an illustration of this, I give a quotation from "Veritas" (pp. 96) in reference to the beheading of Charles I., and the Restoration of Charles II., which are mentioned in some "Prayer Books and Calendars" printed in 1642 for 1643.

"Application was made at the British Museum for the prayer-book—a medium-sized 12mo, which had been shown to several readers as an extraordinary book. When the book was required, a smaller prayer-book, printed in the same year, 1642, was produced, which was a small 16mo, the *other could not be found*. It would appear that the book was lost or mislaid: the truths

to which it testified not being in accordance with history, and thus probably offensive to modern historians. The little 16mo was no doubt placed in its stead, it being thought that as both the prayer-books were of 1642, no one would notice the fraud. In the calendar of January and on the 30th, is 'K. CHAR. MARTYR,' and to crown the truth, in the calendar of 29th of May, is 'K. CHAR. II. RET.'"

The author, H. Melville, Esq., also speaks of *other books* which have been mutilated, and the leaves on which certain things are mentioned, are *torn out* and missing, &c., &c. Will it be believed? These Church prayer-books, actually printed in 1642, speak of the "execution" of King Charles I. *seven years before it occurred*; and of the return or restoration of Charles II. *eighteen years before it occurred*.

These old Church prayer-books, calendars, &c., when *unearthed* (as assuredly they will be), will modify not only secular, but ecclesiastical—nay, even Biblical history—and, as a result, more than *one* vested interest will have to yield up its monopoly.

The first *Calendar* (I think) was fixed by Act of Parliament, 1751, and the oldest known coin in the world with a date, is one of Edward VI. 1552; prior to this all are *dateless*. The same applied to France, which did not use A.D. until 1618, before this it was from Anno Mundi. The Anno Domini, or year of the Lord, is derived from the Jewish system, which had it from Greece. It will surprise many to know that the word *Lord* is derived from the Saxon word *loaf*, and *Lady* is from the Saxon word *bread*. As "Ceres" was the Lady, or presiding genius of the seasons, and "Bacchus" was the Lord or presiding genius of the vintage, in the Eleusinian mysteries, it is easy to draw the parallel between the Lord "Jesus Christ" and "The Virgin," &c.

As with dates and numbers, so with the *persons* of the Bible. As example: It is recorded that when "Elisha" was called to the prophetic office, he was found ploughing with twelve yoke of oxen and he with the twelfth. It means, the sun, in a certain position in the heavens—as "Elisha" signifies the "God that saves," which, in astro-Masonic terms *is, the Sun*. At the point referred to, on the celestial globe or chart, *there is the plough*

and the full Zodiac, with the twelve signs thereof; or, as allegorised, the twelve yoke of oxen, one yoke for each sign.

Another illustration. See Amos v. 25. "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"

The house of Israel or Jacob, according to Jamieson's "Table of Stars," begins at "8. AR. 241," and ends at AR. 281, which difference represents the forty degrees, or forty years in the wilderness of Typhon, or Scorpio, in which sign is Ara, the altar for sacrifices and offerings.

Coming to the Christian Scriptures, see the account of the baptism of Jesus, Matthew iii. 16, 17.

Aquarius (the water bearer) is one of the twelve signs, and is the Canobus of the Egyptians, Buddha of India, and Moses of the Hebrews. Situla is above the head of the Sun when at the Epiphany AR. 286<sup>1</sup>; then is the sun the anointed Christos. "Jor" means *river* and "Dan" *judgment*; and there is Situla with Chemali of Libra at 286<sup>2</sup>. "Jordan" means *river of judgment*. This is the first baptism. The dove Columba is at 106<sup>3</sup>, and the voice in heaven is that of the winged angel, Elul, 106<sup>4</sup>.\*

And so I might go on illustrating, but the above, taken at random, is sufficient to show, to an *unprejudiced* mind, the origin of the Bible, with its purport. Such, in short, is the origin of the wondrous Book which holds in its spell so many of what may, perhaps with justice, be called the best and most enterprising of men. From such a basis has, under the Divine Providence, been elaborated a system of morality which is its best claim to supramundane authorship; and such it will continue to be until the pure, intellectual knowledge, and interior life-consciousness, is imparted by a general diffusion of a higher and more perfect quality, by means of direct spirit-communion.

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\* The whole of the astro-Masonic system is found in a rare work, entitled, "Veritas," by H. Melville, Esq., but which may be had. Also "The Manual of Freemasonry," by Carlile, throws a flood of light on the allegorical meaning of Masonry; but this, I believe, is out of print, and very difficult to obtain.

The knowledge of the real meaning of the Scriptures was, and is, up to the present period, confined to a privileged few, and kept only for the members of secret brotherhoods, who had to swear under the most terrible of oaths not to divulge the same outside the society to which they belonged. What might have been needful in the past is now a pernicious and mischievous policy, and, inasmuch as the "secret is now out," there is no justification, except such as can be pleaded by vested and exclusive interests, for withholding the real and genuine truth from the multitude. They are asking for bread, and woe be to those who offer a stone instead !

Freemasonry itself is a relic of a bygone age, which understood and taught esoteric truth by means of symbols and allegories. Their oaths of secrecy, with penalties for violating the same, if meaningless, are ridiculous, and if of any practical import, as to the infliction of the penalties for violation of vows, they are dangerous and illegal, and as such ought not to continue to be enforced. I could give the oaths of secrecy taken by the initiated into every degree, but forbear, as to the wise *jam sufficit*. Those who are not Freemasons (I am not a member of the fraternity) may rest assured that the moral precepts they inculcate are all included in the simple and universal law which commands us to "do as we would be done by," and as to the symbology, excellent (and as a means to a further end, very valuable) as it is, the spiritual scientist and philosopher, when he becomes the teacher and instructor, will unfold in clearer language the grand laws which make outer nature what it really is, viz., the embodiment or phenomenal expression of that interior sphere, whose inmost is the Supreme, and whose ministers are Angels and Spirits.

Without an understanding of spiritual science and spiritual philosophy, and all that these terms involve in their meaning, it were impossible to impart the higher and more interior knowledges without a training and preparation ; but most assuredly as the new age runs its course, true science will be known, true philosophy attained, and true religion experienced, embodying in its progress all the wisdom of the past that is worth preservation, and not destroying but fulfilling with a new life, the

ancient law and landmarks, and presenting the same in a new form of "Revelation" adapted to the developed states of humanity in the now commencing era of the Spiritual Dispensation.

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## CHAPTER IV.

### THE ANCIENT WISDOM OF INDIA.

The ancient Scriptures of India, which form the basis of the Brahminical Religion to this day, are so voluminous that it were impossible in such a series as the present to attempt anything like a criticism with a view to elucidate the mysteries which these writings contain. There are four books called the *Vedas*, which means "Words," and equivalent to the phrase which is applied to the Bible as "The Word of God." Besides these, there are several *Purānas*, which means "The Ancient Wisdom." There are 18 large treatises of these, and, it is said, 18 minor ones, or *Upa-Purānas*. In addition to these there is the *Mahābhārata*, of which I shall treat presently, as it is in this volume that the "*Bhagavat Geeta*" is found, which forms the subject I have taken in hand, as it contains a system of ethics, or a Philosophy, which treats of Deity and Humanity, and the relations subsisting between these two factors in the universe of life and its expression.

In approaching this ancient system of thought, we draw very near to the fountain-head, or the centre from whence has sprung all the systems of Religion now known upon the habitable globe, possibly excluding China, of whose ancient records so little is at present known.

So far as Christendom and the nations of the West are concerned, there can be little doubt but that the present systems have filtered through Egypt, Greece, and Rome, all of whom have left their impress, and this has modified and prepared the way for the modern ideas and conceptions which rule the ecclesiastical systems of the Occident.

Bereft of the externalisms, or "clothings" in which the aspirations and spiritual thoughts of the day were enshrouded, the

base is found to be one and the same—viz., an astronomical one. The sun, moon, stars, and planets are the actors in the Drama, and, however disguised by personations or impersonations, their motions and supposed inter-influences upon each other are made to represent the cycle or circuit of the human soul. Thus, from facts discovered and tabulated by astronomical science, have arisen those systems and series of systems which have marked off into eras or epochs the progress or development of mankind on this planet—Earth.

What actual progress in the knowledge of God and of Man has been made since these ancient Revelations were given, is a question easier propounded than answered; but, if the modern notions and doctrinal teachings of the Churches of Christendom are to be taken as a standard, then I, for one, question if they will even favourably compare with the doctrines and teachings of the Book that I am about to notice, which Book undoubtedly forms the brilliant gem in that ancient cluster of intellectual and spiritual records.

Like the "Bible" and all books of its class, these Indian Scriptures are DATELESS, and their origin is involved in the profoundest mystery. As to chronology there is none whatever, and if ever their actual date is to be known, it will be by other methods, rather than by any arithmetical value attaching to the numerals contained within them.

I think I have shown in previous papers that such Records are not given for the purpose of tabulating mundane or earthly histories of races of men, but for the enlightenment of the embodied human mind upon those subjects which most concern men and women as spiritual beings, with an existence (if I may use such a term) stretching backward and forward into an unfathomable eternity, and in which cycle of being the present earth-span forms but an infinitesimal speck, as small by comparison, as the planet Earth bears to the vast and stupendous systems of Solar universes, of which even our present astronomical science reveals even but a small part.

A contemplation of such a subject transfers the "centre" of our solar system from the Earth (where the ignorance of our forefathers seems to have placed it) to the Sun, and, by

so doing, recognises this planet as but one of a number, and that not of the first or even second magnitude; and, again, that solar centre is removed to a vaster centre, until the power of the human mind to conceive of and fix a *centre* becomes lost. So it is with regard to the soul and spirit of man: as true knowledge opens his eyes to behold himself or herself as an atom of life, small and minute, in the vast infinite whole, then the present overweening and inflated value of the personal self is transformed to another centre of larger dimensions and wider area. If any "Revelation," or any Sacred Writing or system of ethics, fail to teach this, and impart this knowledge, then it is valueless, and forfeits its claim to a *divine origin*.

I have already shown that a "Personal God" in one Form or Being, and that a limited one, is the creation of the natural degree of men's mind, which judges from its own conceptions; the more that degree is cultivated and the individuality of the personality is intensified, the more limited becomes the object of worship in a supposed concrete form; for it is this creation, or outbirth of the natural mind, that is conceived to be, and actually is, worshipped as "God." When followed out to its issue it is easy to see that this is nothing more nor less than worship of "Self." This worship, offered up to an unseen and unknown and incomprehensible Being, is offered to that which has no existence *outside* the forms of Life that possess consciousness of being in any of the worlds or states of being.

The monotheistic idea is at the root of all the ancient systems, as taught and revealed by their founders; but to form a true conception of such teaching we must change the term *God* to the word *Life*, and then the truth becomes plain; for all Beings, even in what are called the Angelic Heavens down to the lowest demon forms, are the varied expressions of the one Life, emanating from a centre which no finite mind can fathom. All that which appears outside or phenomenal to man, and even to the highest order of angelhood, is the outbirth or a re-presentation in objective form of that *power* which is within the organised form, and, consequently, is termed subjective. *This power is deific* which expands in the ascending and contracts in the descending scale of life.

From this teaching it will be seen that worship (as this word is understood) is, in reality, unconsciously and unknowingly offered to a "Power" even by the natural mind; but in the incoming era, when the interior degrees of the human mind are illuminated, adoration will be paid to a "Spiritual Power," instead of a "Personal God!" which, in modern times, is vested (in words only) with Omniscience and Omnipresence, yet such thought is but the embodiment of finite human qualities. The fallacy of the natural mind consists in attributing "reality" to the objective and phenomenal; whereas, these are but the shadowy forms projected into the realm of physical nature by the force of the inner Life-principle. It is this "principle" to which I apply the term Power; and it will readily be granted by the enlightened and thoughtful mind, that this Power is not an abstraction—a non-existent, but a reality—the maker, former, and creator of all that is. It would be nearer the truth to call the objective and phenomenal—abstractions; as these are in fact projected or drawn out from that interior Life-power of which I have spoken.

It is the action of the Great Power (I use this term simply because our language affords no better word to express the thought, and we have yet to create another form of sound to give full expression to spiritual conceptions, inasmuch as the English language is only adapted for natural, or at most spiritual-natural ideas),—I repeat, it is the action and operative energy of this Grand Power, broken up into fragmentary dimensions, and which in accommodation to human ignorance and weakness of perception are named and personified, that forms the ethics of the ancient Indian system, and of which I now proceed to write.

India, as geographically delineated in modern times, comprised a much wider area of surface in ancient times, and is supposed to have extended from the Caucasus, including Persia, to all the land below the southern slopes of the Himalayas; and all tradition speaks of the immigration of the various races from the north-west through what is now known as the Punjab. The district, including and surrounding what is now known as Persia, appears to have been the font whose overflow spread

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over the plains and peninsula of India. There are good grounds for supposing that the Brahminical system was an introduction to a still older people that then inhabited the country, remains of whom are still to be found in the half-wild tribes that people some of the hilly districts; but this question forms no part of my subject, and is merely mentioned *en passant*.

"India" means the *bright and cloudless firmament*; and this is the India that forms the base of my subject, inasmuch as it represents the *State* in the spiritual world, from which was drawn the revelation, that became ultimated in written form, and which exists among the Brahmins and Hindus to this day; although from the vast mass of these (like the present race of ecclesiastics in Christendom), the *Spirit* of Truth has fled, and they feed upon the husk of the letter, leaving untouched the spiritual brilliant contained within. Modern India, along with all other countries, is feeling the zephyr breeze, borne on the wave of spirit-influx, now sweeping its course over the surface of the habitable globe; and their ancient writings, like all others, will have to yield to a new and better revelation, adapted to the requirements and capabilities of the incoming races, or, in plain words, the pure truth of the old will be presented in a newer and more beautiful garb.

The most ancient ecclesiastical system of India, which is represented by Brahminism (for Buddhism is unquestionably an offshoot or development from Brahminism), is founded upon writings known as the four Vedas, Upanishads and Puranas, and the two great epic works, Ramayana and Māhābhārata, altogether forming a voluminous literature that bespeaks an intellectual capacity equal to, if not superior to, any age that has come after. Of all these the Vedas are the oldest, the Upanishads and Puranas belonging to a later date.

The Māhābhārata seems to have been written after the first three, and prior to the fourth Veda, as mention is made in it of the first three Vedas, but not of the fourth. It is a gigantic production, and is said to contain *one hundred thousand* stanzas, or two hundred and twenty thousand lines, and is divided into eighteen books, and in about the centre stands the *Bhagavat Geeta*, or "Song of Deity," which, freely interpreted, means

The Revelation of God. This is the part that forms the subject of my theme, and of which I shall presently treat. The word "Bhagavat" is compounded of three syllables, and expresses the three-fold power of Deity, and by correspondence the three degrees of receptive life in the human form, which is the universal Trinity, discoverable in every form by which Life is expressed.

As to the date of the production of these ancient Records, as before stated, it is involved in the profoundest mystery. A learned Pandit in India (perhaps the most learned man in Sanscrit), Swami Dayanund Saraswati, who is now engaged in writing and publishing a commentary on the Vedas, states, that "the Vedas have ceased to be objects of study for nearly five thousand years," and places the first appearance of the four Vedas at an immense antiquity.

This, strange to say, singularly coincides with a statement made by "Busiris" while controlling the medium of A. T. T. P., who expressly declared, "I am the author of the Mahabharat! and I can answer for *five thousand* years of time, for I was then on earth;" and he goes on to give an interesting account of the civilisation, and manners and customs of the inhabitants in his day, long antecedent to the system of caste which now prevails in India, and from which hardly any nation or people is free. Here I must digress a little, and notice the portrait of "usiris the Ancient."

When lately in London I had the privilege of sitting with A. T. T. P., that indefatigable Recorder whose life's aim is now devoted to the labour of receiving and recording a vast number of communications from disembodied and spiritual beings, some of which from time to time appear in the MEDIUM under the heading of "Historical Controls," and whose great object is to enlighten his fellow-countrymen and the world on the subject of spirit-communion, and to prove by incontestable facts the immortality of the soul. Although *now* an apathetic and materialistic people refuse to be charmed, and leave eternity (if such there be to them) to unfold the things of itself when they are ushered into it, yet nevertheless the time is coming, and that at no distant date, when his labours for the welfare of

humanity will be estimated at their true value. While there, through the courtesy of A. T. T. P., I was presented with a large pencil drawing produced through the agency of his medium, Mr. L., who, in a state of unconscious trance, drew the figure, with the writings and designs (not given in the illustration), in exactly *nine minutes*, as timed by his wife, who witnessed the performance. It is given as the work of a spirit who signs himself "Freeholder," and who states that it is "the outward form of the Angel Guide," &c., &c.

The picture is a representation of the head of one who states that he is known in the spheres as "Busiris the Ancient." The illustration was photographed on wood, and then cut by an artist, so that it is a *fac-simile* of the original on a small scale. It is on account of the statement made by "Busiris," viz., that *he* was the author of the "Mahabharat," that I have placed the portrait before the readers of this volume.

It must not be supposed that it is a likeness of the Great Angel as he appears in the spheres; it is simply a symbolic representation of the human faculty of Intelligence (for the head, in spiritual symbolism, represents that which is the highest or supreme, consequently the celestial heavens). In the incoming era, the human faculty of the intellect is to be enlightened, so that it may be able to comprehend and understand spiritual truths and heavenly verities. "Busiris" means "Light Giver," and, as such, appears as the Angel of Light, or as a Herald of the New Era or Dispensation. What the actual appearance of the angels is, in their own state and home, is inconceivable by embodied mortals, who can only see through the organs or senses; and consequently when an angel or spirit appears, clairvoyantly or otherwise to mortals, he or she projects or *assumes an appearance* whereby they can be recognised by human beings. To see them as they are in their own proper state, we must ascend to the same state of being.

"Busiris" is not a Sanscrit word, but a form of speech which forms a connecting link between the ancient Indian system and the Egyptian one, in which "Osiris" was the great presiding genius, both being Grecianised terms connecting these with the Hebrew and later systems of religion.

"Sacred writings" invariably have Angels for their authors, who, by virtue of having passed through the human form and ascended to the state called "Angelhood," can impress, enlighten, and communicate their knowledge and thoughts to certain men upon the earth, which knowledge they have obtained by passing through many stages of life and states of being. As angelic and human life are intimately associated by the secret cord of vitality (of which I have spoken in previous chapters), it is not difficult to understand how it is that one known in the spheres as "Busiris the Ancient," now comes and claims to be the author of the "Mahabharat." It must not be forgotten that, when speaking of the Angel, I do not mean a specific individual, but a host, who collectively form what we term—"Angel," and when *one* comes forth and assumes a title or name, and gives a communication to man, he is the representative, or mouthpiece, embodying the collective wisdom of the society in the heavens of which he forms a part, so that any specific one coming forth from such society rightly takes the name of the collective heaven by which it is distinguished from the rest. But *names* are also frequently given by spirits to mortals, which, when interpreted by the laws of spiritual symbolism specify the quality or characteristic that distinguishes one from another. This will readily be granted by a good number of people, who, being in the habit of indulging in spirit communion, receive spiritual names or titles, whereby they are recognised by the spirits who communicate. In short, it means a revelation to such as receive the same, of the spiritual society in the Spheres to which they belong and with which they are affiliated, such society being of the quality to which the name (as interpreted) applies. This seems to be the law of spirit-communion, so far as I am able to give it in a condensed form.

I now come to the *modus operandi* by which, what are called, Sacred Writings, are produced. To be *Revelations*, of necessity, *Revelators* must reveal something or somewhat that the ordinary unaided human mind cannot or could not discover, otherwise such publications or records would be, at most, but pure and simple speculations; and the problem to be solved is,

whether the claims made, as to their supra-mundane origin, can be substantiated. This question, like all others of similar import, cannot be summarily disposed of by a mere *ipse dixit* declaration; but to arrive at a satisfactory understanding of the "law of inspiration" entails a research into the domain of spirit-realm, and an appreciation of *its* mode of expression, that few, I suspect, are sufficiently advanced to essay, inasmuch as elevation above the plane of personality and individuality, opens out to the seer a vast number of surrounding influences and co-related subjects, which have all to be considered, but none of which are apparent on the lower plane.

But, granted that a revelation has been made by a spirit, or angel, or God, then it follows that there must be some one or more on the earth to act as an amanuensis or Recorder (whether by impression, intuition, or direct communication through a medium, it is all the same), to put the communications in written form, and, consequently, there must have been some one who thus wrote (or arranged, as the Indian name implies) the ancient Vedic and other Writings.

Tradition (if not more than tradition) points to such an one, who was known or designated by the name Krishna Dwypayen Veias (or Vyasa, which means the Arranger or Recorder, as we should understand it). Krishna means *black*, and Dwypayen, means *difficult to attain*, which, spiritually interpreted, symbolises the states of mankind, to whom the revelation was made, and denotes that, while in mortal condition, the true knowledge of Deity and Spirit entails great labour and study to attain. The "blackness" symbolises the deep and profound ignorance in which mortal man is sunk in regard to the knowledge of the states and experiences which pertain to the Spirit, in whatever state of expression it may be. As is well known, "Krishna" was supposed to be the eighth Incarnation of Vishnu, who is the second in order of the Hindu Trinity. "Vishnu," like Osiris and others, simply means the Sun; but of this more anon.

The "All of Memory"—by which term is understood the power of coming or going into the scenes and experiences of the past at will—is not permanently enjoyed until the state of angelhood is attained, for in that state of being the past

and present are as one; but in a state beyond the angel, known as the God-sphere or state, the past, present, and future are as one. Beyond this no finite mortal can pierce, even in thought or conception, but that there is such a state Revelation abundantly affirms.

An understanding of the grand law of influx (but little dreamt of and still less comprehended by the mass) enables us to receive the statement of the now angel "Busiris," that *he* was the author of the "Mahabharat" (including the Bhagavat Geeta), seeing that he has advanced to the knowledge of his own spiritual life-source, which enabled him, when in mortal form, to accomplish the work which he came into this world to perform. The highest wisdom is possessed by those who inhabit the third or celestial heavens,\* and from thence it is that the source of all inspired thoughts, written or unwritten, is derived.

Such, to my view, is the appearance, on the mundane scene, of "Busiris the Ancient," at the closing of one cycle and the opening of another in human history, and accordingly there should be no great difficulty in comprehending who and what "Busiris" is, and what his (or their) mission was, and is, and will be. To open another page in the Book of Human Life, of necessity the "Angel of Light" must come forth and break the Seal, or, in other words, give forth and reveal in prophecy what is to be the characteristic of the new forthcoming cyclic period. Whether recognised and acknowledged under the titles of Vishnu, Krishna, Osiris, Bacchus, Jesus, or any other, it all amounts to the same, viz., that Revelations concerning the unknown are made to mankind, and these are by means of angelic ministrations or communications, whatever form they may take. A mortal receives the inspiration or communication, and gives it forth for the good and enlightenment of his or her fellow-mortals. This, and no other, is the true secret of all Revelations of God to Man.

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\* The inmost degree of the human mind is alone receptive of the life influx of the third or celestial heavens, with which it is in direct consociation, though the human embodied being is unconscious of the fact.

I will here say that I trust the reader will not charge me with dogmatism. I have no such intention as to speak with authority, but merely present to the world, through the only channel which appears open to me, the fitting thoughts which have passed through my mind during several years of study into these profound depths of human research, and which now appear to be taking somewhat of a defined form and shape. As such, and only such, I present them for acceptance, or otherwise, to those who see consistency in them; and if perchance they should, in any feeble manner throw any light upon the deeply important and interesting problems concerning the origin and destiny of the human soul, then I am abundantly rewarded, inasmuch as my work is not to combat error, but to try to discover what is Truth, what is Good, and what is Evil.

Surely, if it be a great discovery achieved by the scientific savans of the day—viz., that the first form of physical life is composed of “jelly,” circular or otherwise in shape, and that all phenomenal appearances of moving and growing forms are developed *from the same substance*, into a—lichen or an oak!—into a minnow or a whale!—into a mouse or an elephant!—into a monkey or a man!—surely it must be a grander discovery if any mortal be fortunate enough to stumble on the law by which such mighty developments follow, and to propound a rational theory accounting for the action of such law or inherent force! for most assuredly, the protoplasmic cellular jelly is but the clothing of the Life-principle contained within it! Having arrived at this point, who has the temerity to say that “hitherto the human mind can penetrate—but no further”? The next question necessarily follows, How came the Life-principle to clothe itself and assume that shape and form? and following that, *Why* did it do so? and again, What becomes of that same identical “Life-principle,” thus clothed, when it has developed into its ultimate form? Without arrogating to myself any superior knowledge above my fellows, I may modestly claim the position of an index-finger pointing the way to the Temple of Knowledge and Wisdom, above the portals of which are inscribed in radiant figures—SPIRIT COMMUNION. This is the only entrance into the domain of pure spiritual and heavenly Truth that I

know of; and, according to my humble view, happy he or she who seeks and finds the way leading to Eternal Life!

I have already placed the position of the two great epic poems of ancient Hinduism as posterior, in point of time, to the Vedas (or at least to three of them). Both of these works contain the account of the history and wars of the two great primal races who struggled for supremacy, or the government of the world, and which, according to traditionary legend, were *Solar* and *Lunar* races of men, from whom the present race of mankind descended. So far as at present known, these two epic poems are the oldest records (in such a form) of occult philosophy and science which the world possesses, and of which the Egyptian, Hebrew, and Grecian classics are a later variation, *their* leading personages being, and expressing the same mystic truths in different verbiage. Divested of the literal historic idea, they all embody the same occult truths, and treat of the contention between good and evil; the powers of light and darkness; or the struggle of the human spirit while in physical or mundane conditions, to distinguish between the phenomenal and the real, and to discern the distinction between the natural and the spiritual. To enlighten the human mind on these subjects, the authors adopted celestial phenomena as the groundwork, to symbolise in human language the grand truths of the Spirit's progress through the various stages of its manifestation and expression. This is the key-note of the whole, and without an appreciation of this, the genuine truth contained within such revelations and systems can be but dimly seen, and which by the generality is unseen and unrecognised.

The later Hebrew Records embody the same occult teaching as the more ancient Indian Scriptures; inasmuch as they contain the supposed history of the "House of Abraham,"\* with his descendants, the Israelites and Jews; which is but a later edition of the "Mahabharat," containing the history of the "House of Bharata," with his descendants, who claim the title of "Brahmans" in the higher caste, and the rest forming the mass

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\* "Abraham" means *Father of a great multitude*, and is a variation of the older Indian "Brahma."

of Hindus, who to this day, style what we call "India"—Bhārat-varsha, i.e., the country or domain of Bharata. This Bharata, like Abraham of the Hebrew Record, had two sons, from whom sprang the descendants whose wars and history form the subject of the "Mahabharat."

Homer's "Iliad" was to classic Grecians what the Mahabharat is to the Indians, what the Old Testament is to the Jews, and what the New Testament is to the Christians. Achilles and Agamemnon, like Osiris and Typhon of older Egypt, represent, in another form, the same truth as the two sons of Bharat and the two sons of Abraham; and what is not a little singular, Homer, the supposed author of the "Iliad," is represented as *blind*, just as "Dhreetarashtra," one of the sons of Bharat, and chief Instructor or Educator of his sons and nephews, was blind. In both instances this represents, in a symbolical manner, that to understand the meaning of what is recorded, the *inner*, and not the outer or natural light is needed.

In more than one instance, reference is distinctly made in the Hebrew Scriptures to a Book or Books which are not found in the Canon. In Numbers xxi. 14, it is written: "Wherefore it is said in the Book of the Wars of 'Jehovah,' what he did in Vaheb in Suphah and in the brooks of Arnon," which names, when interpreted, have their equivalents in the more ancient Indian Scriptures.

What if it should be found that these very ancient Scriptures are those that are referred to, and that the "Mahabharat" should prove to be the lost Book of the Wars of Jehovah? This volume is emphatically a "Book of Wars," and as yet there is none found that can contest its claims to antiquity, as being the oldest record of strife and contention, for, as I have shown, all that came after can be traced up to the Indian as the Source from whence they derived their development and existence. If this should be so (and I see no inconsistency in such a theory), then we have a continuous and unbroken line of Revelations, all veiled in allegorical and in what is now characterised as mythical language, one and all unfolding to the initiated mystic the stupendous truths and realities of—Spirit.

That all these systems of thought or Revelations have one basic Source, and that an astronomical as well as an astro-masonic or astro-logical one, is clear, for the symbols, person-ages, and impersonations, when interpreted by the law of correspondence, are too patent to be mistaken as to what they refer to. What that system, as a science, with its mode of working and tabulation of astronomic and astrologic facts, actually is, or was, is involved in the profoundest mystery, except to the initiated, for if known, the secret is confined to but few now living on the earth, and these few, if such there be, keep it within the bounds of their own order or fraternity, and adopt the Masonic plan of keeping the secret to themselves, and for their own exclusive use. But of one thing we are certified, and that is, that the sun's passage through the Zodiac, and its influence, together with the astral and planetary influences, upon the earth and its inhabitants, are the "open sesame" of the occult mysteries which all Sacred Writings contain within their bosom.

To be of practical utility to incoming generations, both the scientific and philosophic ethics, of which they are the repositories, will have to be re-cast and moulded into a new form adapted to all and every race and genus of mankind upon the earth's surface. The esoteric or spiritual knowledge and wisdom which they contain *is the Truth* in all ages and to all peoples; for, by linking the embodied with the embryonic and future-developed soul-powers, they proclaim the eternity of the past as well as of the future, and thus pourtray the grand drama of Being in the infinite cycle which knows no beginning and recognises no ending, and from the fragmentary parts of chaos, by the wondrous magic of the spiritual sun-ray, weaves a fabric that transforms Death into The Angel of Art, who, from the remains of a past state of existence, builds up a newer and more beautiful structure for the spirit's home in a continuous but eternally-changing present and future. For Death,—substitute the state and act of Transition! and for the Grave,—make it the state of rest or unconscious sleep! during which fresh powers are accumulated for a new outgrowth, and we have the ethics of the past philosophy brought forward. To

such as can understand and live in the conscious knowledge and experience of this truth, to them is applied the distinguishing title "regenerate," or twice, or even thrice-born, the ideal goal of attainment in all religions and religious systems.

The social status or position in which the mass of humanity find themselves, preclude their attainment to that state in the life that now is; the struggle for existence, the laws, customs, and usages of society, as at present constituted, are an effective barrier, and, until the legendary "Coming Race" of mankind has inaugurated and developed a better and more cosmopolitan system of brotherhood, the knowledge of pure and undefiled Truth must needs be broken up, and in fragments presented to the multitude for acceptance.

This closes my reference to the Vedas, and to the Mahabharat as a whole; and in taking the Bhagavat Geeta, which is its brightest gem, for illustration, I do so because it contains an epitome of the whole system; and its philosophy, as expounded by Krishna, stands out amidst all the constellations of spiritual literature—a brilliant, whose lustre is surpassed by none, and whose light illumines all the dark passages through which the embodied spirit is destined to wander before it emerges into the full meridian splendour and translucency of the Grand Sun of Spirit-spheres.

"Bhagavat," like "Jehovah," is compounded of three syllables, and refers to the triune qualities which distinguish (in the conception of man) the Deity, which, when reduced to its primal root, simply means *past, present, and future*; and the remainder of this chapter is now devoted to the explanation of the *dramatis personæ*, which figure in its pages, and to elucidate which is the chief object of this series, and will serve as an introduction to the next chapter, which will contain the text and comments thereon of the "Geeta." For this purpose I shall use Wilkin's translation, published under the auspices of Warren Hastings when Governor-General of India, and published in 1784, A.D. That translation is in prose, but the original Sanscrit is in poetry; and if I can succeed in catching the spirit, I shall endeavour to present it in a somewhat poetical form, as clear as the English language permits.

The "Bhagavat Geeta" is nothing more nor less than a Sacred Drama, and the dramatic style is preserved throughout. In this respect it is followed by the later Eleusinian oracular utterances fragments only of which are at present to be found. The scene opens when two armies are met facing each other, ready to commence the battle which is to determine the question of sovereignty. The armies are composed of descendants from one ancestor, and are collateral branches of the same house, through two brothers, named Dhreetarashtra and Pandu. This Pandu was the youngest brother, and had obtained the right of sovereignty on account of the incapacity of his elder brother, who was blind. He, however, resigned, and, after the lapse of years, his descendants, the Pandus, contended with the Kurus (the descendants of the elder brother) for sovereignty, and, after a fierce contest of eighteen days, obtained the victory and acquired possession of the kingdom. This episode has its parallel in the Hebrew Record, in Esau and Jacob, the posterity of the latter (the younger of the two brothers) becoming the heroes of the after-part of the drama.

The Drama of the Geeta opens with the appearance on the scene of *two*. One is called "Dhreetarashtra," the ancestor of the Kurus, who questions the other, named "Sanjay," as to what is transpiring on the battle-field, where the two armies of the Kurus and Pandus are met facing each other. Having asked the question, the recital of the state of affairs is made by "Sanjay," and, while thus reciting, "Krishna" and "Arjoon" come upon the scene, and form the leading characters for the remainder of the drama.

"Sanjay" means *a messenger* (and, if interpreted by modern Spiritualist experiences, refers to the communicating spirit or angel), who is gradually absorbed into the individuality of the organism of the Recorder, who assumes the name or title of "Krishna," and, as such, the Revelator of the Truths, which are dramatised, and form the ethics of philosophy unfolded and enunciated while in that state.

"Sanjay" gives the names of twelve of the chiefs of the Pandus, who each "blew their shells," which are named. (I

omit specifying their names, as, without explanation, they would be unintelligible and unmeaning, but "blowing a shell" means that a communication is about to be given, or a revelation made known.) These twelve names, with which the sons or tribes of Israel correspond, are the twelve signs of the Zodiac, and thus unmistakably point to their mystical and astro-logical origin. As the sons of Pandu were *five*, I think it refers to the position of the sun in the seventh sign, Libra, the Sign of the Balance, after the autumnal equinox; and the victory achieved by the Pandus (which means the pale) is the ascension and entry of the sun into the sign Aries at the vernal equinox, where he enters upon his career of triumph during the summer months in the Northern Solstice. Such is the astronomical and astro-logical basis of the Sacred Drama, as depicted in this ancient Record.

It is just as the armies are met, face to face, and before the conflict begins, that "Krishna," accompanied by "Arjoon," drove his chariot, and halted in the space between the two armies, where the dialogue commences.

According to the law of Correspondences, a chariot, spiritually interpreted, signifies *doctrine*, and, when drawn by horses, denotes the intellectual principle or understanding of spiritual revealed truths. "Krishna," the Instructor or Revelator, represents the celestial source from which such revelations are given; and "Arjoon" represents embodied humanity, who question and are receptive of such truths, according to their state or degree.

Such is the solution of the problem; and with this explanation I close this chapter, and in my next will let the actors appear *in propria persona*.

CHAPTER V.  
THE BHAGAVAT GĪTĀ.

## SCENE I.

*Subject* : The Despondency of Arjun.

SANJAY (to *Dritarashtra*).

Now, when *Arjun* had thus beheld, and saw that *Dritarashtra's* sons

In battle order were arrang'd, and that the arrows flight began,

He rais'd his bow, O King of Earth ! and then to *Krishna* spake these words.

"The war-car drive, Eternal One ! and 'twixt the hosts let it be placed,

"That I may see the men who stand, so anxious for the bloody fray,

"With whom I must contend in fight, who are my foes upon this field ;

"And also see who form the ranks, of those now met to aid the cause

"And shed their blood in favour of, *Drit'rashtra's* proud and cruel son."

Thus spake *Arjun* ; which having heard, the best of chariots, *Krishna* drove

Between the two contending hosts, and fronting both he made it stand.

Then to *Arjun* he spake and said, "Lift up thine eyes ! the *Kurus* see !

"The aged *Bhishma*, *Drona* too, and all the chiefs who them surround."

So *Arjun* look'd, while standing there, on both the foes, and saw in each

Grandsires, uncles, cousins, tutors, brothers, bosom friends, and kindred,

Gazing awhile, as he beheld, such friends as these drawn up for fight ;

Pity extreme came o'er his soul : which, yielding to, in accents sad

The *Son of Kuntī* \* utter'd forth, his plaintive wail in mournful tones.

---

\* *Kuntī* was married to *Pandu*, the supposed father of *Arjun*, but she was the mother of three children whose parents were deities, and *Arjun* was really (supposed to be) the son of *Indra* by *Kuntī*.

## ARJUN.

I now behold my kindred near, all standing waiting for the  
 fight;  
 And as I gaze, O *Krishna*! lo! my limbs give way, my face  
 is wan;  
 A tremor steals all o'er my frame; the hair stands straight  
 upon my head;  
 My bow *Gāndiv*,\* falls from my hand; with feverish heat my  
 body burns;  
 To stand erect I cannot now; and, as it were, my mind whirls  
 round.  
 On every side do I behold dark omens of the coming strife.  
 When I my kindred have destroy'd, where can I search for  
 happiness?  
 I do not, *Krishna*, conquest seek; dominion, pleasure, do not lure.  
 What would a kingdom's rule afford? earth's pleasures, too,  
 what could these give?  
 Or life itself?—what worth are all, when these my kin—for  
 whom alone  
 Dominion, joy, and life's delights are only priz'd—are slain in  
 fight?  
 And yet these men, their fortune—life, have perill'd both, and  
 battle wait,—  
 Teachers, fathers, sons and grandsons, uncles, fathers-in-law,  
 grandsires,  
 Brothers-in-law and near of kin. E'en though by them, I  
 should be slain,  
 Yet them I would not wish to kill—no, not e'en were there  
 offer'd me  
 A triple world o'er which to rule; then how much less this little  
 earth!  
 If we the *Dritarashtras* slay, what pleasures, then, can we enjoy?  
 These tyrants should we put to death, we should by that incur a  
 crime.  
 Thus it becomes us not to slay, those who our near relations  
 are.  
 O *Madhu*'s† *Slayer*! by what means could future joys become  
 our own  
 If we the murderers became, of these, our race and kindredship?  
 Because, if these—with minds deprav'd, and by the lust of power  
 ensnar'd—

---

\* *Gandiva*—the name of the bow given to *Arjun* by *Agni*, the fire deity.

† *Madhu* is the great constellation of *Serpens*, or the *Scorpion*, that ushers in winter, the evils of which are vanquished by the Sun as he rises from the winter solstice.

To murder and exterminate their kindred near, see not as sin,  
 And in the slaughter of their friends, no crime for them to per-  
 petrate;  
 Is that a cause why *we* should not, from such a crime resolve to  
 turn,  
 We, who abhor as greater crime, the slaughter of our race and  
 blood?  
 In the destruction of a tribe, the ancient tribal virtue goes.  
 When that is gone, then lawlessness pervades the rest who  
 still remain.  
 When impious lawlessness prevails, the females of the tribe  
 become  
 Corrupt, impure, from whom are born *Varna Sankars*\*—a breed  
 confus'd.  
*Nakara*† waits—'twas by *Sankhara* made for these—so we are  
 told,—  
 As well for those who are destroy'd, as for the rest who still  
 survive:  
 Their ancestors are thus depriv'd of custom'd gifts to their  
 manés,  
 And as a consequence they fall, and to the depths of darkness  
 go.  
 'Tis from the crimes of those who slay, and their own kin  
 exterminate,  
 That thence there comes pollution sad, and *Varna Sankars*—  
 loathsome births;  
 For, family ties are broken up, and tribal virtues swept away.  
 O *Krishna*! thus, we have been told, the future state and place  
 of those .  
 Who no ancestral virtues have, that 'tis for such *Nakara* waits.  
 Woe be to me! that crime so great, we are prepar'd to per-  
 petrate:  
 Alas! that for the pleasing snares and lust of earthly govern-  
 ment,  
 We ready stand, and signal wait, to slay the kindred of our  
 blood.  
 Better by far it were for me, if I were unresisting slain  
 By *Dritarashtra's* sons all arm'd, with deadly shafts upon this  
 field.

---

\* *Varna* means Caste, and *Sankar* many-headed serpent—referring to the constellation Serpens, or the Great Dragon. *Sankhara* is one of the names of *Siva*, the third of the Hindu Trinity, in his character of Destroyer. These terms, astrologically speaking, refer to the broken weather of early spring-time, and when applied to humanity, they refer to the *Pariahs*, or outcasts, and bastards as well.

† *Nakara* corresponds to Hell.

SANJAY.

Thus spake *Arjun*, and down he sank, exhausted on his chariot's seat

Bow, arrows—all, he laid aside, his heart o'erwhelmed with grief intense.

## SCENE II.

*Subject : The Sankhya \* Doctrine Expounded.*

SANJAY.

To him, who with compassion fill'd, and aching eyes suffus'd with tears;

With heart oppress'd, with grief o'erwhelm'd, then *Madhu's* Killer spake these words.

KRISHNA.

Whence comes this sadness, O *Arjun*! while standing on this battle-field?

This folly—why? Why so unmann'd? Be not disgraced! Duty undone

Is that from which dishonour comes. This trembling cast aside, O King!

For one like thee it ill becomes; this weakness thou must hence despise!

Play thou the man, and stand upright! O thou tormentor of thy foes!

ARJUN.

O, *Slayer of Madhu*! shall I, with darts contend, and fight against *Bhishma*! *Drona*! who, of all men, most worthy are to be rever'd?

Better it were, in this wide world, to beg my bread, than I should slay

Such men as these, who are my guides, of great renown and much esteem'd;

For friends like them, should I destroy, I might have wealth, enjoyments too

And earthly lands; but these would be, with their life's blood most foully stain'd.

Nor do we know which were the best: to conquer them or conquer'd be!

For they who stand confronting us, are *Dritarashtra's* sons and friends.

---

\* *Sankhya*—one of the six *Shastras*, which treats of Philosophy, and teaches that soul or spirit is substantial and that external phenomena are expressions of quality pertaining to spirit.

If these were slain by us in fight, I would not wish myself to live.

My nature is compassionate, and shrinks from fear of doing wrong.

Bewilder'd and perplex'd I am, and know not what my duty is,

Or, of the twain which should be done; Thee I implore to tell me now.

I follow thee; thou must instruct and show to me the way to act.

My reason fails, my mind's perplex'd: in such a strait I look to thee.

Nothing I see which can assuage, the grief and pain my senses feel,—

E'en were an earthly kingdom mine, its rule no rival to dispute: Nor yet if all the hosts of heaven, to my commands obedient were.

#### SANJAY.

*Arjun*, the vexer of his foes, to *Krishna* having spoken thus, To *Govinda*\* he turned, and said: I will not fight! and silent was,

While 'twixt the foes, with downcast looks, to *Arjun*, *Krishna*, smiling, said—

#### KRISHNA.

Grieve not for these: thou shouldst not mourn o'er those unworthy of thy grief;

Nevertheless thy sentiments, in wisdom's words, are utter'd forth:

They who are wise do not lament for those who are alive or dead.

It never was, when I myself, or thou, or kings of men—were not:

Nor in the great futurity, shall it be said—we've ceased to be. As in the mortal frame, the soul is link'd with childhood, prime, and age;

So, likewise, in some future form, states similar it passes through.

Those who confirm'd in this great truth, when trials come, are ne'er disturb'd.

Pleasure and pain, and heat and cold, by contact with the elements

Are only known, O *Kuntî's Son*! these transient are; they come and go.

---

\* *Govinda* is a name applied to *Krishna* in his capacity of cattle-protector.

With patience bear these changing states; endure them all,  
O *Bhārata*!

For, they whom these do not disturb, to pain or joy indif-  
ferent—

Are wise: and such, O best of men! are form'd for immortality.  
For, what is a nonentity? existence it can never have,  
Whilst that which an existence hath, ne'er can be a nonentity;  
And, they who look for principles, may soon discern design  
in each.

Know this, that that which all things form, itself is inde-  
structible—

That which is inexhaustible, there's none who can that thing  
destroy.

The Body which enwraps the Soul alone is finite, so it's said;  
But of the Soul, that lives within the mortal frame,—it never  
dies:

Eternal, incorruptible, all power to grasp it doth evade;  
Therefore, O *Bhārata*! go, fight; nor let thy resolution fail!  
For, they who think the soul doth kill, or may be killed, in  
both do err:

It neither kills, not yet is killed. Of it let no one predicate,—  
That it hath been, about to be, or in the future is to be.  
No birth it knows, it changes not, in time or in eternity!  
And e'en, while in its mortal frame, none can be found to kill  
the soul.

O *Son of Prithā*! how can he, who thinks the soul immutable,  
Eternal, inexhaustible, and that which never had a birth,  
Believe that he can either kill, or cause it to be put to death.  
As one abandons worn-out clothes, and decks himself with  
new attire,

So doth the soul its worn-out frame, and rehabilitates itself.  
The weapon cannot sunder it, the furnace cannot burn it up,  
Nor yet can water saturate, nor by the wind can it be parched:  
For, indivisible it is, as also incombustible.

No moisture that can it affect; to dry it is impossible.  
Eternal is the soul; in place, it never can located be;  
Fore'er the same, it changeth not, itself not mov'd, is ev'rywhere.  
Therefore, if thou dost this believe, it is not right for thee to  
mourn.

But, shouldst thou think, O *Armour'd One*! that like the frame,  
it has a birth,  
And like the frame, it knows decay; still, thou shouldst not o'er  
it lament.

That which is born must surely die, and that which dies must  
live again.

O'er that which none can e'er escape, why grieveest thou, or  
wrong commit?

What mortals *were*, is still unknown; what they are *now* is evident;

But, what their *future* is to be, remaineth yet to be made known.

Then why, about such things as these, shouldst thou torment and vex thyself?

Some think the soul a miracle; some hear and speak of it with awe;

And, though it were to be describ'd, yet none could comprehend the soul.

The spirit's life none can destroy, e'en while encas'd in mortal flesh.

Unworthy 'tis, for thee to mourn, for what betides the earthly man.

Look with thine eyes to thine own tribe, and note the work it has to do!

Then thou wilt see it ill becomes, that one like thee should stand aghast:

For, warriors of *Kshatriya*\* tribe, one duty have, which is to fight,

Happy the man who undertakes, to fight in such a war as this:

For, those by heaven supported are, who enter on this glorious fight.

They who accept the proffer'd strife, will find an open door to heaven.

Shouldst thou refuse this lawful fight, which to thy calling doth pertain,

Both duty and good name depart, and guilt of crime thou wilt contract.

Moreover, men will speak of thee, and of thy deeds as infamous;

But for a noble-minded man, to die is better than disgrace.

The chiefs will think that from the field, because of fear, thou hast retir'd;

And they who heretofore esteem'd, will first despise and then condemn;

Abusive words thy foes will use, and thy prowess will ridicule.

What greater wretchedness than this, can be the lot of any man?

If slain, then heaven thou wilt obtain; if triumphant, then earth is thine.

Therefore, arise, O *Kunti's Son*! and for the fight determined stand!

On pleasure look—distress, gain, loss—on triumph or discomfiture,

---

\* *Kshatriya*—the second of the four Indian castes, and includes the military and governing classes.

As all the same ; so gird thyself, and for the battle strife  
prepare !  
If thou dost not, then crime and sin, of high degree thou wilt  
incur.  
This view before thee has been set, as the *Sāṅkhya* tenets  
teach.  
Now hear the same, accordant with the *Yoga*\* discipline and  
light ;  
Imbued, with *that*, O *Prithā's*† *Son* ! fear of results no more  
enslave ;  
He who a part, but, has of this, from fear, however great, is sav'd.  
In *Yoga* tenets, *Kuru's* ‡ *Son* ! one thing alone is kept in view,  
But, it is well-defin'd and clear ; it changes not, and constant is ;  
While they whose aims are undefin'd, are ever changing and  
disturb'd.  
The men whose thoughts contracted are, and who delight in  
arguments  
With words cull'd from the sacred *Veds*,|| are they who earthly  
pleasures seek ;  
A transient heaven, do such prefer to selfhood's loss—which  
loss is gain :  
And these declare, O *Prithā's Son* ! this recompense alone  
awaits.  
The wealth of earth and its delights, are what these men wish  
to obtain.  
Enticing, flow'ry words they use, and forms of worship they  
ordain,  
And, for the actions of this life, rewards, they say, will be  
assur'd.  
But, they who earth's enjoyments choose, and by such doctrines  
led astray,  
In judgment are erroneous ; by reason's sway they are not led.  
The subjects of the *Veds*, *Arjun*, are threefold in their cha-  
racter :  
The three degrees in humankind, are those of which the *Veds*  
treat.  
Three things there are in mortal form, from which thou must  
be freed, *Arjun* !  
From double dealing first be free, in paths of virtue firmly  
stand,  
For worldly troubles care thou not, on spirit-truths thy mind  
engage.

---

\* For a description of the *Yoga*, see Comments at the close of chapter.

† *Prithā*—another name for *Kuntī*, the mother of *Arjun*.

‡ *Kuru* here applies to the common ancestry of both races.

|| *Veds*—the *Vedas*, which are the most ancient Hindu Scriptures.

As many uses as a tank, when it is fill'd by running streams,  
Are likewise in the *Vedas* found, by those who know, how these  
to seek.

The motive that to action prompts, must be in deed, not in  
results.

Be not of those whose motives are, the future prospect of reward,  
Nor, yet, permit thy years to pass, in idle sloth and effortless !  
Apply thyself, on this repose : what duty teaches, that perform.  
On consequences spend no thought, if good or evil 'tis the same :  
This is the equilibrium, which, when attain'd, is *Yoga* call'd.

The mere performance of a deed, with wisdom true, cannot com-  
pare.

In wisdom only rest is found ; O *Wealth Despiser* ! thou  
shouldst know ;

Wretched the state of those, whose deeds are done for sake of  
recompense.

Those who with wisdom are endow'd, evil or good of earth un-  
heed.

Apply thy understanding's might, make this the aim of thy  
research !

For, application such as this, an art of priceless value is.

Wise ones are they who have renounced, all thought or care as  
to results,

Which from decisive action flow ; such, no regeneration need,  
But take their place in that abode where bliss eternal is at-  
tain'd.

For, when thy mind has got beyond, disputings vain,—delusive  
snares,

Then knowledge true will be thine own, of what the Sacred  
doctrines teach.

When from fallacious doubtings freed, and when thy mind  
doth cease to rove,

And firmly fixed on inner thoughts, then wisdom true thou wilt  
obtain.

#### ARJUN.

A man confirm'd in wisdom's ways, of what nature is his dis-  
course ?

The mind engaged in deepest thought, O *Krishna*, how is he  
describ'd ?

At home, at rest, or journeying, what may in these his manner  
be ?

#### KRISHNA.

When all cupidities that strive, the soul to rule, forsaken are,  
Who in himself contented is, the same of wisdom is possess'd.

When nought of earth the mind disturbs, and all illicit pleasures shunn'd;  
 When passion, fear, emotion strong, or anxious care, doth not effect,  
 And meditation is the rule of life, a *Muni* \* such is called.  
 True wisdom is possess'd by him, whom outer things do not entice:  
 He who, if good or evil come, rejoices not, nor yet repines.  
 His wisdom is confirm'd, who,—like a tortoise, draws its limbs within—  
 When outer things would fascinate, indraws his thoughts and yieldeth not;  
 For, when assail'd by things of sense, the man who fasts then turns aside.  
 He who to carnal appetite denial gives, is abstinent,  
 And, when he knows the highest good, he loses all desires of sense.  
 At certain times, O *Kunti's Son*! a prudent man, howe'er he strives  
 His raging passions to restrain, may yet by these be led astray.  
 He who would all his lusts restrain, must faithful be and trust in Me.  
 He who his senses can control, with wisdom true he is endued.  
 In one who thinks of outward things, from them soon comes propensity;  
 From this propensity—desire; from this desire, is passion born;  
 From passion comes bewilderment; from mind confused—forgetfulness;  
 With mem'ry's loss, the reason goes: when reason flies, then all is lost.  
 But, he who can his mind control, and who his pow'rs doth not abuse,  
 Who, by his will, controls his loves, or hates, finds great tranquility.  
 In this tranquility up springs, that which no trouble can disturb:  
 For, he whose mind is thus at ease, is firm and fixed on this alone.  
 He who attendeth not to this, of reason's power he is bereft;  
 The man who doth not meditate, of tranquil calm is destitute;  
 He who to think trains not his mind, no calm nor peace can he enjoy.

---

\* *Muni* is the title applied to a sage or philosopher who lives a pure life and is well versed in sacred literature.

How can a man who is not calm, be happy or content at heart?  
 The man when by his senses lur'd, allows his mind to follow them,  
 With reason lost, is like a ship, when toss'd about on stormy seas;  
 Know, therefore, O *Great Armour'd One*! that he who all his passions rules,  
 And from their wonted use refrains, with wisdom true he is endued.  
 The self-ruled one, at night\* is wake, the time in which all others sleep;  
 The thoughtful *Muni* sleeps to that, in which all others are awake.  
 The soul to whom temptations come, as rivers to the ocean flow,  
 And, like its depths, unmov'd remains,—contented is: not he who lusts.  
 The man who all desires rejects, from interested motives free,  
 Above all pride or selfishness, calm and tranquility attains.  
 This is attain'd, O *Prithá's Son*! by him who knows the highest truth.  
 With this possess'd, nought can disturb: maintaining this, when death's hour comes,  
 He passes on, and one becomes, with that whose nature is divine.

## CHAPTER VI.

## COMMENTS ON SCENES I. AND II. OF THE BHAGAVAT GÍTÁ.

The thoughtful reader, who has gone through the two preceding Scenes (or dissertations) will, by reference to the proper names and the meanings supplied in the foot-notes, scarcely have failed to discover their astronomical application; these are too patent to be mistaken, and unless this be ever kept in mind,

\* *Night*, here refers to a spiritual state, not a physical condition; for *night* spiritually interpreted is, *time*. This passage refers to the inner consciousness of the spiritual-minded one, who is indifferent to earthly things, but watchful and active in spiritual things.

the underlying beauty and truth of all "Sacred" writings (which are allegorical) cannot be recognised.

It is supposed by many, perhaps most, who have made the ancient writings their study, that such a method of communicating knowledge was the result of a designing priesthood, who sought by this means to impose upon the credulity of the multitude, and, by the use of their superior knowledge, utilise this credulity for their own sinister ends. But whatever may have been the effects in after ages, there can be no question that the authors (and who were the *real* authors of such works I have already shown in a previous chapter), who presented these esoteric truths and wisdom in such forms as they appear, had a design in view, at once beneficent and eminently adapted to accomplish the purposes for which they were communicated.

As literary compositions they are suitable for all, from the simple literalist up to the highest and most enlightened philosopher; and what form other than allegory could accomplish such a result as this? Because a child, whose mental and intellectual faculties are undeveloped, attaches, to and draws therefrom, ideas in accordance with its state of comprehension and reception, it does not follow that therefore the form itself is deficient or incapable of embodying the highest wisdom, and of imparting pure and correct spiritual truth.

And for such a purpose allegory is the most fitting and beautiful of all forms which words or language can assume. Even in the literal application of allegory there is a portion of truth, just as there is no darkness so dense but that it contains a modicum of light,—in fact, there is no such thing as darkness absolute. Darkness, like evil, to which it corresponds, is a negative, and, as such, is relative, not absolute. The attenuation of light to its extreme limits (conceivable by the human mind) produces the phenomenon we call darkness, and in like manner, good, attenuated to its furthest limits, produces the state which is called evil; and there is no point in the line of being at which it can be said, here light ends, and darkness begins, or, here good ends, and evil begins. As everyone knows, a negative is that *which is not*, while a positive is that *which is*. This axiom is a truth, pure and undefiled, and

an apprehension of this would dissipate the dense mental fog which enshrouds the human embodied mind in reference to good and evil, and, their origin and manifestation.

The allegorical presentation of Spiritual Truth in all Sacred writings, however varied, in every instance is founded upon one and the same fact, and that is the (apparent) Sun's annual passage through the constellations of the Zodiac. I need hardly stay to remind the reader that such motion is not real—i. e., the sun does not perform this yearly circuit; the phenomenon is caused by the motion of the earth in its orbit, and which requires a year to return to the same place in such orbit (or circular route) from whence it started. If this fact were always kept in mind, and *its* reality comprehended, the human mind would be delivered from many fallacies. All human beings are unconsciously revolving in an orbit, round a centre to which they are subject, although invisible to the outer, and even inner, eye; and it is the natural tendency in such states of mind to apply to that centre, itself unmoved and unchangeable, what is in reality referable to the changing state, caused by the relative position, for the time being, of mortals in reference to that grand central Source of Life, from which they draw their life, and are maintained in being.

When this one fact is known and appreciated, it will alter the whole aspect of human society, inasmuch as they who come into this knowledge will then begin to learn that it is *in themselves* the secret of all phenomena is to be discovered. Hence, instead of speculating upon an impossibility—viz., how to account for good and evil by the existence, somehow or somewhere, of two great and rival beings, or independent principles (if we will), it will be seen that each differentiated atom of human (and, in fact, *all*) life is outworking the life, the love, and the wisdom of One Grand Infinite Power, which is Life itself, Love itself, and Wisdom itself.

The English language does not yield any words or terms more forcible to express my meaning, otherwise I should use them; but, to my mind, these words are not abstractions, they are expressions to convey some idea of the three variations of that One which is the only reality in the universe.

When this is known, then the earth and what it is, man and what he is, and God and what that is, are known; and just in proportion as this knowledge is attained, so, step by step, we advance to that altitude, where the highest conception we had formed, when in lower conditions, of God, is found to be, not outside—in some imaginary Being, but *within our own spirit*. Here I must stop, for human language fails to be the vehicle for imparting any higher truth.

But to return to the subject of allegory, as presented in these ancient and (also comparatively) modern Sacred Scriptures. They present, in the form of words, the planetary motions of our own Solar System, which motion (especially of the planet Earth, which we inhabit) and relative phenomenal position to the central Sun *exactly corresponds* to the motion and relative position of the embodied human Spirit to its central Orb, of which I have just spoken.

The allegory begins, astronomically speaking, at the lowest point in the Southern Arc, which is mid-winter, at the point where the old circle is completed and the new one begins. Just at that point the Sun begins his upward ascent to the point in the Northern or *Royal Arch*, where, when he has established his supremacy in the Summer Solstice, he has proved himself to be the Great Saviour, Mediator, and Redeemer of the world, or, in plain words, has saved human life from destruction by famine; and, by his heat and light, has been the means or medium of supplying conditions for the growth and development of that which is the sustenance of life upon the earth, and finally, by the perpetual (supposed) recurrence of the same annual journey, redeems or restores the life of the planet and all life upon its surface.

These phenomenal results exist, and really are such, by virtue of the human spirit becoming embodied, or, as it is called, coming into contact with matter. For, to suppose that the sun and planets were first made and then inhabited, is as fallacious as the supposition that a human body is first made, and then a soul or spirit put into it. The real truth is, that sun and planets both, are one and all formed into what they appear to be, by virtue of the life-principle within, which gives them shape, form,

and consistency ; so that, in fact, man and his dwelling-place in all worlds and states are contemporary ; man, as such, being the highest form of life that inhabits planets, and called man by virtue of expressing in that form the most perfect form of life which the planet is capable of sustaining.

When, by reflection's aid, we see this, then we can acknowledge the ancients' wisdom, which revealed Truth to the mind of man in the beautiful and enchanting form of allegory.

*What Man is!* is to be the grand discovery that is to mark the advent and culmination of the new, and now incoming, era ; and with this discovery all the secrets of the physical and so-called material universe will be revealed ; the fables of the past will be actualities, and the Utopia of the present will become a living reality. This is as certain as maturity follows infancy, and that effects flow from causes ; otherwise, infancy is not, effects are illusions, and life itself a nonentity and non-existent.

As I have before stated, our present Bible is nothing more nor less than a reproduction, in another form, of the ancient Indian system, which embodied the same basic physical or astronomic, and spiritual or esoteric truths, both being resolvable when the scientific and intellectual key is provided. We may now easily decipher what heretofore has been mysterious, simply because the study of the grand Law of Correspondences has been neglected. From the scientific or physical fact we may discover the intellectual or spiritual reality which it represents in nature. We must ever bear in mind, that that which represents and that which is represented, are two quite distinct though not separate) things. The one *is, was, and will be* ; the other is continually changing in its aspects, according to the *state* of the life-form which is conscious of being.

I have thought it needful to insert these remarks, as introductory to the comments which follow, inasmuch as I shall leave the scientific, so far as it relates to physical astronomy, and confine myself to the philosophy, as unfolded in the Bhagavat Gítá, which I have undertaken to reconstruct in poetical form, embodying, as I conceive, the form and meaning of the original Sanscrit, so far as the English language enables me so to do. In the progress of the work, I doubt not that it will

be to the reader, as it is to myself, a surprise, to find that the highest thoughts and best axioms of the most cultured minds, nay, even the very ideas and phrases of evangelical piety itself, are encountered, and may be recognised as "old, familiar friends," in this ancient work, which, in all probability, has been in the world for five thousand years. More than this, it treats of doctrines and truths, which by long neglect, have become lost to the majority of the race. I refer, for instance, to the (so-called) pre-existence of the human spirit, and of a uniform progress in development of life, and many others of like character, which will come out in the course of the series. Imbued with this knowledge, instead of the ignorant and egotistical classification of all past revelations as idle and superstitious vagaries, when mankind were supposed to be "groping in darkness," we may return to that fount from which has sprung all the knowledge and power possessed by modern people. Truly, "Light has been in the world," but the majority of men knew it not. And any small service that I may effect by presenting the light of that ancient beacon in an attractive form, will amply repay me for the labour which such a work, of necessity entails.

As before stated, I cannot elucidate the scientific astronomic system (that I leave to others who will follow); but, that the Indian system did exist, embodying pure astronomic periods, from whence were clearly discerned the future history of the race, and the very age and destiny of the earth, with man as its highest type of life, is unquestionable; and I am bold to say, that without the knowledge of that system, neither geology, archæology, nor all other scientific ologies put together, can do more than land us in the region of speculation and uncertainty in reference to the actual age of the planet, and the appearance of man upon its surface.

The first part of the Bhagavat Gítá, as given in this paper, introduces the drama as opening, by the presentation of *Krishna* (representing Deity) and *Arjun* (representing Humanity) placed between two armies who are about to engage in battle, and the award of sovereignty is to be given to the one which is victorious.

*Krishna* represents the interior or deific wisdom which imparts knowledge; and *Arjun*, the human subject, who is receptive of the same: or again, they represent the spiritual and natural principles, which sway the human mind in mortal form. This spiritual principle is the Enlightener, and it sees that all things are in order, and recognises both good and evil as variations of one and the same thing, while on the other hand the natural principle is in a state of doubt and perplexity by mistaking the phenomenal for the real, hence the grief and despondency of *Arjun*, caused by inability to comprehend the standpoint of the spiritual and deific *Krishna*.

Again, it represents the birth of *interior consciousness* at the point when the mind is awaking up to the reality of spiritual truth, where the darkness is most dense, but which gradually, by the impartation of true knowledge, comes into the light of rationality and intelligence.

It is just at the period when man knows that he is in darkness that he begins to call for light. This darkness is manifested by the descent of spirit into corporeal conditions, as a babe (corresponding to mid-winter), and its outgrowth and (comparative) ultimate perfection is represented by the involuntary aspiration for maturity and manhood.

The second part (or scene, as I have termed the divisions) treats of the method whereby this true knowledge may be attained.

Two somewhats, which are called the *Will* and the *Understanding*, form the radical, or that which distinguishes the human from all other forms of mortal life. These two, though distinct in their operation and manifestation, are not separate. To the *Understanding* pertains the use of reason, which is the region of *thought*. The *Will* is the more interior, and is the region of emotion which supplies the active power to the other.

To the first, or understanding principle, rationality is the means whereby it acquires conscious power, and consequently to effect the new or re-birth, the understanding must first be enlightened; hence the introduction of what is called in the *Gîtâ*, the *Sâmkhya* doctrine, which treats altogether of the enlightenment of the rational faculty. The other, called the

*Yoga* doctrine and discipline, forms the subject of the following chapter, which applies to what is termed works or actions.

This exposition defines very clearly the part that is played by human "intelligence" in the development of the state, for which purpose the spirit clothes itself with matter in order to attain, viz., *personality* and *individuality*: the distinction as to the meaning of these terms I have previously shown.

The *Sankhya* doctrine, as unfolded in this chapter, teaches that *Reason* is the arbiter and guide of human actions; and, to obtain a correct knowledge of how this is to be used, culture is required. The experiences undergone by the student in quest of spiritual knowledge are very clearly set forth; but *Krishna* (or *The Holy One*, which application and meaning the Sanscrit will bear) sets forth a more excellent way, which is already partially hinted at, but more clearly set forth, in the following chapter. It is shown that, by reasoning alone, too much regard is paid to the results rather than to a perception of the rectitude of the action itself: which means that, whatever we are persuaded is right, then it is to be done, regardless of consequences, as a right-motived action cannot bring evil results. The reader will notice the description of those who wrangled over the meanings of the texts of the Vedas (Scriptures), and the motives by which such disputants were guided, together with the objects they had in view; also *their* doctrine of future rewards and punishments: these are all laid bare, and the secret springs of human actions, even while engaged upon what ought to be the highest and best thoughts and actions of life here in reference to the life hereafter. *Krishna* scatters to the four winds the *merit-mongering* of such as consoled themselves with the idea that because they did such and such things, and performed such and such worship to a supposed deity, that *therefore* "heavenly enjoyment of a transient nature" (which means that such ideas arise from an earthly or natural idea of special favouritism) are to be given them as a reward for such actions. If virtue, and the act of doing good, be not sufficient in itself to bring its own reward at the time being, then woe betide those who do, or refrain from doing, even good actions for the sake of such a reward.

When brought face to face with human nature when dealing with ecclesiastical matters, five thousand years ago, it does not appear that any great advance has been made, even by modern Christianity. When modern—not excepting evangelical—doctrines, as taught and practised by the churches of this our “highly-favoured land,” are traced to their base, where is the difference between them and those of the men of the Indian Church of five thousand years ago?

With this problem, left in the hands of the reader of this chapter, I conclude.

I would add that the terms, “O Son of Kuntí!” refer to the animal principle, “O Son of Prithá!” to the human principle, and “O Son of Bhárata!” to the deific principle in humanity, and mean precisely the same thing as the terms, “Son of Mary!” “Son of Man!” and “Son of God!” as applied to Jesus—the Christ. The parallel is in accordance with the astro-masonic system, and is easily resolvable thereby.

## CHAPTER VII.

### THE ANCIENT WISDOM OF INDIA (*continued*).

#### THE BHAGAVAT GÍTÁ.

##### SCENE III.

*Subject: Yoginism—Spiritual Definition.*

ARJUN.

O Thou, who art by men invok'd! If rationality be deem'd  
By Thee, of greater worth than deeds, then tell me why Thou  
dost direct,  
That, in this work and dreadful deed, I must, forthwith, myself  
involve!  
Tell me the one thing certain now, that peace serene I may  
obtain.

KRISHNA.

I have declar'd to thee, before, that in this world, O *Sinless One!*  
Two modes there are for men to live: one, by *Sankhya* wisdom  
taught,

Whereby the use of reason's power, and inner thought, contentment brings ;

The other is the *Yoga* plan, which teaches that by thought and works,

And by devotedness thereto, freedom from sin is surely gain'd. Nor can perfection e'er be gain'd, by those who either practice not.

No part of time can man exist, apart from action done by him ; Something each moment is performed—howe'er unconsciously 'tis done—

By everyone, who merely acts, from that which nature doth incite.

He who in slothfulness persists, the action of his soul \* resists : He who his lusts in mind doth nurse, and yet appeareth fair, is false—

A hypocrite with heart deprav'd. But he to be commended is, Who, by the mind doth subjugate, and all his senses hold in check,—

Who, in affairs of earthly life, is guided by the inner light ; Whate'er results, concerns not him. That needful to be done, perform !

Be active rather than inert ! for, if thou wilt not labour, then That which the mortal life requires, will cease to be provided for.

This busy world hath other aims, than those which foster worship true :

But thou all selfishness forsake, and this perform, O *Kuntî's* Son !

When first the great Progenitor, the human race did institute, The mode of worship was ordain'd, and at same time He spake these words :—

" By worship thus, for increase pray ; on that depend for which ye pray ;

" The deities, do not forget, and then the gods will think of you ;

" Remember one another too, and then felicity is yours :

" For, nourished by such sacrifice, the gods will grant all you require.

" He who of food thus given eats, and offers naught again to them

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\* I use the word *soul* to express the action of the inner principle which develops the individuality—not personality—of the human being,—for *personality* applies to the physical organism, but *individuality* refers to the state of disembodied beings when the organism is rejected or cast off.

- “ By whom ’tis given, is but a thief. But they who eat *Ambrosia* \* food,  
 “ Which, from this sacrifice remains, from all their sins are purified ;  
 “ While they who only for themselves prepare the food, eat bread of sin.  
 “ The life which all possess, proceeds from bread, of which they each partake :  
 “ Bread generated is by rain ; the fruit of sacrifice is rain.  
 “ In all good deeds is sacrifice. Then know that from the great Supreme,  
 “ To whom corruption is unknown, this sacrificial off’ring comes ;  
 “ So that, the omnipresent *Brahm*, is present in the sacrifice.”  
 He in earth-life who doth not move, in cycle as thus now revolv’d,  
 But seeks his passions to indulge—he lives in vain, O *Prithā’s Son* !  
 The man possess’d with inner joys, and in those joys, is satisfied,  
 And, rests on that within himself, his deeds are free from selfishness ;  
 That which is done, or that not done, of no importance is to him ;  
 In all created things, to him, there’s naught that his affections move.  
 Therefore, the work thou hast to do, with all thy might and main perform,  
 Unmindful of the consequence ! For, he who does his duty well,  
 And, selfish motives disregards, the highest state will then attain.  
 ’Twas by thus working, *Janaka*,† with others too,—perfection gain’d.  
 Whate’er the most enlighten’d do, that, thou observe and likewise do !

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\* *Ambrosia*—the residue of the sacrificial offerings not consumed by the flames, which spiritually interpreted means, the development of the interior faculty of the soul or life-principle.

† *Janaka*, the name of an ancient chieftain, who was alleged to be born without a progenitor, and who had a plough for an ensign. In astrological science, he represents the presiding genius of the seed-sowing season. Spiritually interpreted, it refers to the insemination of the intuitive principle, which is active in the early stages of regeneration. The same truth is symbolised by *Melchizedek*.—See *Genesis* xiv. 18.

The man of low degree looks up, to those who are above him-  
 self,  
 As guides, and patterns for himself; whate'er he sees in them,—  
 he does.  
 As for myself, O *Prithā's Son*! there's nought for me to  
 cultivate  
 In all this tri-form'd universe, and yet, 'midst constant work,  
 I dwell.  
 Were I not constant, vigilant, and active thus, in this great  
 work,  
 (For, all mankind, O *Prithā's Son*! in all things my example  
 take),  
 The people, then, would perish soon, were I to cease 'midst  
 work to dwell:  
 Moreover, 'twould be said that I, of outbirths mix'd the author  
 were;  
 And, from the paths of rectitude, soon humankind would  
 wander far,  
 As *unwise* ones, their works perform, in hope of future recom-  
 pense,  
 E'en so the wise should works perform, as others do, but free  
 from guile.  
 The wise should never be the cause of diverse thought and  
 sentiment,  
 To those in ignorance confirm'd, and who, to works external,  
 cling;  
 The learned ones should all life's work, with careful industry  
 perform;  
 By doing thus, they would attract, and cause the *unwise* ones  
 to think.  
 But, he whose mind is led astray, by pride and arrogant self-  
 will,  
 Conceives *himself*, O *Strong arm'd One*! to be the actor in his  
 work;  
 He knoweth not, that this is done, by that somewhat, to him  
 unknown;  
 But, he who knows cause and effect, and these, in mind doth  
 not confuse,  
 And, is aware that principles, according to their nature, act,  
 With outer things, is unconcern'd. For, only they bewilder'd  
 are,  
 Who are by sensual nature led, and, have regard for naught  
 but that.  
 The man acquainted with the whole, should never draw from  
 work, the man  
 Who is of comprehension slow, and less experienced than him-  
 self.

Resolve to fight ! and, let thy work, with its results, on me repose !  
 On *Adhyatma*\* meditate ! Put far away this morbidness,  
 And, both from hope and selfishness, with anxious care, thou shalt be freed ;  
 They, who, are grounded in this faith, without reproach, will follow Me,  
 And these, my doctrine will accept, for, by their works they shall be sav'd.  
 But know, that they who, this reject and hold my counsel in contempt,  
 From wisdom's ways they turn aside, and they, for want of knowledge—die.  
 The wise ones search for that, which doth with their own nature coincide ;  
 To nature's bent do all incline ; and, what is gain'd, by curbing this ?  
 Toward the object of each sense, dislike, or love, is manifest :  
 The wise to none of these submit, for all to these are enemies.  
 Better it is, for ev'ry one, his own best thoughts to act in life,  
 Howe'er devoid of excellence, than others thoughts, however good.  
 In one's own faith 'tis best to die, for other's creed, is perilous.

## ARJUN.

Tell me, what power, O *Vrishnida* !† is that, which man doth instigate,  
 Sins to commit, against his will ? A secret force it seems to be !

## KRISHNA.

As base cupidity, 'tis known ; its source, the unregen'rate mind ;  
 Its lusts are fierce, unquenchable ; to error prone, 'tis man's great foe.  
 As flame, by smoke is envelop'd ; as rust, the burnish'd mirror spreads ;  
 Or, as the fœtus in the womb, is, by its membrane compass'd round,  
 E'en so, the outer universe, by this desire, is thus enclos'd :

\* *Adhyatma*, the thirteen avenues by which the spirit communicates with matter, and which include the mental faculties and physical senses of the human organism. These are specified in poetical form by *Ballantyne* as ministers of the Soul.

† *Vrishnida*. This proper noun forms one of the keys to unlock the hidden esoteric meaning of the drama. It applies to the same principle personified by *Krishna*, but active upon a more interior and pure spiritual plane.

Alone, the knowledge of the wise, this constant enemy discerns,  
 Which by desire, takes outward form, and, shape assumes,  
 whate'er it will ;  
 For, like a fire, it rages fierce, is not appeas'd, O *Kuntî's Son* !  
 The senses, heart, and intellect, where it delighteth most to  
 reign,  
 By means of these, it knowledge dims, and e'en the soul at  
 times enchants.  
 Therefore, O *best of Bhâratas* ! thou, first thy passions must  
 subdue.  
 That, which, to error prompts, reject ; or knowledge and discern-  
 ment fail !  
 The sensual, greatly is esteem'd, but greater is the intellect ;  
 Still greater that, which, Truth discerns ; greatest of all, is vital  
 soul.  
 When wisdom pure thou hast obtain'd, and that, which, greater  
 is than mind,  
 Thine inner self invest with strength, and kill this foe, O *Great*  
*Arm'd One* !  
 That is desire, assuming forms, to vanquish which is difficult.

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 COMMENTS.

In the foregoing Scene, which opens with the perplexed state of *Arjun*, who knows not how to act; his natural affection seems to guide one way, while the stern commands of *Krishna* appear to point in the opposite direction. In this state of bewilderment *Arjun* questions his guide as to how the two can be reconciled. The reply speaks of two ways, which had been presented to mankind in former days, in which they could walk to obtain deliverance from sin and a future state of happiness in the world to come.

This presents a fine opportunity for *Krishna* to expound the two doctrines, called the *Sankhya* and the *Yoga*; and which in their literal acceptation correspond to the two modern schools, which teach and preach, "justification by faith," and "justification by works." The one school exalts "faith" as the *sine qua non*, and roundly proclaims that without "faith" no amount of

good works can save a man from the wrath to come. While the other school makes the "performance of works" the one thing needful: the character and specification of these said works depending altogether on the specific character of the school by which such doctrines are propounded.

When sifted and examined, the latter doctrine is nothing more than a bargain or contract. On the one side certain advantages are offered on the condition that such and such service be rendered, and on the other it is accepted in the full acknowledgement that the payment or "value received" is postponed until the terms of such contract be fulfilled. Inasmuch as the principal on the chief side is not to be dealt with direct, it is in the main done by proxy: hence, representatives, in the form of clergy, churches, charitable institutions, and the like, come in for the present benefit.

Without calling in question the purity of motive by which, doubtless, vast masses of mankind are swayed, the fact itself remains, and is an evidence of the deplorable ignorance that prevails in reference to spiritual requirements. If put into a written form, it would take some such shape as I have shadowed forth in the above description of what is considered to be the religious duty of man.

As Rationality and Intellectuality develop, the scales will fall from the mental eyes of mankind, and then they will see that "worship" and "God service" do not depend upon supporting a privileged caste, on extending ecclesiastical institutions, nor even upon alms-giving, nor yet the enlargement of charitable and philanthropic schemes (however right and proper in the present state of human society) but rather, in the diffusion of knowledge respecting man himself. As this knowledge spreads and becomes the possession of mortals, the "Unknown God" will vanish into nothingness, and the True and Living God will be found,—not in the far-off land which men must die to enter, but, as present in the human forms which people and inhabit the earth upon which we live, and move, and have our being.

There were literalists in the India of five thousand years ago, and how much better are the literalists of the present day, even of Christendom itself? The same simple ideas prevail now as

then; and as *Krishna* draws aside the veil, exposing the motives and inner life of the ecclesiastics of that day, it applies with equal force to the leaders of the present, and we find as a fact, the same warring conflicts and wranglings over texts in the standards of reference—the Scriptures, claimed to be and taught as the only rule of faith and life, as, apparently, were active thousands of years ago.

The ancient "*Sankhya*" school, in its lowest and most literal form, corresponding to the faith of the present day, in its higher form inculcated the necessity of mental culture, and taught that it was by the exercise of reason brought to bear upon the concerns of life, which would be sufficient to ensure a fair amount of happiness in this life, with a well-grounded hope of immortality, and a rational conception of the joys to come in a future state. In plain words, that "Reason" was to be the grand arbiter in all modes of thought and action. While on the other hand, the *Yoga* school insisted upon action (which in after times took the form of meretricious deeds) as all important, in which "Reason" played a secondary part, giving place to the higher faculty of Intelligence. (These two, when properly understood, are not convertible terms, for they express the life-action of states as distinct as daylight is from evening shade.)

Intelligence is applicable to "philosophy," which treats of the science of life and all that is involved therein; while "Reason" deals chiefly with the outer or phenomenal plane of existence, and all connected therewith.

To the exposition of this ancient *Yoga* philosophy the remaining portions of the *Bhagavat Gítá* are devoted in the dual form of Intellectuality and directions for its practical attainment. For the sake of definition I have adopted the term *Yoginism* to embrace both the science and philosophy of that system in the same manner as *Spiritualism* is used to cover the facts and philosophy of spiritual force and action as manifested in our own times. In short ancient *Yoginism* is synonymous with Modern Spiritualism, as both, in their highest forms, teach and proclaim the science and ethics of the human spirit. The intellectual power of the human mind, and the exercise of the power of the still more interior faculty pertaining to the human

*will*, are two distinct things; and in the highest form and manifestation of life in human form, the former is subordinate to the latter, although perfection is gained by these two principles being in equilibrium.

The esoteric wisdom and power of *Yoginism*, as well as *Spiritualism*, pertain only to the initiated who have graduated through all the stages that the *embodied* spirit is capable of learning and practising; while the *exoteric* knowledge is more concerned with the phenomenal alone. Many may acquire the latter, but the few only attain the former, where is that altitude from which the human spirit sees more than outer universes,—it sees the inner universes, and may become the Man-God and the God-Man, with powers which the human embodied spirit can best appreciate by the use of these words. Until a new language be formed, with a new combination of sound, we must be content to use these terms as expressive of the fullest meaning which words can be made to convey.

Such, in short, is what is involved in ancient *Yoginism*, the remains of which exist in India (and perhaps elsewhere) to this day. Its two aspects, then as now, are best described as corresponding to what is termed *Spiritism* and *Spiritualism*. The former covers all the ground of phenomenalism only, but the latter does more, it includes the former, and brings the soul of man *en rapport* with the best, wisest, and purest in spirit-life. Both aspects will be noticed as the succeeding "scenes" are depicted before the reader in the following chapters; for, to my thinking, the poetical and dramatical form of presentation is the most attractive, to elicit attention to this grand production—nay, I go further, and say, to this *revelation* of ancient times; and in the junction of present *Spiritualism* with ancient *Yoginism*, extremes meet, and by that meeting (or I mistake the meaning) a new form of life will be developed on this earth, which will characterise the *rôle* of the New Dispensation.

The new experiences of the forthcoming development of embodied human life will be, not only the exercise of what has heretofore been characterised as deific powers, but, open and conscious communion with those exalted beings in spirit-conditions of life, who supply the knowledge, and power, and life,

to those who inhabit (for the time being) a more external plane of existence on the physical earth.

By accident (perchance some might think) or by design, which becomes very apparent when the Law of Correspondences is understood, the chapters in the Gîtâ are divided into 18 ( $3 \times 6 = 18$ ).<sup>\*</sup> The first and second are introductory, the third is an exposition of the doctrine of Rationality, called *Sankhya*, the fourth of Intellectuality, which applies to *Yoginism*, and commences a series of seven chapters, which treat of and expound the method whereby the truths, and wisdom, and power which *Yoginism* unfolds, may be attained. In the eleventh, or *eighth* of the series, comes the crowning, or transfiguration scene (the whole corresponding to the musical scale, producing a full harmony in the octave), and the remaining seven chapters are devoted to the exposition of the same from a higher or more interior standpoint, and which will be fully treated of in due course.

I rather more than suspect that *Yoginism* became the possession of what would be termed a secret brotherhood, who only admitted into their order such as were prepared to pay the price demanded by those who possessed the secrets and power which initiation into the system involved. This price involved the practice of an asceticism and course of study before which the stoutest heart might quail; and the series of chapters or scenes in sequence refer to the knowledge and experiences pertaining to each successive degree through which the initiate must pass. Those who are acquainted with, or possess even a slight knowledge of what some of these secret orders professed to possess, will have no difficulty in tracing, step by step, the processes by which the neophyte advanced, till he became invested with the dignity of adeptship, and at the *eighth* stage, or degree, where the crowning takes place, he became Hierophant, in which state or degree he was invested with powers and wisdom that, by the great outside, would be considered as God-like.

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<sup>\*</sup> The meaning and value of these numbers as applicable to the rational faculty, and its development, is well known to those who are acquainted with spiritual laws.

Whatever it may have been in its promulgation and commencement, there can be no question, that, that now known as *Yoginism* is in the possession of the few who keep their own secrets and knowledges to those who are initiated through their own curriculum. With this part I am not at present concerned, as I wish to treat more particularly of that aspect which pertains to humanity at large, and which unfolds the progress of the human spirit through the stages of reformation and regeneration, into the life enjoyments of the soul that has passed through the true and genuine new-birth; or in plainer words, which has come or may come into conscious enjoyment of the inner degrees of life which up to the present period have to the mass of mankind been closed.

Philosophy and religion, when viewed from such a standpoint, discards the old ideas of conversion, baptismal regeneration, and the like (for these are but the remnants of what was once known to be living actualities in fully developed human organisms), and treats of an altogether new and living way, whereby access is open to the heavens and their inhabitants so that "the people who dwell in darkness may see the great light" which is now dawning upon this earth.

These remarks are opportune here, as introductory to the beautiful spiritual philosophy which is embodied in the following chapters.

The reader will note that occasionally the symbolism is interpreted by *Krishna*; thus showing that the words, which *seem* to have a literal application to the things of nature, are *only symbols* used for the purpose of conveying intellectual and spiritual ideas. The same method is used in the Christian gospel narratives; the key to the understanding of which is given in a few words, "Without a parable he spake not unto them." With this key all ancient scriptures may be unlocked and their treasures brought forth to view. *What* that key is, have already referred to and explained as the Law of Correspondences, which unfolds the truth that all natural substances and forms are the outbirths of spiritual forces and qualities to which they correspond.

The quotation given by *Krishna* from ancient times, in

reference to the "institution of sacrifice," is eminently clear, and they must be dull of comprehension indeed who cannot see the meaning. The barbarous slaughter of inoffending animals, with all its disgusting concomitants, is the result of the grossest ignorance (and perhaps something more) on the part of those who engage in such offerings, and who fail to see that the language used does not, nor was it intended to, refer to the sacrifice of literal blood, but to the subjection and cutting-off of those principles which are in the human mind and heart, and which, when ultimated, are embodied in animal form. In plain words, it is the subjection of the animal to the human principle in *man*. The distinction between these two, which together make the human physical organism, I may delineate further on.

## CHAPTER VIII.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GĪTĀ.

## SCENE IV.

*Subject* : Yoginism.

KRISHNA.

'Twas I, who, author was, of this, the never-failing discipline.  
 'To *Vivaswat*,\* I gave it first; by him to *Manu*\* 'twas declar'd;  
 And by *Manu*, as he receiv'd, so he made known to *Ikshwāku*.  
 From these, downward, it did descend, and then by *Rájarshís*\*  
 'twas known.  
 By them, it was deliver'd down, until O *vexer of thy foes*!  
 In course of time, to earth was lost, this mighty art and discipline:  
 But that which now, I teach to thee, is with that ancient system  
 —one.

\* *Vivaswat*, *Manu*, *Ikshwāku*, and *Rájarshís*, astronomically considered, refer to the sun, moon, planets, and stars, personified as the ancient rulers of the solar dynasty, and founders of the solar race of men. The contention for supremacy between the solar and lunar races (or spiritual and natural principles) forms the subject of the *Mahābhārata*. See Comments.

This knowledge I impart, because, thou art my friend and worshipper.

This ancient law supremely grand, of value great, must now be learnt.

ARJUN. -

*Vivasvat's* birth, preceded thine; thy birth came after his; how then,

Am I, thy words to understand? "To *Vivasvat* I gave it first."

KRISHNA.

Both I and thou, *Arjun*! have pass'd, through transmutations numerous:

All these I know; by thee, they are, O *rever* of thy foes! unknown.

Altho' unborn and uncreate, and in my essence, never change;

And, of the things phenomenal, I am, the Mighty Lord of All;

Yet, in the act of holding sway in Nature's realm, which is mine own,

I am made evident and born, through magic power, by me possess'd.

When'er, O *Son of Bhārata*! on earth, it is that virtue fails,

And vice and ignorance prevail, I reproduce myself again.

Age after age, I thus appear, that rule of right may be upheld,

That wickedness may pass away, and virtue be enthron'd again.

The one who truly comprehends, my birth and acts, as thus describ'd,

When he yields up the mortal life, new birth, by him, is not requir'd;

Such, enter into Me, *Arjun*! For, multitudes, who freedom gain'd,

From anger, lust, and anxious care, have come, and enter'd into Me;

And they in Me, a refuge found, because made clean by wisdom's fire.

No matter how, I am approach'd, just as men come, e'en so I give;

By many ways, towards this path, do mankind turn, O *Prithā's Son*!

The *Devatās*,\* are offer'd gifts, by some, who seek prosperity,

And oft, successful issues come, resultant from such sacrifice.

The human race, in orders four, were classified: all represent

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\* *Devatās* are celestial beings, or angels who inhabit the third or interior heavens, and in the Indian system people the heaven of *Indra*.

Distinctive qualities, and each, their own appointed work perform.

But know, that I, who mankind form'd, am Uncreate, and never change!

Actions and what results therefrom, do not concern, or Me perplex:

He who believes me to be thus, as I,—so he, is freed from bonds.

Those men who liv'd in days of old, to whom this knowledge was reveal'd,

Who for this great salvation long'd, nevertheless their works perform'd:

This work, therefore, thou must fulfil, which by the men of old was done.

The wise are oft perplex'd to know, what action is, and what 'tis not:

What action is, I now explain, and when this knowledge once is gain'd,

Evil in any kind and form, no longer will enslave thy mind.

Three kinds of work there are,—action, action forbade, and inaction;

But this know thou, that action's path is full of darkness and obscure.

He who in act inaction sees, and in inaction act perceives,

Amongst mankind is reckon'd wise; the same is perfect in his work.

A *Pandit*\* called (so wise ones say), is he, who executes his work,

From all ambitious objects free; by wisdom's fire, he is made pure.

The man who doth all thought reject, of recompense for work perform'd,

Is not dependent, but content, and though he acts, the self does nought:

On specious hopes, he buildeth not; in mind and heart, he is subdued;

All thoughts of gain he lays aside; for, as his work is that which springs,

From what his mortal frame requires, he, no offence, or sin, incurs:

When willing gifts are made to him, he takes, and is therewith content;

His lusts to rule, he suffers not, no envy e'er disturbs his mind;

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\* *Pandit*, is a title given to the initiate who has advanced to the degree of spiritual knowledge unfolded in the *Yoga* philosophy, and is derived from *Pandu*, which signifies—light.

Should gain or adverse fortune come, whate'er betides, it matters not;

And though he doth in work abound, yet he, in all his work, is free.

All work performed by such a man, who, self-advantage thinks not of,

By action's bond is uncontroll'd, for wisdom guides, in all his acts :

Whatever work, he executes, he does for sake of sacrifice :

And, work from self is, as it were, dissolv'd away,—becomes as nought.

The will divine, is in the gift, and in the fragrance of the gift ;

The will divine, is in the fire, and by the will divine, the gift

Itself, in fact, is offer'd up. This will divine, is manifest,

To him, who seeketh, this to know, and maketh that, his only aim.

Some devotees, their offerings make, and sacrifice to *Devatás* ;

And some bring gifts of holy fire, and thus, the Great Supreme, adore ;

Some, various senses, sacrifice, on altar of their self-restraint ;

Of pleasant things, some offer up, by fire which in the senses rage ;

Others there are, who sacrifice the use of all their faculties,

And what pertains to outer sense, by fire of self-impos'd constraint ;

*This fire* is kindled by the spark, of wisdom true, and is inspir'd.

Again, some worshippers, there are, who of their wealth, an off'ring make ;

Some, by their tortures, self-impos'd, or by enthusiastic zeal ;

Some by interior silent thought, with gentle mien, and vanquish'd lusts.

By, what is term'd, internal breath, numbers there are, who off'rings make ;

Some, by reversing nature's law, in act of breathing, sacrifice ;

For when the breath, *inspir'd* should be, it is, as though it were, *expir'd* ;

And when it should *expiring* be, as *inspiring* 'tis made to seem ;

A few there are, who practise this, in both its forms, so dearly priz'd,

And breath retain, by closing up, the doors through which, the breath is drawn ;

Some, by abstaining, sacrifice, and yield a life, while still in life.

All worshippers, thus specified, each by their own peculiar mode,

In which they make the sacrifice, from all their sins are purified.

He who, but tastes of *Amrita* \*—remnant of all such sacrifice, Eternal life, he doth attain, and to the Great Supreme, ascends. This world, indeed, is not for those, who sacrifices disregard, Then, *best of Kurus!* how much less, the world that is to follow this!

All mode of sacrifice is done, in presence of the Great Supreme ;

But know thou this, that ev'ry kind, are offerings made by action done :

When of this truth thou art convinced, emancipation is obtain'd.

This know, O *vezer of thy foes!* that wisdom by the spirit known, Is better far than sacrifice, of things in outer nature found.

There is no work, O *Prithā's Son!* no single one can be exempt, But what by wisdom's inner sight, is found to be in it contain'd. Seek then by work and questions ask'd, with humble mind, this precious gift

Of wisdom to acquire from those, who wisdom have and truth perceive ;

And they to thee will this unfold ; which inner light, O *Pandu's Son!*

When it shall have become thine own, error again thou wilt avoid.

By knowing this, all nature is in spirit found, that is, in Me.

Should'st thou of all who sins commit, be found to be the greatest one,

E'en then thou wilt the gulf of sin, by wisdom's barque in safety cross.

For like as nature's fire, *Arjun!* the woods to ashes doth convert,

E'en so all works of outer kind, to ashes burn by wisdom's fire ;

For there is naught in all the world, which doth like wisdom purify.

The man who *Yoga* doctrine holds, and acts the same is perfect made,

And, in due time will clearly see, that wisdom springs from inner light.

He who in truth is confident, wisdom of spirit soon obtains,

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\* *Amrita*—the wine of immortality. For parallel see the account of first miracle by Jesus, in Cana of Galilee, where the water in the six water-pots (or six summer months) was changed into wine.

If at same time he has acquir'd, the art of self-restraint and  
 rule;  
 Endued with wisdom of the soul, he enters on beatitude.  
 But, he who doth pure truth discard, and faith in wisdom's  
 might ignore,  
 Whose mind is full of doubts, is lost. For he who is of doubting  
 mind,  
 On earth will never find content, nor in the world which is to  
 come.  
 The one whose mind is full of light, from action's bonds will  
 find release;  
 To such, no doubts remain; he stands, O *Wealth Despiser*! self-  
 possess'd.  
 Therefore, all doubts resolve to quell, that spring from igno-  
 rance profound:  
 The doubts which now infest thy mind, thy sword of Knowledge  
 must cut off;  
 And now arise! O *Bharat's Son*! what *Yoga* inculcates--  
 that do!

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 COMMENTS.

This Scene opens with an account, by *Krishna*, of the origin  
 of what I have ventured to term *Yoginism*, and this in its  
 highest and purest form includes the knowledge and practice  
 of all spiritual art and science. As previously stated, its philo-  
 sophy is not speculative, by which I mean imaginary, and thus  
 may or may not be in accord with truth, but founded upon a  
 correct knowledge of the law whereby spirit acts upon, and, in  
 fact, makes matter manifest. Surely none who read these won-  
 derful outflowings of ancient wisdom can fail to discover that  
 it pertains to a system of ethics and science, though now lost  
 to Western nations, and probably to the vast mass of Orientals,  
 yet, at the time of its promulgation, was known to the favoured  
 few who possessed the secret of mystic allegory. Apart from  
 its astrological aspect—but which, as I have shown, is absolutely  
 true, and can be traced in the brilliants of the skies by those  
 who are acquainted with the key—the whole philosophy, when  
 reduced to principles or spiritual forces inherent in the human

soul, bears its own stamp of beauty and truth, and the gain-sayer who ignorantly persists in literalising the personifications, and thus profanes spiritual truth, only betrays his own want of knowledge which pertains to things not belonging to sordid minds.

It is for this purpose that I have kept to the use of proper names rather than the interpretations; as when the time comes for the system itself, *i.e.*, the ancient astronomical and astrological Indian one, to be formulated, then, I have not the least doubt, all will be found to be in proper order. It were as well to deny the value of mathematics and their use when applied to the ordinary avocations of human embodied life, as to call in question the value of metaphysical certitude and its relation to the human spirit, whether embodied or disembodied. Knowledge is power! and he who possesses the highest knowledge wields the greatest power; all appearances to the contrary notwithstanding: for be it known, there is a power emanating from such minds which, though unknown to minds of materialistic tendency, and unacknowledged by men who can only discern what belongs simply to the region of *sense*, yet nevertheless is of greater potency than that which is visible to the outer eye.

Many have the idea that by *spiritualising* or allegorising truth, it thereby becomes as nothing: whereas, by this means it is elevated into a higher region to which *reality* only pertains. For instance, when the personifications at the commencement are exalted into life-forces, and it is seen that *Vivasvat* means the Sun, *Manu* the Moon, and so on—not the material or physical orbs which are visible in nature, but the spiritual and eternal Sun of the soul, and the power of the differentiated atomic spirit to reflect the light or wisdom of that Grand Central Sun,—*then* it will be granted that we are in the presence of a great Teacher, who can and will unfold to us all the mysteries we are capable of comprehending.

A beautiful poem, translated by Griffiths, and extracted from the *Rámáyana*, gives the line of descent through eighteen forms, including the names appearing at commencement of this Scene, and runs as follows:—

"From viewless nature Brahma rose,  
 No change, no end, no waste he knows.  
 A son had he, Maríchi styled,  
 And Kasyap was Maríchi's child.  
 From him Vivaswat sprang ; from him  
 Manu, whose fame shall ne'er be dim.  
 Manu, who life to mortals gave,  
 Begot Ikshwáku, good and brave.  
 First of Ayodhyá's kings was he,  
 Pride of her famous dynasty.  
 From him the glorious Kukshi sprang,  
 Whose fame through all the regions rang.  
 Rival of Kukshi's ancient fame,  
 His heir, the great Vikukshi came.  
 His son was Vana, lord of might,  
 His Anaranya, strong to fight.  
 His son was Pritha, glorious name;  
 From him the good Trisanku came.  
 He left a son renowned afar,  
 Known by the name of Dhundumár.  
 His son, who drove the mighty car,\*  
 Was Yuvanaswa feared in war.  
 He passed away, Him followed then  
 His son Mándhátá, king of men.  
 His son was blest on high emprise,  
 Susandhi fortunate and wise.  
 Two noble sons had he, to wit,  
 Dhruvasandhi and Prasenajit.  
 Bharat was Dhruvasandhi's son,  
 And glorious fame that monarch won."

These eighteen names of the so-called deities, which appear amongst the Indian Pantheon, have each a history or legend, which, if taken to mean no more than what the simple letter

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\* The *Mighty Car* reveals its own secret, and simply means the chariot of the Sun, or the Sun's passage through the various constellations.

unfolds, may be taken as wild and useless fables ; but, like all ancient and classical deities and heroes, they embody some principle, and are one and all resolvable by the astrological key. (I have previously stated that I use the term "astrological" to cover all solar and planetary inter-influences, including magnetic and other forces, which act and react upon the physical earths of the various systems.) I do not suppose that any great advantage would accrue to the Western mind by resuscitating this ancient system, simply as an astrological one, but the pure truth which that system undoubtedly embodied is true for all time, and must, sooner or later, be again formulated as a metaphysical mathematical system, for assuredly astronomy itself is but a step towards the higher and spiritual science represented by solar and planetary motion.

It is very suggestive to note the perplexity of *Arjun* caused by *Krishna's* statement that *he* was the author of the *Yoga* science and discipline, and that, as *Arjun* was then conversing with *Krishna*, it surely was proof sufficient that such a statement could not be in accord with truth. It coincides with the perplexity of *Nicodemus*, narrated in a much later Record, and the subject in both Records treats of the new birth, or what the pietist and evangelical understands as regeneration. In fewest words, it is nothing more nor less than the startled feeling of the natural mind receiving its first impact of spiritual light, and, as a consequence, it is just sufficient to make the darkness visible, or to reveal the ignorance of that degree of the mind in reference to the light and knowledge pertaining to the spiritual degree.

As stated in a previous chapter, the *Yoga* system included both a Science and Art, a Philosophy and Power, a Religion and Life, which yielded to its possessor a power (so it would seem) over nature, manifested by certain mental and physical phenomena, which are best understood by those who have witnessed and studied the action and law of mediumship in Modern Spiritualism, with this great difference, however—viz., that while the extraordinary modern spiritualistic phenomena are produced through the unconscious and involuntary action of the medium, in the case of the ancient (and it may be in modern as well)

*Yogin*, he was conscious, and, to all outer appearances, was the active operator.

The highest manifesting power was wielded by the Adept or Hierophant, who had, by the severest asceticism and profound study and patient application, passed through the various degrees pertaining to the initiatory and advancing degrees involved in the process.

All religious systems agree on this, that purity of life cannot be attained without a sharp contention with, and a final victory over, the lower or more animal propensities of embodied human nature. It is on the method of its attainment that the great difference arises, some teaching one way and some another, and the degree of attainment depends altogether on the amount of knowledge possessed by the various systems and their respective advocates.

When the conscious and voluntary power—which is now actually possessed, but used *unconsciously* and involuntarily by the vast mass of humankind—is attained, then, and not till then, will be manifested the highest and grandest manifestations of spirit-power. As human society is now constituted, it were easy to see how dangerous such a power would be in the hands of ignorant and unscrupulous men and women; hence the wisdom of the ancients in withholding the knowledge of this power from those who were unworthy and unprepared. This fact is quite a justification for the bonds of secrecy imposed upon all who dared the essay to enter within the domain of the mystic brotherhood.

At present even the most advanced of Spiritualists conceive that phenomenon is produced by disembodied spirits alone, and that embodied human beings are the passive spectators. This view is only a half-truth, and will give place to a different one when we learn to know what spirit actually is.

To my view the unit or atom is a phenomenal appearance, pertaining only to the realm of nature, and is purely physical; but, the careful and thoughtful student of spiritualistic manifestations cannot fail to discover that, the Ego of the spirit is something totally different to that which the natural mind imagines. We speak of a *spirit* and *the spirit*, but both

the *a* and *the*, when viewed from the highest altitude attainable by human conception, become merged in *universal spirit*—not with the limited idea derived from appearances in the realm of nature, but with an ever widening and expanding power to take in, even the universe itself. With such a view, methinks, the mere loss of what we think is personality, is an indefinite gain. It is, in fact, this supposed loss of the personality that is the scare and causes the dread of death; and it is the “what lies beyond” that causes the fear and suffering of physical dissolution. It is the great gulf, dark and yawning, which man, as he approaches that dread state, knows must either be passed or he must make the plunge into it, and leave what follows to unfold its own mystery. I say, this is the great gulf which all the teachings of modern ecclesiasticisms are unable to light up and make attractive; but, as *Krishna* beautifully puts it to *Arjun*, when he becomes possessed of pure wisdom and true knowledge:—

“Even then, thou wilt, the gulf of sin, by wisdom’s barque in safety cross;” which in plain English means, that if we really knew what lies beyond physical dissolution, we should have no fear; but at the close of a well-spent life, gently disrobe ourselves of the encumbrances of mortality, and speed away to higher and more ethereal realms of light and life.

The subject of *Yoginism* is too vast to be more than skimmed in a series of articles like the present; but to give the reader some idea of what it includes, I give a quotation from the *Theosophist* of January (current year). The writer quotes from a work called *The Ouphnekhath*, which treats of one phase of *Yoginism*. There are *ten* stages in the initiament, when the ecstatic realises what *Krishna*, and the later Egyptian School teach, as the beholder seeing all in himself and himself in all.

“At the *first*, all the hairs on his body stand up.

At the *second*, his limbs are benumbed.

At the *third*, he feels in all his members the exhaustion of excess.

At the *fourth*, his head turns, he is, as it were, intoxicated.

At the *fifth*, the *water of life* flows back into his brain.

At the sixth, this water descends into and nourishes him.

At the seventh, he becomes master of the vision, he sees into men's hearts, he hears the most distant voices.

At the ninth, he feels himself to be so subtle that he can transport himself where he will, and like the *Devas*, see all without being seen.

At the tenth, he becomes the *universal* and *indivisible* voice, he is the creator, the eternal, exempt from change; and, become perfect repose, he distributes repose to the world."

This magnificent description of the stupendous power of the (shall I say) human spirit, must not be taken in its *literal* meaning and application. It refers, like the breathing process (best understood by some as internal breath) described in the foregoing Scene, to a purely spiritual experience, with which the physical organism has little to do; but in following chapters, as opportunity presents, I will refer to these at length.

## CHAPTER IX.

### THE ANCIENT WISDOM OF INDIA (*continued*).

#### THE BHAGAVAT GĪTĀ.

##### SCENE V.

*Subject* : Yoginism.—Definition of Action.

##### ARJUN.

O *Krishna*! thou dost eulogise, the one who action doth eschew,  
And, then again, the one who doth the discipline and work perform.

So, tell me, and exactly state, which of the twain 'twere best to do?

##### KRISHNA.

Renunciation of all work, as well as discipline performed,  
Are both the means, whereby the end of final joy and peace is gained:

But, of the two, the discipline, if well performed, is more esteemed

And highly prized, than if the work should be neglected or re-nounced.  
 The man who neither yields to hate, nor yet is moved by outer loves,  
 Is truly said to be the one, who action doth renunciate :  
 For, such an one, O *Strong arm'd One* ! by opposites, is never swayed ;  
 The bonds, which action would impose, can never subjugate his mind,  
 'Tis only youths—but not wise men, who say, that science as revealed  
 By *Sánkhya*, and *Yoga* work, is different,—they are but one !  
 They both proclaim the self-same end ; and they who love the one, as well  
 As those who choose the work, will find that fruits of joy abound in each.  
 The students of *Sánkhya* truth, as they who *Yoga* work fulfil,  
 Will both attain the same abode : but, he who sees *Sánkhya* truth  
 And *Yoga* discipline—as one, is truly blest and sees indeed.  
 Yet, action to renunciate, O *Great Hero* ! is difficult  
 To be attained, except by means of inner thought and discipline.  
 Not one becomes *Sannyasi*,\* unless he suffer mental pain ;  
 And yet, the *Yogin*, through his work, soon comes to know the will divine.  
 The devotee, when thus employed, whose spirit is all light within—  
 Whose outer self is quite subdued,—who victor is o'er carnal lusts,—  
 Who sees his life as but a part, of that which is made manifest  
 In all created forms of life, is not defiled by any work.  
 The one who knows the truth divine, in all he does, considers thus—  
 “ I of myself can nothing do.” Whene'er he looks, or hears, or feels,  
 Or when he eats, or moves, or sleeps, or breathes, or even when he speaks,  
 Lets go, or takes, or shuts his eyes or opens them, he knows full well,  
 His outer senses are but used, in what is needful to be done.

\* *Sannyasi* is the fourth degree prescribed for the neophyte or *Yogin* who is advancing through the consecutive stages of initiation. When travelling, he may stay only *one* day in a village, *three* days in a town, and not more than *five* days in a city. See Comments.

He who when acting, offers up all action to the Great Supreme,  
And puts self-interest aside, is ne'er by sins pollution stained ;  
Like lotus leaves remain unstain'd, by waters dank on which  
they float.

All actions, done by devotees,—of body, soul, or intellect,  
Are by the sensual nature done, regardless of self-interest ;  
For, all they do, is done for sake of being made all pure within ;  
Howe'er employed, they never look for recompense, for work  
performed,  
As, soon they find the true reward, in happy calm and tranquil  
mind.

Not so, the *undevoted* man, who yields to low desires, and looks  
For recompense for what he does : 'tis such are bound by selfish  
hopes.

The self-restrained alone, who has his sensual nature well  
controlled,  
And, in his mind, all works renounced, can sit at ease and be at  
rest,  
Within the city of nine gates,\* in which the soul hath its  
abode :

He neither acts himself, nor yet becomes the cause of action  
done.

The Holy One did never form, this craving and desire to act ;  
Nor yet, fallacious hopes of future recompense for work per-  
formed :

These all spring from a darkened mind, perverted by the senses'  
rule :

Nor, to the Great Omnipotent, can either vice or good, be  
given.

Whene'er mankind are led astray, it is for want of light of  
truth :

Their knowledge is obscure and dim by reason of dense  
ignorance :

But, when such mental ignorance, by force of reason is o'er-  
come,

Then, wisdom shineth forth in power, with glory to the sun  
compared,

And, lighteth up the spirit-eye, from which proceeds the purest  
light :

For, they whose thoughts are ever fixed on spirit and its  
powers divine,

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\* The nine-gated city is the human body with its nine apertures or  
outlets—viz., the two eyes, two ears, two nostrils, one mouth, and the  
two lower outlets.

In which the soul existence hath—in which they feel secure  
 and safe,  
 And, in it find a resting-place, are cleansed from sin by  
 wisdom's light;  
 Such, gain a state to which they rise, and whence they ne'er  
 return again.  
 The wise alone, this spirit sees—the life supreme, alike in all:  
 In *Brāhman*, modest and serene, whom, knowledge true, hath  
 perfect made,  
 In elephant, or ox, or dog, or even in *Shwapāka* \* tribes.  
 The men, whose minds are equable, and in this state persistent  
 stand,  
 E'en in this world, will vanquish all, that sensual nature would  
 enthral.  
 For, as the Mighty One is free from sin and equable in all,  
 So, likewise these attain a state, akin to that which is divine.  
 The men who know the truth divine, and, to the truth divine  
 hold firm,  
 Will not be overcome with joy, if favoured with prosperity,  
 Nor yet, dejected overmuch, if diverse fortune be their lot;  
 Their inner mind remaineth free, from impress made by outer  
 things,  
 And, pleasure find within themselves. They seek to know the  
 will divine,  
 And, when the will divine is known, nothing can shake their  
 firm resolve.  
 For, he whose mind is not enslaved by contact with external  
 things,—  
 Who has the source of happiness within himself,—whose inner  
 soul  
 By true devotedness is joined to *Brahm*, the Eternal and  
 Supreme,  
 Enjoys a tranquil peace and calm, that ne'er declines nor  
 wastes away:  
 For, those enjoyments that arise, from what the senses, only,  
 yield,  
 Become the wombs of future pain, because, all earthly joys  
 like these,  
 Beginning have and also have an ending too, O *Kuntī's Son* !  
 The man of wisdom never finds, his happiness in such as these.

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\* As a *Brāhman* is considered the highest, so a *Shwapāka* is considered  
 the lowest specimen of humanity. He is one who eats dogs' flesh,  
 deemed by any civilised people revolting and disgusting.

He who in earthly life, o'ercomes all impulse which from  
 passion springs,  
 Before the spirit takes its flight, from that which was its outer  
 form,  
 Attains a state of holiness, and thus becomes a happy man.  
 The *Yogin*, is the devotee, who finds interior happiness,  
 And inasmuch, eternal light his spirit doth illuminate,  
 By that, he's led, until he finds, his life in *Brahm*, the Great  
 Supreme.  
 Those *Rishis*,\* too, who, from all sin are purified, who have no  
 doubts,—  
 And, who have learnt to govern self, as well to love all other's  
 good,  
 Obtain the same, which is, the loss of all self-love, in Love  
 divine.  
 This is the self-extinguishment; from times beginning 'twas  
 prepared  
 For such as are not captive led, by anger or the lusts of flesh,  
 And, are in pleasures, temperate, and, who restrain external  
 thoughts;  
 But, more than all, for those who know themselves and what  
 the Spirit is.  
 The *Yogin*, who prevents the things, which to external nature's  
 realm  
 Pertain, and suffers not such like, to enter and engross his  
 thoughts,—  
 Who doth his gaze confine within, what is between his brows  
 confined,  
 And, who doth equalise the breath, which through both nostrils  
 has to pass,—  
 Who, every sense doth subjugate, whose mind and heart are  
 firmly staid,—  
 Who predetermines in himself, the great salvation to obtain  
 By freedom from his carnal lusts, from fear, and all resentful  
 acts,—  
 Is ever bless'd in earthly life, and finds the freedom that he  
 sought.  
 He knows full well and is assured, that all, who either sacri-  
 fice,  
 Or mortify the senses' claim, their worship dedicate to Me,

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\* *Rishis*—the seven mind-born sons of *Brahmā*, and supposed pro-  
 genitors of mankind, one of whom, with others, is supposed to be  
 attendant on the sun each month in the year. The word *Rishi* is  
 derived from an old Vedic word *Rish*, which means to see.

Who am the Mighty Lord of all the universe, and am the  
Friend  
Of all created forms of life. *This knowledge gives him joy and  
peace!*

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#### COMMENTS.

The reader, who has carefully studied the *dramatis personæ* of this Scene, will, or may, if he or she has dived deep enough, see himself or herself faithfully reflected as in a mirror, provided it is not rusted over by ignorant fanaticism, which can see no truth, or good, or light, or wisdom in any system but its own.

It is for this purpose chiefly that I have been led to undertake the present work, viz., that the bringing forth of this ancient Light, whose lustre can never be dimmed, and which is the outcome of that Central Sun that enlightens every man, spirit, and angel, may aid in the dispersion of that gross ignorance which pervades the minds of nearly all nations in reference to the unity of life, and bond, which binds all and every creature to the Great Infinite and Uncreate.

It is now high time that embodied humanity should take another step in advance, and abandon that insane egotism which sectarianism and lust of domination (prevalent more or less in all ecclesiastical institutions) have engendered. Surely the history of the past, narrating the *role* of humanity as recorded by the red hand steeped in human blood, is not to be continued for ever!

When will even the pink of the Christian system (and that system the youngest in the world), viz., the pietist and evangelical, cease to arrogate to themselves the sole exclusive possession of the only and final Revelation of God to man? How long is the vail of egotistic folly to blind their eyes, and prevent them from seeing truth in all and every system besides their own? Why wring out of the industry of the unknowing mass, who look to them as guides, such vast sums of money to send out proselyters to nations and peoples, who persistently refuse to be charmed by the voice of the charmer, and many of whom

are capable of teaching and instructing their would-be teachers and instructors ?

Until this self-asserted, preposterous claim to infallibility and rectitude in thought and life be abated, just so long will mankind be afflicted with the scourge of war amongst nations, and internal divisions and discords amongst peoples, nationalities, and even families.

The terms "Fatherhood of God" and "Brotherhood of Man" are as yet but mere sounding brass and tinkling symbols. Nothing short of the perception of universal participation in *one Life* can bring about the desired reformation and reconstruction of the human family. All attempts to Christianise or civilise for the mere sake of bringing others to see and act as we see and act are mere surface bubbles. There is an interior life element in all men, peoples, and systems, which must, according to wise and unerring omnipotent law, work outwards, and which manifests its power by the formation of distinct and different genii of mankind. To attempt to alter this were as idle as to make the human organism all head, or all trunk, or all limbs. Every part is needful for the perfect delineation of the whole and complete organism, and when a part becomes paralysed or loses its vitality, the true method is to restore its vitality.

Such, to my humble view, is the wise undertaking of some who are endeavouring to call forth into activity the still latent power of modern India—to awaken her sons from the long lethargic slumber in which her children have been enwrapped. Modern India is waking up, to recognise the place and state she once enjoyed in the world of humanity ; and that which, as the parent mother of all art, science, and religion, she has bestowed on all succeeding systems, must now be restored to her a hundredfold, to aid her in dispensing the light which she yet possesses in her ancient literature.

If the British Empire hold India in her grasp by virtue of simple conquest, she is doomed ; but if she hold in trust the young awaking life of India until it is strong enough to assert its own power to walk and live, then the British Empire and the Indian Empire will become the strongest intellectual power

in the world, and the united Empire of Britain and India will form the head and heart of embodied humanity—not for the purpose of self-aggrandisement, but that they may send forth a magnetic influence, which shall aid in the development of the vitality of all the nations, peoples, and kindreds of the earth.

This, and only this, is the grand secret why Britain pursues her apparent conquering and absorbing career in the East, and albeit she is unaware of the grand destiny that awaits, yet, nevertheless, she is only an instrument in the hands of a mightier and unseen Power, which shapes the destiny of all created forms of life.

These thoughts have sprung out of the contemplation of the subject I have in hand, and they will not be misplaced if they elicit a sympathy for the inner and outer manifestation of the Indian thought and people, from whom our own religion is drawn, and to which and whom we are indebted for all that we enjoy; for I think I have shown with some degree of clearness that the modern *Christ*, the older *Osiris*, and the ancient *Krishna* are all precisely one and the same, though, it may be, garbed in different robes. If these must be depressed to the plane of "personality," then the result is a contention between the followers of each; but if the mind be sufficiently clear to see these as various succeeding presentations of Divine Truth to the nations of the earth, then farewell to strife and discord, and all hail! to the incoming era which is to liberate the mind, to free the soul, and infill the spirit of embodied humanity with liberty, knowledge, and power.

I now return, after this detour, to the subject of the Scene.

The old perplexity, arising from the confusion of the natural mind to comprehend the things pertaining to the thoughts and perceptions of the spiritual mind is manifested by *Arjun*. As in the last, he could not understand how *Krishna* could be the first of Beings, so now he is puzzled to understand the utterances of *Krishna* in reference to the two qualities recognised as action and non-action.

Can the literal, natural mind see itself in *Arjun*? It claims to itself all power, and thinks that the Ego of that degree is the mighty one who can either do or not do; who can either

win prosperity or avert defeat; and who, in religion (as it is called), can either save or lose the soul by believing such and such creedal truths, or by working works of charity and philanthropy.

The spiritual (represented by *Krishna*) gently leads the natural to a more interior and elevated standpoint, where fallacies have no place, but where Truth, as it is, is discerned. The time or state has not yet arrived for the full light of pure Truth to be displayed, else spiritual blindness would be the result, and so we see the light is being gradually unfolded in such degree as the natural mind can bear.

What is action and what is non-action are problems that have a profound interest and relationship to the present times. The busy philanthropist is urgent to bring into action his schemes of amelioration for human suffering; the active zealot is in haste to convert the soul of the unbeliever lest perchance the unhappy one should miss his chance of securing the salvation of his soul. With, apparently, the utmost *nonchalance* *Krishna* mildly tells that both are alike, and in the long run amount to the same thing, and all, without exception, reach the same goal. If this truth were proclaimed broadcast, it would shatter to their foundations every ecclesiastical, if not other, system under the sun. But humankind is not yet ripe for it, and consequently the scaffolding must surround the internal superstructure until such times as the mind is elevated up to the point where it can gaze upon the spiritual edifice without a blink or necessity for a shade.

What is action? Behind the verbiage in which the thought is veiled there is the revelation (to such as have eyes to see it) that all and everything in outer and inner nature is in order, and is working out the ultimate aim of Omnipotent Love, Wisdom, and Power, and if the literalist and naturalist cannot see it, yet there is a standpoint from which it can be seen.

Action is nothing more and nothing less than *Spirit in motion*. Spirit in motion is nothing more nor less than the one universal Life, forming and creating new and changing conditions whereby to express itself. Now, action is performed in a state of profound ignorance, in which every form of created life is involved

while in earthly or physical conditions. These very forms of life are working (although under the illusion of the personal Ego), and yet are totally unconscious of the work they are performing. The whole Philosophy of Wisdom, only, throws a gleam of light on the transference of consciousness from the personal to the universal Ego. This is the whole secret, and happy they to whom the secret is entrusted. It solves the problem of "extinction in Brahm" and the Nirvana of Buddhism, and expounds the Christian Gospel paradox, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

An important question arises here, viz., Is it possible to attain, while in earthly life, the actual enjoyment of the ideal held up for attainment in the *Sāṅkhya* and *Yoga* systems, although in reality, as *Krishna* explains, they are but one and the same? Without the one the other is imperfect, and without the other the one cannot be ultimated.

The power and life of the Christian system, so far as it is exhibited in modern ecclesiasticism (for I hold that in its inmost life it is one and the same with pre-existing systems), is contained in the force which it wields upon the human mind by elevating the doctrine of *future* rewards and punishments, and this is the great lever that operates in lifting men from darkness to light, from sin to holiness, from sinnersdom to sainthood. It is the future rather than the present which is all-potent to guide and keep mankind in the right way. But this Scene propounds a different state. It teaches that, even in this life, a *state* of equilibrium may be attained, in which both knowledge and power become duality in unity, or, in other words, a state in which neither activity nor passivity (as these words are construed by the natural mind) have any part. It is not a question of stolid indifference engendered by a fallacious fatalism, nor yet, on the other hand, of fallacious self-glorification, springing from delusive conception of special favouritism by God in virtue of service done and worship dedicated to Him. It is, in short, the knowledge of ourselves—what we are, where we came from, whither we are going, why we came, and what we are doing !

They who can solve these problems and have the latent inner

conscious life of the spirit awakened into action, will then discern that all phenomena are illusive, if alone vested with life, and will clearly see that these are expressions outflowing from impressions, and that expression is effect and impression is cause. Still, duality in unity. The divorce made, or attempted to be made, by the outer mind is the real cause of spiritual ignorance. Outer action implies restlessness; inner action means rest—not idleness or slothfulness, but a constant reception and outflowing of power which builds worlds and creates universes. All this is contained in miniature within the divine human spirit, an embryo which is to develop into the beauteous blossom and ripe fruitage of pure deific power.

The use and meaning of the proper names in this, as in the other Scenes, betray the secret origin in an astro-logical base. But those who stop here miss the truth and philosophy that it only conceals from uninitiated and unprogressive minds. As before stated, these are symbols—not the things symbolised; between which there is a great gulf fixed, and which can only be crossed in safety by wisdom's bark. Natural science tabulates astronomic facts, spiritual science unfolds astrological verities, and it pertains to philosophy by her magic wand, to unfold the glorious truths contained in symbol and allegory.

As an illustration of this, *Krishna* states that no one can become a *Sannyasi* without mental pain, &c. Turning to Garret's Indian Classical Dictionary (my obligation to whom will be noted in due form and time), I find that the *Sannyasi* was one who had to submit to certain instructions, and as a traveller he might only tarry in a village *one day*, *three days* in a town, and *five days* in a city.

Now, if this is to be regarded as the doings of a literal person who must be subject to these restrictions while undergoing the process of initiament into a secret literal brotherhood, it is a useless and unmeaning command; but if we transfer (by the Law of Correspondences), the literal neophyte to spiritual progression, then it comes out clear and beautiful.

A village, town, and city, represent a collection of houses with inhabitants in proportion; but in spiritual thought these refer to the collection of thoughts, called doctrines, in which

the human spirit abides for the time being. The *one* day in the village means the first state in which the soul abides, and which is sufficient for its then nourishment; the town means the second state, where larger and clearer ideas are obtained; while the city, with its *five* days tarrying, means the inmost state (though in its least form), where the soul appropriates as much as it is capable of comprehending. The *three*, viz., village, town, and city, are the three degrees of the human mind; and the numbers, one, three, and five, refer to the states of reception as to thought and life with which those degrees are capable of being infilled.

There is vastly more meaning than expressed by this illustration, but I have given this simple example to show that the Science of Correspondences is not a mere fancy of the imagination, but a comprehension of the unerring law which governs and obtains in all worlds and states. The same applies to the attitude of the *Yogin*, gazing between the space contained within the brows, and also the retaining the breath which must pass through both nostrils. When it is known that the eyes correspond to the understanding principle, and the nostrils to the will, and the breath to the spirit's life, then it were easy to see to what it refers, viz., that it expresses a state in which the intellect and will are quickened, and capable of distinguishing spiritual verities and enjoying spiritual life.

I close my remarks by urging upon the readers of this wonderful ancient poem not to be led away with the notion that it is descriptive of a literal, physical, initiament into an astro-masonic brotherhood, but an unfoldment of the method whereby the spirit may be emancipated from the enthrallment of sensual and corporeal rule, and elevated into the region of pure spiritual thought and life.

## CHAPTER X.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GÍTÁ.

## SCENE VI.

*Subject* : Yoginism.—Spiritual Wisdom and Action.

The one who ever doth perform, that which is needful to be  
done,  
Regardless of results, and seeketh not for future recompense,  
Is *Yogin*, and is *Sannyási* too, but he is neither, who  
No sacrificial fire doth light, nor does the work from such re-  
quired.  
But learn thou this, O *Pandu's Son*! that what is called the  
*Sannyás*,  
Which is, renouncing of all work, is one with *Yog*,—which work  
commands :  
For no one can a *Yogin* be, who yields not up all selfish aims.  
The action of the neophyte, who aims to reach the *Yogin* state,  
Is but a means towards that end ; and even when that state is  
gained,  
And rest from labour reach'd, e'en *that* is but a means for  
further ends.  
For should the *Sannyási*,—tried and lured by outer nature's  
charms,  
Remain impervious to such charms,—and if he doth self-work  
renounce,  
And, earthly schemes he doth eschew,—'tis then, he gains the  
*Yoga* state ;  
He elevates the *proprium*,\* and strives to gain still higher  
states,  
By means of what *appears* the self ! By this, the soul is not de-  
pressed :  
This *proprium* may be made a friend or enemy e'en to itself ;  
A friend, it doth become, if it subjects itself to spirit-rule ;

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\* The term *proprium* is used here to refer to the *selfhood* of the natural degree of the mind which claims to itself all power of thought and action.

But if at enmity and will not yield, then it becomes a foe.  
 For He whose proprium is by self-conquest ruled, is made  
 anew,—  
 In heat or cold, in pain or joy, if high or low, remaineth calm.  
 The one whose mind is fill'd with light and wisdom which to  
 soul pertains,  
 And stands on such a pinnacle,—with all the senses under-  
 foot,—  
 Who feels in lands no interest, nor yet in stone, nor e'en in  
 gold,  
 A *Yogin*, such, is said to be. The mind of such, is freed from  
 bonds;  
 His resolution changeth not; he is the same to all alike,  
 'To friends, companions, and to those who neutral or indifferent  
 are,  
 To those who love or those who hate, to saint as well as those  
 who sin.  
 The *Yogin* is in constant work, with mind engaged on thoughts  
 divine,  
 He sits secluded and alone, while freed from hopes or what  
 surrounds;  
 He sets his seat upon a spot that is not stained by proprium;  
 'Tis neither placed too high nor yet too low, but, with a skin  
 and sheet  
 Surrounding him, he sitteth down upon the sacred *Kusa*\* grass;  
 Then, seated thus upon that couch, while wand'ring thoughts  
 are all restrain'd,  
 And, action of the senses quelled, his mind upon one thing  
 engaged,  
 'Tis by this holy exercise, his soul from sin is purified;  
 His head and neck and body too, are rigid fix'd and motion-  
 less;  
 His eyes look to the nose's tip, and not to objects that sur-  
 round;  
 With mind at rest, released from fear, he faithful holds and  
 follows out  
 His vow as a *Bramachari*;† his will is ruled with due restraint;

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\* *Kusa*, sacrificial grass, which on certain occasions is placed upon the ground with the tips placed towards the east (or sunrising), on which those to whom the offerings are made are supposed to come and seat themselves. See Comments.

† *Bramachari*, a neophyte passing through the degrees of *Yoginism*, and a student of the *Vedas*, &c.

He meditates on Me ; and, sitting still, depends on Me alone.  
 The *Yogin* who with humbled mind, in work as this doth  
 exercise,  
 The joys of spirit, finds in Me, and thus becomes conjoined with  
 Me.  
 This wisdom of the soul, *Arjun* ! can never be attained, by him  
 Who eats too much, nor yet by him who doth not take sufficient  
 food,  
 Nor, by the one who sleeps too much, nor him who watches  
 overmuch.  
 The wisdom which destroys all pain, belongs to him who in all  
 things  
 Doth keep within the bounds of temperance in what he eats,  
 also  
 In that which gratifies his taste, indulging which, avoids excess ;  
 In taking sleep, in watchfulness, in either he, is temperate ;  
 And, when his thoughts he doth direct to subjects of the inner  
 realm,  
 Exempt from all desires and lusts, he then a *Yogin* true is called.  
 For, such, who doth restrain his thoughts, and is employed in  
 sacred work,  
 Is like a flame when shelter'd from the wind, which flickers not ;  
 He finds repose in inner thoughts, when by devotion exercised ;  
 For, by the mental eye he sees, the soul within, and is content ;  
 'Tis then he knows the treasures vast which to the intellect  
 pertain,  
 Of greater worth by far, than those which to external sense  
 belong ;  
 On these delights he doth depend, and never swerveth from  
 the truth ;  
 Possessing this, he thinks, no other gain can equal it in worth ;  
 Because he doth on this repose, e'en pain acute, disturbs him  
 not ;  
 And, when disjoined from that which always is associate with  
 pain,  
 It then is called the *Yoga* state, in which, in spirit are conjoined  
 The dual forms of mind and will, and thus united, *one* become.  
 By strong resolves, it is attained by him who knows his mental  
 powers,  
 When all fallacious thoughts that are chimerical are given up :  
 He who by mental power subdues, all things, to which the senses  
 tend,

Will, by degrees, the passive state obtain, through firmness of the mind,  
And, fix his thoughts on things divine, and never think of aught beside :

His mind he doth restrain, and, when the restless thoughts would wander forth,

He brings them back, and by his will he holds them all within control.

Such happiness attends the one, whose tranquil mind is thus at peace,

Who, all that evil nature would arouse to act, hath set at rest ;  
He then partakes of that which is divine, and thus from sin is freed.

The *Yogin* who is freed from sin, and in this work doth constant prove,

Eternal happiness enjoys, and is conjoined to *Brahm* Supreme.  
The one whose mind enlightened is, by wisdom's light in what he does ;

In all external forms of life beholds in each, the Life Supreme,  
And, sees that all existent things, are centered in the Life Supreme.

I never vanish from that man, nor does he disappear from Me :  
For Me he sees in all that is, and all created things in Me.

The *Yogin* who believes in unity as this, and worships Me  
As present in all things that are, e'en while on earth, he dwells in Me.

He, who to all compares himself, and doth himself in others see ;

Who judges by his own experience—of pleasure or of pain,  
Such, is esteem'd by Me, *Arjun* ! the *Yogin* of most high degree.

#### ARJUN.

The equal-mindedness in mind and will, of which, O *Madhu*'s *Slayer* !

Thou speakest thus to Me, I do not see, how it can be maintained

In permanence, by reason of the human instability !

The will is fickle, *Krishna* ! turbulent, headstrong, and obstinate,

And, I conceive, as difficult to curb, as is the wind itself !

#### KRISHNA.

The will, O *Strong arm'd One* ! doubtless is fickle, and to curb is hard ;

And yet, by practice and restraint, it may be curbed, O *Kuntî's Son*!

I also state, that *Yoga* discipline, is hard to be attained,  
By him who hath no rest within himself, but still it may be  
gained

By him who effort makes, and holds the will within his own  
control.

#### ARJUN.

What path will he, O *Krishna*! take, who hath not subjugated  
self,

And, though endued with faith, has yet declined in this  
devotedness;

And, as the will was unsubdued, did not attain the perfect  
state?

By such an instability, and wandering from the path divine,  
Does he not suffer dual loss (both present good and future joy),  
And perish! like a cloud by lightning broken up? O *Hero*  
*Great*!

This doubt, O *Krishna*! Thou must solve, for there is not another  
one

Besides thyself, that can be found, to solve and dissipate my  
doubts!

#### KRISHNA.

The One, to whom thou hast referred, O *Pritha's Son*! doth  
perish—ne'er!

Not even here, nor yet elsewhere; for none who act upright  
and fair,

Doth ever to perdition go. He to exalted spheres doth rise,

And, for an age doth sojourn there; he then ascends to other  
spheres,

And dwells with those that most excel in love and in devoted-  
ness;

Or, otherwise, he joins the home of those who shine in wisdom's  
light.

(But, know, regeneration such, in earthly life is hard to gain!)

There, he resumes the same desire for spirit-knowledge, to  
acquire

That he possessed when dwelling in the mortal frame upon this  
earth;

From thence he still ascends to higher states beyond, O *Kuru's*  
*Son*!

The *Yogin* who with all his might, aspires the highest state to  
win,

From all his sins is purified, and perfect made, by means of this  
 Regeneration true; by this alone, the highest state is gain'd.  
 Superior to the *Tapaswi*\* the *Yogin* is; or e'en to those  
 Most skilled in scientific lore, or they who trust in works alone.  
 Wherefore, *Arjun*! let thy resolve be made a *Yogin* to become!  
 But of all *Yogins*, he, to Me, the most exalted *Yogin* is,  
 Who, full of faith, and with My spirit's light within, doth  
 worship Me.

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COMMENTS.

The thoughtful reader will have scarcely failed to discern the ascending steps or degrees whereby the knowledge of truth and the revelation of the powers inhering to the human spirit is unfolded; and I implore the reader to disabuse his mind of all literal conceptions and meanings when reference is made to natural objects and (apparently) literal actions. Once for all, I would reiterate, that these are symbols, and symbols only, used to illustrate spirit-action and spiritual things. For, be it remembered, the organism is dissolved by physical death, and *is never resumed* in spiritual conditions of existence; the physical or bodily organs disappear with the dissolution of the particles composing the corpse, but that which gave form and life to the physical organism remains intact, and *this is the part* that becomes, and is, the man, or being, when unclothed or disrobed from his physical embodiment.

The soul, or that which survives and blossoms out into a new state of being in another world, with different substance to matter to act and be acted on, is certainly not in the human *shape*, or outward configuration, in which man is presented as an embodied mortal upon the physical earth; the outer or

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\* *Tapaswi*—the term applied to fanatics or zealots who prided themselves in the strictness of their discipline and number of penances performed, and who fancied themselves sure of heaven on this account.

external trunk and limbs in such a state would be a useless encumbrance; for instance, when it is known that the spirit is present with thought, and thought can encompass distance unimaginable by the literal arithmetician in less than a moment of time, of what conceivable use are legs, arms, &c., &c.?

In like manner, when speaking and thinking of the ascent of the spirit, it is not rising up in space, measured in distance by any mundane standard, but, by the conscious possession and exercise of powers, pertaining to the spirit, and which are proper to it in the various ascending stages in the career of its existence: for, as *Krishna* reveals to *Arjun*, there are many changes of state through which the spirit has descended before it awakes to a consciousness of being, in mundane or earthly conditions; just so many as it has had to undergo in its *descent*, so the same will it pass through in its *ascent* to the grand centre, from which it was projected as a part,—a spark an atom, in order to gain an apparent self-consciousness and individuality or differentiation from the universal spirit or life. This central spark of life in all existent forms of life is God, and they who look elsewhere will search in vain, either in the heavens above or earth beneath. On the plane in which the spirit, for the time or state being, has its consciousness, *there*, and there alone, is the highest conception it can form, and presentation, that it can conceive of God. That there are still higher manifestations—the intuitive hope and aspiration of the spirit, in whatever state it is, is proof positive that such must be, and this is the true magnet that draws back the spirit-atom to its more than pristine condition from whence it started on the cycle of its journey.

The doctrine of progression is clearly unfolded in this ancient revelation, and I am amazed at the opaqueness which characterises the generality of Western minds, when confronted with the lustre of this brilliant gem, who can see nothing more than an absurd doctrine of transmigration, or, it may be, re-incarnation, into successive, and, possibly lower or even animal, forms! To my mind, at least, such conceptions are quite inconsistent with the spirit unfolded in this wondrous system, if not with the actual letter itself. They are but repeating the

bewildering conclusion of the *Nicodemus* of a later Record, who could not conceive that being "born again" had any different meaning than a repetition of the mode by which a man is born into the mundane state of existence.

The re-birth of which that record, and this vastly more ancient record, treats, is the emergence and introduction of the same spirit-atom into other and totally different states of being and existence, and is simply used as an allegory to show the *correspondence* between the one and the other. The similarity is in the change itself—not in the mode whereby that change is effected. Bearing this in mind, the truth revealed becomes easier of comprehension and is one step towards a clearer understanding of what is revealed, and yet hid, under the allegories used, and philosophy unfolded.

The Scene opens with reference to the *Yoga* and *Sannyāsi* methods or systems which appear to have prevailed in those ancient times; the one held that (what we should term) salvation was to be obtained by renouncing all work, while the other maintained it was to be obtained by works. *Krishna* reveals the truth that the ultimate goal will be attained by either or both, and, later on, by those who believed in neither. The real progress and ascent of the human spirit is not affected by anything that mortal man can do or leave undone; but this truth is only for those who can bear the full light of truth without being blinded. The Great Power, or Life (or whatever term mankind may use to express it), is above, and in all, equally the same, and is working out its own design and purpose quite independent of the power which the finite unenlightened mind arrogates to itself. The *appearance* is, that we mortals can think and act as we (that is, what is understood as the *we*) think proper; the real truth (to such as can bear it) is that we are thinking and acting out the design of the Infinite Mind, and actually form a part of that Mind, but *are ignorant of the fact*.

In the light of this Truth, what becomes of the fallacious doctrines as expounded by the ecclesiastics of the day, who appear to be (and who refuse all light by the revelations afforded by modern spiritual manifestations) as profoundly ignorant of the future life and its mode of existence, as are the other schools

of thought and practice to which they profess to send "the light of the gospel"? Modern ecclesiasticisms, to say nothing of scientific and literary teachings, lay great stress on the value of creedal beliefs, and, it may be, on works of charity and philanthropy performed by mortals—contending that on the one or the other the future depends, and that eternal happiness or otherwise is to be awarded immediately on leaving this earthly life as the result of such beliefs or actions performed. In plain words, they have no conception of other than *one* stage or state into which all must go; but if one thing be clearer than another in all that spiritual beings reveal who are permitted to return and converse with mortals, it is, that there are worlds and states of existence as distinct from theirs as theirs from ours.

The constructor of the ancient astro-logo-nomical system, who divided the Sun's (apparent) annual circuit through the starry constellations into *twelve* divisions, chose this as a number to express the states of the soul's peregrinations or spirit's progress. I need not stay to remark that such a division of the zodiacal path is purely artificial, and is, or was, used for a much wider purpose than the mere registering of planetary motions. When applied to spiritual progress and states, the number *twelve* has no arithmetical value, but it is used to specify *all* the states of existence through which the soul passes in the cycle of its being. The twelve hours of the day used in the Christian Record involves and means precisely the same truth. The *number* is, in fact, indefinite and infinite, and is a symbol used to express that which no arithmetic or mathematics can tabulate or define.

If we must needs use figures to express that which in itself is outside number, then we would define the stages of reformation and regeneration by the number *twelve*; the first three applying to the animal, the second three to the human, the third three to the angelic, and the fourth three to the deific states.

Regeneration, in its fullest acceptance, involves the whole process or progress of the spirit through all of them; and when it has arrived at the consummation, it knows itself to

be, what mortals conceive—God, to be. But even to this there is a Beyond, and so on *ad infinitum*.

This present Scene depicts the experiences of the neophyte who has advanced to the *fifth* state enumerated as above; and further on I may refer again to the subject, and define them more at large; but to the initiated in the Science of Correspondences, the symbols used in the Scene clearly indicate the stage which is spoken of in the process of regeneration.

The *Yogin* who forms the leading character in all these Scenes is simply a representative of every human being who has entered upon the path of the spiritual or regenerative life—a path which must be trod by each and everyone who aspires to the perfect state which eternity alone can exemplify in its beauty and glory, and which is within the reach of every spirit-atom that has graduated upon this earth. It is a matter—not of time (for in some instances it may require vast ages, if computed by standard of time), but of state; but, however long or however short, eventually it will be reached by everyone, not even one excepted.

The reference to the neophyte in a certain attitude, as engaged in contemplation (I here again remind the reader not to literalise this and think that it refers to some superstitious and unmeaning custom among Hindus), with his seat set upon *Kusa* grass with its tips pointing eastward, is a symbol so graphic that I will endeavour to interpret its meaning, if the reader will suppose himself for the time being in the spiritual world, and not upon the plains of modern Hindostan. I would here again state, that in the spiritual world the mode of instruction varies from that which pertains to the natural world. In this state of existence knowledge is chiefly imparted by oral instruction; but in the other world it is altogether by the use of symbolic representations, everyone of which is adapted to the state of the individual spirit who can only acquire knowledge in this manner. The figure, or form, or symbol presented to the vision of the eyes of the spirit-atom, is an outward representation of the *state* in which the said one is, or may be, for the time or state being.

Taking, then, this symbol as presented in this Scene, we behold

the figure of a man, seated upon a couch, placed upon grass, the tips of which are pointed towards the east. He is clothed with a cloth (or inner covering) and a skin (or external covering). He is evidently in a state of abstraction and meditating, or in the act of inward contemplation, with the head, neck, and body (*three parts only are specified, which refer to the three degrees of human life*) rigid and immovable, with the eyes looking towards the tip of the nose.

Such is the description of the form before us, to interpret the whole of which would require many, many pages, so I content myself by noticing a few of the salient points only.

The masculine form itself expresses the principle of "Intelligence," by the exercise of which the spirit gains knowledge and wisdom; the attitude, sitting on the couch, expresses the state of reception, and implies the calm tranquility that the mind must realise before it can be in a state to receive instruction; the position, being placed neither too high nor too low, expresses the state of equilibrium, in which there must not only be the state to receive but also the *desire* or willingness to receive spiritual instruction; the place, being seated on the *Kusa grass*, expresses the state when earthly notions or ideas are placed beneath; and the tips pointing eastward signify that all light and wisdom come from the central fountain of Life typified in nature by the Sun; the head and body of the form represent spiritual and natural verities, joined together by the neck, showing that all life descends by influx from above to beneath—from spirit to nature,—from God to man; the nose of the form indicates *perception*, *i.e.*, as the nose is the organ which is used for the dual purpose of inspiring and expiring the all-sustaining element of air, and also of detecting impurities which would be injurious, and enjoying fragrance of grateful odours, and moreover being the most external organ of the face, it expresses that property of the spirit which appropriates the life element and is conscious of its quality; the eyes express the power of sight or the understanding of spiritual truth; and thus, looking towards the tip of the nose, expresses the capacity of seeing and understanding the *modus operandi* of the life-flow from internal to external, and, to the regenerate man,

indicates his perception of the Divine Providence in even the most minute and external natural events.

The above are merely the heads of the discourse, and I leave the reader to fill up the remainder; but I think it will be seen that a knowledge of the great law whereby all natural objects are seen to be outward representatives of spiritual verities, is not only useful, but absolutely necessary to make any progress or advancement in the science and philosophy of that life which all must enter when they leave this mundane earth, and exchange this for another and totally distinct state of existence. The same symbol is used in Psalm xxiii. 2, where the lying down in green pastures is mentioned, and also in Matt. xiv 19, where the multitude is represented as seated upon the grass and being fed with *five* loaves and *two* fishes, a manifest impossibility if taken in its literal sense, but a beautiful symbol when spiritually interpreted, as the *five* indicates precisely the same state which is described in this Scene as *spirit-union*, or where the dual principles in form, termed the will and the understanding (which constitute man), are coming into a state of union or conjunction, and the *two* refers to what is expressed in nature by masculine and feminine, and it is the ultimate re-union of the *two* atoms of life, in the ascending scale, which is referred to; the separation having taken place in the descent. Underneath this symbol lies hid a truth which is only perceivable by the "pure in heart."

The remainder of this Scene is an exposition of the superiority of inner over outer thoughts and actions, closing with *Arjun's* question as to future condition of the one who has not attained the state of equilibrium, or wandered from it while in this life, which gives an opportunity for *Krishna* to reveal the doctrine of the non-perishment of any, and the scarcely less interesting mode of employment in spirit-life.

It is clearly shown that no human soul can perish, or, as the evangelical world would put it, be lost. There is nothing lost in the whole universe; then how much less can it, with any degree of consistency, be argued that the highest specimen of created forms can be lost? All such terms as lost or saved, implying the future happiness of the few and misery of the

many, have no place in the revelation of spiritual and divine truth, and, like the revolting and selfish doctrine of the "eternity of punishment" for the unbeliever and the wicked, are destined to disappear with the advancing stages of the new era, when wisdom, and not ignorance, shall inspire, and love shall mould all oracular utterances in conformity with a more enlightened knowledge and a more manly and mature state of reception of pure and undefiled truth.

The important knowledge is conveyed, in this Scene, as to the future employment in the spiritual world. The thread of life is taken up at the point where it appeared to be broken off by physical dissolution, and everyone will come into the use and enjoyment of his or her own specific life, *i.e.*, whatever each one has loved the most, he or she will enter into the spirit of it, not using earthly material or organisms for the same, but spiritual substances, as distinct from matter as earth is from atmospheric air; thus the artist, musician, mechanic, inventor, scientist, and philosopher, will still continue their occupations, but in a spiritual manner.

The materialist and sensualist will simply have to tarry in the lower states until the dead weights of materiality and sensuality are removed, and until the purpose for which they were used is attained. The ignorant mind regard these not only as incumbrances, but as nuisances and accidents, if not an addition made to the otherwise perfect work, by a rival of the Great Supreme; but the wise ones will discern that such a thing as an accident or a rival adversary is an impossibility, and is a fallacious mirage or spiritual optical illusion, arising from the undeveloped and uninformed state of the human mortal mind. The truly wise will discern that even these have a useful purpose to perform, and without these, creation, and the manifestation of creative power would be imperfect; consequently they form their part in the Grand Infinite whole, and are, as it were, the raw material out of which the rich and beautiful clothing of the spirit has to be made. For instance, take away the *black* colour to which these states correspond, and where would the artist be?

## CHAPTER XI.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GÍTÁ.

## SCENE VII.

*Subject: Yoginism. — Spiritual Light.*

KRISHNA.

Give heed, O *Pritha's Son* ! and know, that when thy mind is  
 stayed on Me,  
 And when thou hast a refuge found in Me, and in thy work  
 engaged,  
 Then, Wisdom's light will shine within and tell thee, who and  
 what I am ;  
 Aft which, no lingering or perturbing doubt will in thy mind  
 remain.  
 The wisdom and perception which to inward spirit-thought  
 pertains,  
 I, freely, now unfold to thee ; when *that* is known, then naught  
 remains  
 For thee to learn, of greater worth, whilst thou, upon this  
 earth, dost stay.  
 Amongst the tens of thousands who are found in mortal form,  
 but few  
 Are found who for perfection strive ; and even in the few who  
 strive,  
 There's scarce a single one who can the knowledge gain of  
 what I am.  
 In Nature's realm, in *eight* distinctive forms, I am made mani-  
 fest,  
 And, these are earth, with water, fire, ether, and air ; with  
 other *three*,—  
 The human will, and intellect, which form the third—self-con-  
 sciousness !  
 But, these are only known and seen in what pertains to Nature's  
 realm ;  
 Besides these eight, O *Hero Great* ! there yet remains, another  
 one,  
 Which is, interior to all, and this, the principle of Life  
 From which, all things that in this world are seen, their  
 sustenance derive :  
 And, understand as well, it is from this alone—the inner Life,  
 That all the forms of animated life, in outer form are kept.

Of all the earths which roll along in space, I am the Architect;  
 On Me, the universe doth hang, like pearls when strung upon  
 a cord;  
 And know, O *Wealth Despiser*! naught exists superior to Me.  
 In water! I, the savour am; in sun and moon! I am the  
 light;  
 In Sacred books! I am the mystic OM; in atmosphere! the  
 sound;  
 In human kind! the strength of males; and, in the ground!  
 the odour sweet;  
 In flame! I am the brilliancy! in all the animated forms  
 Of life! I am vitality; in holy ones! am purity;  
 In outer nature's realm! the font of life I am, O *Pritha's Son*!  
 In those who rationality possess! I am the intellect;  
 In such as shine in wisdom's light! I am the brilliance of their  
 light;  
 In those whose wills are strong and freed from base desires!  
 I, power am;  
 In animals, that own no law, to curb *their* will! I am caprice;  
 And last of all, to what are named, this know, O *Chief of*  
*Bháratas*!  
 That, in such natures as despond or laugh! I am the moving  
 cause:  
 In none of these do I exist; but these, in truth, exist in Me.  
 All such as are in sensuous, are subject to delusive thought,  
 Because they judge by what appears, which, only is phe-  
 nomenal;  
 They know not Me—the Incorruptible, who am within all  
 these,—  
 The great unseen but wondrous life, that manifests through  
 these as means.  
 To rise above such views by most is hard, but yet the height is  
 gained  
 By some, who have recourse to Me, and see inside all outer  
 things.  
 The wicked and unwise, and they who yield to base carnality,  
 Come not to Me. Illusive ken, phenomenon alone discerns,  
 Which is a bar that hides from view, the truth by spirit-sight  
 perceived;  
 All such, who by this spell are bound, are like *Asuras*\* dark  
 and weird.

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\* *Asuras* are the opposites of *Devatas*, as demons are to angels, and are the personifications of darkness, or the grossest ignorance.

Four kinds of good and upright ones, there are, *Arjun!* who  
 worship Me;  
 The one who is distressed in mind; the one who seeks for  
 wisdom's light;  
 The one who is in spirit poor; and he who wisdom's path, has  
 found;  
 But he, the most distinguished is, who always in my service  
 stays,  
 And worship, doth confine to Me; by all of these, I am much  
 prized,  
 As such have inner light to see, and these are loved and prized  
 by Me.  
 All these are excellent, but he, who by the Spirit is made wise,  
 The high prerogative attains, to be—a likeness of Myself;  
 Because, with mind and soul intent, he hath made Me, the  
 object chief  
 Of all his aspirations pure, and thus, this altitude has gained.  
 All who possess the wisdom, that to spirit-light and life per-  
 tains,  
 Through many states progress, and then, e'en as I am—so  
 they, become.  
 But, even one, 'tis hard to find, whose mental eye has light  
 enough  
 The truth to see,—*Vasudeva*,\* as inmost Light that seeth all.  
 They, who are not in spirit-light, to other Gods than Me bow  
 down;  
 And such, by num'rous motives sway'd, engage in outward forms  
 and rites  
 Of worship, which agree with such external states as they  
 are in.  
 But by whatever mode, these, homage pay with reverential due  
 And hearts sincere, and prostrate fall before an image of  
 Myself,  
 'Tis I, who doth such faith inspire. Endued with faith in it, they  
 seek  
 That object to propitiate, to which they adoration yield;  
 And, as it is impelled by Me, what they desire, so they receive:  
 But such, as these, who lack true light, with small reward are  
 satisfied.  
 Those, who, to angels homage pay, when they depart, to angels  
 go;  
 And even so, My worshippers, at hour of exit come to Me.

\* *Vasudeva*—Light proceeding, as the sun ray, from the Great Central and Spiritual Sun of the universe. See Comments.

The foolish ones, who know not Me—the Mighty One, are ignorant  
 That I, in essence never change, and am superior to all ;  
 For these conceive, that I, who am invisible, am manifest  
 In shape which can be seen by outer eye, and like unto themselves :  
 In form, as that, I am not seen by any eye ; I am concealed  
 Within that which the eye doth see, but which it cannot comprehend ;  
 For they, who thus are led astray, by what is seen by mortal eye,  
 Can never understand, that I am neither born nor yet decay.  
 All beings who have passed away, all who are now, and those to come,—  
 I know ! but O *Arjun* ! there is not one that fully knoweth Me.  
 All those, O *Bhārata* ! who are with matter clothed in mortal form,  
 Are both perplexed and overcome, by forces which act opposite,  
 And these, which subjugate, are love and hate, O *Vexer of thy foes* !  
 But, they who act upright, and who, from all iniquity, are freed,  
 Deliverance soon obtain, from bondage caused by these opposing spheres ;  
 And these, confirmed in love to me, advance to states where I abide ;  
 For, they who thus in Me confide, will labour hard to get release,  
 From death, and also from decay, and soon will learn to know these three.—  
 The *Central Life*, *Adhyātma*,\*—and *Karma*, which is viewed, in all !  
 And when these know Me to be thus,—*Adhibūta* !—*Adhidaiva* !  
*Adhiyajna* !—when these their exit make, *The Mighty One* ! will know.

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 COMMENTS.

The subject of the above Scene is a continuation of *Krishna's* reply in answer to *Arjun's* question as to what would be the future state of those who, though possessed with a certain

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\* *Adhyātma*, and the other metaphysical terms, are fully explained by *Krishna* in the next chapter, at the end of which comments will be found thereon.

amount of truth, yet, because of instability (or as the evangelical would say, "grown weary in well doing"), failed in acquiring the needful perfection to ensure them the promise and prospect of final release.

In *Krishna's* reply, those who believe in purgatory or a middle state, as it is called, may find a core of truth to support a credence for the existence of these states in the future life; but none will find any doctrine that favours the idea of retrogression, and still less, any that favours the conception of eternal punishments, inflicted on account of sins committed in the present life.

*Krishna* propounds one doctrine clear and emphatic, and that is, the ever-advancing progress of the disembodied human spirit. The nature of spirit is also being gradually unfolded as the series progresses, showing that *Yoginism* contains a philosophy, religion and art, that will give to its possessor happiness and power in the present life, and a vast enlargement of the same in the life which is to come.

That such doctrines as the eternity of suffering, and the immediate entry of the favoured few into heaven after death, can find credence in this so-called enlightened age, is only another proof of the gross ignorance which prevails on such important subjects as the "immortality of the soul," and the manner of life to the disembodied spirit in the next stage of existence.

When all the doctrines as propounded by modern ecclesiasticisms are fathomed, they will be found to exist on the base of selfishness, that looks first to themselves, and afterwards to others. To secure the salvation of the soul from the "wrath to come," and to escape the torments of a never-ending fiery furnace, into which all are to be precipitated who do not accept their teachings, or subscribe to their tenets, seems to be the highest form in which they can present truth.

It never seems to have struck the theologian who is versed in divinity such as this, that the preservation and salvation of the "Soul" (as conceived by them) is not worth the trouble and effort, which is the *summum bonum* of Christian ethics. Were it to be really such as they think, the very thing which

they ignorantly suppose is the "one thing needful," would be an effectual barrier to progress in the world of spirit.

Of all the thousand and one communications that come to mortals from disembodied spirits, the chief burden of the whole is certainly this, viz., that the spirits whose thoughts are centred on self are left disconsolate and in state of darkness, until they are willing to engage in works of usefulness, in some way or other, so that their own self shall be forgotten in the desire and work of instructing and elevating others. The "Ego" of the natural mind, which looks so tenaciously to its own rights and enjoyments, is displaced in the future life by another, which looks not to itself, but to the elevation of myriad forms—some descending and some ascending in the cycle of being.

All the reformatory and philanthropic schemes are based upon the non-perception of the true character of evil and the part it has to play in human existence. Evil is looked upon as a nuisance that is out of place and an accident, or, as the work of a Being who, as a rival of the Great God, has introduced an element which works such sad havoc with what was originally intended to be perfect by the Creator. But were I to state, that without sin and evil, and without phenomenal darkness, which is the expression and correspondent in nature of these, there could be no physical earths, and the varieties of forms of life upon their surfaces, I should not be overstepping the bounds of truth.

To put this in logical form, light would be unknown and unenjoyed, were it not for shade and darkness. Life (as we understand the term) would be unappreciated, were it not for birth, decay, disease, and death. Self-consciousness would be *non est*, were it not for the experiences gained by contact with all these varying states in earthly existence. This self-consciousness, or differentiation as a complete micro-cosmic atom of life, is the very purpose for which the spirit descended into conditions of materiality; and every spirit that "comes and goes," that descends and ascends into and out of the physical form, adds his or her quota towards the ultimate perfection of the planet.

It must ever be remembered that humanity and other forms of life are not made for planets; but planets are made for the support and sustentation of the living forms that move upon their surfaces. If humanity ceased to exist, then planets would cease to be, inasmuch as they are dependent upon man and other forms of life that inhabit them. The present inhabitants of the earth are as much world-builders, and are actually engaged in the same work, as the first "Morning Stars" who sang together and assisted in laying its foundations.

The sum of the whole is, if sin and evil are out of place, and do not form an integral factor in the grand creative outworking of the Infinite Mind, then physical earths and materiality are a mistake, and the descent of spirit into such conditions is an error that may take ages to rectify.

This is the problem that both science and theology have no solution for; science contending for the eternity of matter, not seeing that "matter" which looks so fixed and solid is only so to the physical human being while in embodied conditions of existence, and that in fact its very density is continually changing as the human race develops in intellectuality and spirituality; and on the other hand theology, while contending for the exercise of a supernatural Power, yet places that power in one impossible Being, like unto mortal shape and figure, not discerning that the One Being is composed of myriad forms which no mathematician can ever put into figures to express even an infinitesimal part.

The present fashionable doctrines of the "Fall of Man," and the illogical and irrational tenet of the degradation of the human race in consequence of the disobedience of one and the first pair, are fallacies that must yield to a nobler and more rational conception. For "Fall of Man," from a very short-lived period of innocence, read,—The descent of the spirit from pristine conditions of fluidic being, into a state wherein it can develop self-consciousness. For the universal depravity of the race in consequence of being the progeny of one disobedient pair of human beings, read,—The evolution and development of the means whereby that self-consciousness in individuals and the complex is perfected, and which are the best means

that Infinite Wisdom and Love could devise for the accomplishment of such an end; and then, another step in advance is taken: fear and doubt give place to love and knowledge, and the finite progresses a stage nearer to the infinite.

But, what is Perfection? and what is the Infinite? According to the view that this ancient wisdom unfolds, it is, that the aggregation of imperfection makes the perfect: and the totality of finites forms the Infinite!

Methinks that a view approximating to this would moderate the anxious zeal, and mistaken self-denying efforts of Christians to proselytise and evangelise other nations and peoples to their mode of thought and action, for to supplant one form of faith, or change the creedal belief, by the mere introduction of another (and, as in most cases, proved not to be for the better), is certainly not the best means of eliminating that love which should bind the whole human family into one universal brotherhood. The history of the past has borne its mournful testimony to the fact, that the invasion and settlement of stronger races into the domains of weaker ones, has had the effect of stultifying and, in some cases, of extinguishing the characteristic life of such weaker and less developed (in mere physical or intellectual strength), nations, and peoples, and tribes.

Let the echo sound from the tombs of the now extinct Carib and Tasmanian, and the wail of the almost expiring Indian, Maori, and Caffre, testify to the truth of the above statement! Yet these, and more, of whose existence history bears no record, have had to, and must, give way and succumb to the insatiable greed and lust of domination, which is implanted in the natures of those who pride themselves in being considered Christians!

After the deluge came new forms of vegetable, animal, and human life; and even so, when the past and present intense individuality and selfishness is self-consumed, by intestine and foreign warfare, out of the ashes, there will arise, phoenix-like, a newer state of life in which the manner of the past will find no place.

To this, I point, as the *summum bonum*, the signs of which are apparent enough on the horizon of human mentality, and

which are appearing exactly at the right time and places in the order of development of the grand human Man. What can those, who dwell in the region of darkness (ignorance) and in the valley of the shadow of death, know of that state, where all is light, and where contention, war, and suffering are unknown?

The watchmen of the Occident have called to those of the East, and they have responded: "The Dawn has appeared and the Light is approaching;" which parable I expound to mean, the revival of ancient wisdom is being presented in a form suited to the genius of the Western mind, and that the one and universal Truth will be seen and loved by all those who do not prefer darkness to light, and who choose the good in preference to evil.

If I mistake not, this is the outcome of the present thirst for knowledge and diligent research into the antiquities and literature of the bygone past. We are gathering up the remains; selecting the good and true, and rejecting the evil and false, in order that from the past and present a future may be supplied with material to erect a monument of human life, that shall register to generations that in a more distant future have yet to come, a state of advancement, and which shall mark off a middle stage in the history of the planet earth and its inhabitants.

All this, and more besides, are given in prophetic strain in the work which I am presenting in a new garb to the English reader. The gems of thought are so thickly interspersed that I can do no more than select a few for special admiration.

The subject of the present Scene I have designated "Spiritual Light," inasmuch as it treats of those things which can only be discerned by the inner mental eye—by which I mean intellectual thought. It is exactly suited to the contemplative mind, which is more concerned in acquiring true knowledge than in busying itself in reformatory and philanthropic action. Both are needful to accomplish the work which is given humanity to do; for he who in patient and thoughtful meditation seeks to acquire that which is best attained in solitude—not for his own gratification, but for the enlightenment and, it

may be, the guidance of, his fellows, is performing a work, the result of which is seen in after times and in future generations, when he himself is passed away from mortal sight.

This Scene abounds with aphorisms which have their counterparts in later records, but which have been culled by their authors from this ancient source. For instance: "The many who are called, but the few chosen," is but another presentation of *Krishna's*

"There are but few, amongst the tens of thousands, who, in mortal form,  
For this perfection strive," &c., &c.

I think, after carefully perusing the contents of the Scene the reader will hardly continue in the conception that he is being interested by the teachings of a literal human being, or Demi-God, who assumed mortal figure and embodiment, and in that embodiment was called *Krishna*!

The earthly author of this ancient work, spake not of himself as a literal historical personage, but of "one who was to come!" and that one, not as a literal historical personage, but as the personification of a State which has yet to be developed in humanity at large. The *State*, and not the person, is that which *Krishna* represents himself to be; and any reader, who can discover any of the perceptions and thoughts and experiences in himself or herself which are here unfolded, to that extent is—*Krishna*!

The question of personality, and the literal fact of Avatarship, Messiahship, or specific Incarnations of Deity in the Saviours of all past religious dispensations, is now coming to the front, and will form a fruitful theme for discussion for many years to come, and possibly for a time, may divide the followers of the new faith, as it did, the early adherents of the present dispensation. The Gnostics, as they were called, in all their multitudinous sects, held, that what the literalists contended was literal history in the Christian Record, was not such, but rather, an allegorical presentation of spiritual truth. To call the personal history into question was then, as now, to lay the objector open to the charge of heresy, and what that meant, history only too truthfully narrates, and many who live

in present times, if they have not to pay the penalty of subjection to such a charge as those in the past had to suffer, yet they can testify to the pain endured by ostracism from the Society with which they (many of them) had been associated, and in the scarcely less mental conflict with doubts and fears which they have had to undergo.

I have before named, if these proper names had been interpreted, as the other parts in Sacred writings, then the doctrines now held and taught would not have the prominence they enjoy. *Krishna*, *Osiris*, and *Christ*, one and all, mean precisely the same thing, viz., "*The Light of the Sun*," and personifies the human intellect when it is sufficiently enlightened to discern and appreciate spiritual Truth, summed up in the closing words of the Scene, as The Mighty One !

The reader will bear in mind, that there is a distinction between "The Mighty One," and "The Glorious One." "The Mighty One" refers to the enlightened human intellect, and as such, is masculine in its quality, while "The Glorious One" refers to the enlightened and enlivened human will, and as such is feminine in its quality ; when both are combined in equality or equilibrium, then "The Perfect One" appears.

The allegorical *Krishna*, states that he is manifest in outer nature by *eight* distinctive forms, *five* of which, apparently, refer to earthly substances, and *three* which are spiritual substances, together with another which forms the *ninth*, still more interior, viz., the principle of Life. I use the terms "outer nature" to include all that is seen and comprehensible by the human embodied spirit, for while in such conditions of existence, there is an external as well as internal, and this is nothing more nor less than an exterior and interior nature.

Earth, water, fire, and ether, are all external to man, but yet are outer representatives of something in himself. The intellect, will, and self-consciousness are the internal of the human subject ; while the life-principle is the inmost, and which holds the whole together in one organical form. The *five* correspond to what comes within the range of the senses ; the *three* to what is within the senses—and thus not material, but yet substantial ; and the *one* within the other three, which

is not even cognisable to, or within, the range of the human thought and feeling. This *one* is in the centre and yet in all the others; and yet, as taught in this Scene, although it does not *exist* in them, yet they have their existence from, and by, it alone.

These *five*, spiritually considered, refer to *States* to which the natural or physical substances correspond. Thus:—

*Earth*—refers to the state of the mind, in which material thoughts and actions have place, and which engross attention by their activity, before the higher intellectual and spiritual faculties are called into exercise. It pertains to the human will.

*Water*—refers to the fallacies which are mistaken for truths, and which pertain to the human intellectual faculty, for it is by this we judge of what is true or false.

*Fire*—refers to the “carnal desires,” so frequently referred to in these Scenes, which, if unchecked, burn as a fire.

*Air*—refers to the aggregate of thoughts; as the natural atmosphere supplies the life-element to the human organism, so, the constant exercise of thought supplies the intellectual faculty with its life, and maintains and develops its rigour.

*Æther*—refers to the *enlightened* human intellect, which draws its substance from a higher region than that of materiality; just as the ordinary organism could not inspire and respire the æther, or that which surrounds the earth above the atmosphere, even so the ordinary, unprepared mind, could not live and enjoy the life of spiritual thought, or that which is intermediate between matter and spirit.

These are the things which are spoken of; and the *Yogin*, who is instructed up to this point, will quite understand their applicability and propriety when used in this relationship. Space forbids me from giving more than a very general interpretation, and I wish to avoid all technical terms which have a specific meaning, but which would only bewilder the reader, unless well up in the knowledge of the Science of Correspondencies.

The external things which surround man upon the earth, I have denominated—phenomenal; and these, as stated in other words in the Christian Testament, are delusive, to those who judge by what is only apparent to the physical sight.

This, as noted previously, is precisely the contention between modern science and theology, the materialistic scientist denying the proof of any law or power, other than what can be tested and known by scientific research and experiment, while the theologian contents himself by stating that there is a supernatural Being and law but fails to demonstrate his assertion by actual proof. Phenomenon is to reality, what the physical body is to the spirit; the body is not the man, but the clothing of the real man; even so, appearances or external objects are not enduring things, but the clothing of that real life-flow which passes through Man as the intermediate between spirit and matter.

One more reference and I close this chapter of comments. *Krishna* refers to his being the mystic OM in all Sacred writings. The term, or word, OM, is short for AUM, the sound formed by the expiring breath, emitted and sounded, when the mouth is opened wide and gradually closed. Breath is the life element, and its going out in form of sound, corresponds to the outworking of omniscient, omnipresent, and omnipotent Life itself, and in its central position is the All in All: and as writing is to sound what nature is to spirit, it is easily seen what *Krishna* means when he states:—

“In Sacred books, I am the mystic OM!”

This is the “Light of the World,” in the which if the human being can see, he or she dwelleth neither in intellectual nor spiritual darkness.

In some of the country districts in Scotland, the word *aum* is still used when referring to the ejection of steam—thus, “the *aum* of the kettle,” when steam comes out of the spout; and “*aum* boats,” meaning thereby steam-ships. Query: How came this word into Scotland? and from whence?

## CHAPTER XII.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GĪTĀ.

## SCENE VIII.

*Subject: Yoginism—Spiritual Life.*

ARJUN.

Who is the Great and Mighty One? And what is Spirit Light  
and Life?

And Nature, what is it? *O, best and highest form of human  
kind!*

What is that, called—*Adhibhūta*?\* And that, as termed—  
*Adhidaiva*?

And can there be—*Adhiyajna*, for any while in mortal form?

Explain to me, *O, Madhus Slaughterer!* how can Thyself be  
known

When dissolution comes, by those who are partakers of these  
truths?

KRISHNA.

My highest form, in essence is—but one, and indivisible:

My inner quality is—*Adhyātmā* called, or Spirit Power,

Which is the operating cause in what exists, and—action, termed:

*Adhibhūta*, is Power divine, that guides all changing forms of life:

*Adhidaiva*, is that which gives to spirit-forms—identity!

*Adhiyajna*, is I myself, who adoration doth receive,

And yet, embodied on this earth, *O, best of men in mortal form!*

He who remembers Me and calls upon my Name, as he departs

From out his mortal frame,—comes forth, and truly in My  
nature shares;

Or, should one, when he leaves his worn-out frame, on other  
Natures think

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\* *Adhibhūta*—for elucidation of these and following terms see  
comments.

Diverse from Mine, just as he thinks, e'en so he goes : *O, Kunti's Son!*  
 Because his thoughts and life on earth in such belief have been confirmed ;  
 Therefore, always, remember Me alone, and now, resolve to fight !  
 For, if thou dost with mind and will, and all affections turn to Me,  
 And think of Me alone, thou surely shalt my state and nature share.  
 For, of a truth, the one who in such thoughts and work is exercised,  
 And homage pays by meditative thought, and wanders not therefrom,  
 But loves the *Mighty One* alone, attains to Him : *O, Prithá's Son!*  
 The one whose mind doth meditate on Him, *The Ancient Angel* called,  
 Who is the guide and life-sustainer of atomic forms minute,—  
 Whose form not one can comprehend,—whose countenance is as the Sun  
 That shines with splendour bright, and darkness all doth dissipate,  
 Is he, whose will is strong and staid, and worship gives to that Great One :  
 When dissolution comes to him, he gathers up his spirit's breath,  
 And places it between his brows, then, takes his flight and joins the sphere,  
 Where dwells in majesty divine, He who is called—*The Ancient One*.  
 And now, I will explain to thee, the spirit's sphere, by eye unseen,  
 But which is known by those who are well versed in what the *Vedas* teach,  
 And which is entered by all those, who have their sensual nature checked ;  
 And who, both intellect and will, have learnt to guide and subjugate .  
 Tis such, who for this knowledge are athirst, *Bramachári*† become.

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† *Bramachári*—the followers of Brahma,—the Great and only God, and a title given to those who search for light and life, precisely the same as Christians derive the appellative in consequence of being followers of Christ.

He, who doth absolutely close all outer sensual avenues,  
Restraining in his heart, all those desires to which the senses  
cling.—

And on his head his breath collects,—who standeth firm in  
sacred work,—

Who soundeth AUM, the sacred monosyllable, in silence deep,  
And thus, the Mighty One adores, and to the end on Me reclines,  
When *he* this life doth quit, with kingly tread, he walks the  
summit grand.

Soon found I am by those who seek,—whose minds are fixed on  
me alone,—

Who suffer not their thoughts to wander far, or look with other  
aims,

Who steadfast are in work of true devotedness to Me alone ;  
For, those who elevate their thoughts and have recourse to Me  
alone,

The highest sphere attain, and never more are born into a state  
Of suffering or of pain, which transient is and passes soon away.  
In all the paths, right up, e'en to the heavens of the *Brahmans'*  
creed,

In which the many walk, are states, from which they *must*  
descend, *Arjun!*

But he, who findeth Me, will ne'er again return, *O Kunti's Son!*  
The one who is acquainted with, *a day of Brahma*, knoweth well,  
That in one thousand years of *Yuga* cycle, it doth end,  
Succeeded by a *night* that counts one thousand more in *Yuga*  
time,

And he who knoweth this, the day and night of human life,  
discerns.

For, at the time, when Sun doth rise, existent things which  
were unseen,

To mortal sight, are then made clear, so, in same way, when  
night doth come,

The things which had been visible, again from view will disappear.  
E'en so, all things that are, in outer nature's realm, *O, Pritha's*  
*Son!*

Are subject to the law divine ; for, though they did existence  
have,

When night doth come, it then appears as if they were dissolved  
away ;  
But when the time of dawn draws nigh, it brings them all to  
life again.  
Yet, at the time, when outer things to sight dissolve and fade  
away,  
That, which the dissolution caused, the same remains and changes  
not.  
'Tis this is named the highest path, which, whosoever walks  
therein  
Shall ne'er return again ; and such, regeneration needeth not.  
This glorious mansion is mine own, and I abide for ever there ;  
And they who know the Mighty One, the truth possess, O,  
*Pritha's Son !*  
This know ! In Him, alone, all things that do appear, subsistence  
have :  
On Him, also, the universe, with all that it contains, depends ;  
And He is known and loved by such, who worship yield to him  
alone.  
I now, O, *Prince of Bharatás !* concerning dual states, will speak ;  
Of one, in which, should he who is both good and true, the body  
leave,  
Will never more descend again ; and also, of the other one,  
In which, if such are in, when they this life depart, again recede.  
The first is love and light and day, as well the crescent moon,  
and in  
The Six, which form the months, when Sun his journey makes  
in Northern Arc ;  
All those who pass away in these, and are possessed of truth  
divine,  
The better part attain, and join the sphere of that all Glorious  
One.  
The second state, is one of gloom and shade, to waning moon  
compared,  
'Tis when the Sun performs his round of months, within the  
Southern Arc ;  
And should the *Yoqin* neophite, when in this state, depart this  
life,

To lunar shades of brightness goes, and as needs be, descends again.

These form the dual path ; the one is clear and bright, the other—dark—

Obscure, and long as earth and time shall last, this will for ever be. He, who the former path doth take, will never more again descend ;

While he who takes the latter path, will surely turn and then recede :

The *Yogin*, who these two ways knows, is ne'er perplexed, *O, Pritha's Son !*

Therefore *Arjun !* resolve to be, a *Yogin* of the *Yogins true*.

For *Yogins*, who, the truth possess, will rise above all sordid thought

Of promise of reward. such as is thought to be by *Vedas* taught, And outward forms, in worship used,—and tortures which are self-imposed,—

And even what good works, are called—as giving alms to needy ones :

All such attain the glorious path, and circumvent the Royal Arch.

#### COMMENTS.

I have kept to the proper names at the commencement of this Scene for reasons before stated, and especially as they are partially interpreted by *Krishna*.

All these terms are compounds and derivatives from the word *Aditya*, which means the Sun,—not as a physical or material object, but that which causes the Sun to be what it is.

Scientists tell us that the Sun which is seen in the skies is *incandescent*, which means glowing with heat, and they tell us that the various gases composing the body of the Solar Orb, are in a constant state of fusion, and by friction or otherwise are passing off in heat, (caloric) which is taken up by the planets, and thus it is only a matter of calculation to arrive at the period when its heat will be exhausted, and then become like a burnt

cinder. In fact the idea intended to be conveyed, is, that it is something like a monster fire, giving out heat and light to that part of the universe in which it is situate, and emitting by its rays the sustaining life principle (physical life) to the circumference of the area occupied by the planets depending upon it; and they even tell us that distance regulates the amount of heat, and that those planets nearest the Sun are of course subject to more heat than the more distant ones. This is about the point where materialistic science has brought us at the present time. But I am not aware that any scientist has given any explanation as to what supplies *heat* with its caloric or warming property, and how the enormous mass of fuel came to be collected together, and to assume the form it does in the body of Sun; and much less can they throw any light as to the Maker of the Sun. These problems lie within the domain of another class of science, which the materialist is utterly incapable of dealing with, and so long as men will persist in mistaking effects for causes, and applying terms to the action and result of action, implying thereby that such terms as—*action*, force, motion, &c., are *causes*, just so long will mankind grope in darkness; for even a child cannot conceive of action without an actor, and motion without a motor.

But it is precisely with these, that the philosophy of this ancient Revelation is treating of, and the terms used refer,—not to the outer effects in visible creation, but, to the inner causes, and those Beings, Intelligences, and Powers, that are the operators.

Thus, *Aditya*, refers to the heat and life principles which cause the natural Sun to be the medium for supplying vitality to the planets and their inhabitants, and *vitality*, certainly is not a physical or material, but a *Spiritnal substance*. If the reader will bear this in mind, the whole subject becomes easier of comprehension

When the word “Sun” is used, think of those Beings whose love, wisdom, and power, are ever engaged in supplying that orb with what mortals call heat, light, and life? for it is none other than those exalted Beings who have graduated through

vast cycles, that are the mediums or means, whereby creation is projected and perpetuated. Thus, there are Angels of the Sun, Angels of the planets, and Angels of Solar universes, which are Life Forms in states of Being, to which, all who are now in mortal form will ultimately reach.

The term—*Adhi*, refers to the inmost life principle and when compounded with—*bhūta*—means, the celestial heavens and the state in humanity which is in rapport therewith.

*Adhi-daiva*—means the spiritual heavens, and the state in humanity receptive of spiritual intelligence.

*Adhi-yagna*—means the natural or ultimate heavens, and refers to the natural degree of life in humanity, which is receptive of life, and light, and power from those heavens. In short, it is the expression of the universal Trinity—(not Tri-personality) manifested in universal nature, and even in spirit. Both the Unitarians and Trinitarians are correct, provided the idea of personality is abstracted from their doctrines, for, one could not exist itself (as it stands in figures next to 0—nothing), and therefore one is the *first* projection outward; joined with the next, it forms a *duad* or the *second* projection, and the union of the two produces the *third*, or complete geometrical figure of a triangle, which represents the universal Trinity, or the three degrees of mentality in humanity when embodied. Humanity itself, by which I mean the aggregate of embodied mortals, is an outward expression of spiritual, angelic and deific life, and in its multitudinous variety is so many vessels into which flow the vitality of the heavens enumerated above.

Considered as states of receptive life, the scene pictures the *states* in which these three kinds of human beings are, and also, of the states into which they immediately enter after what is called—death! It points out very clearly, that the thread of life is taken up in disembodied condition, at the exact point where it was dropped by physical dissolution, and that we, each of us, enter upon the interior of that life which we have loved while in the body. But, as I take it, the vast mass of mortals are utterly ignorant of their own individual life quality, as mortality or physical embodiment hides this from their own and

others' view, but, when this veil is rent in twain, the true life of the individuality comes out and is manifest, with nothing to hide or conceal it.

There is a great significance in the teaching of this Revelation, and that is, the absence of any allusion to what is called, "the resurrection of the body." To all intents and purposes, the man or woman is just the same, without the mortal covering as with it, minus, the physical organism, which in its originality is *never resumed*. There may be a temporary re-habilitation, for a specific purpose, but certainly not in similar conditions, to what the human organism is in the present earth life, but this I shall have to refer to again.

The command to *Arjun*, by *Krishna*, viz. :—"that he is to fight," and which closes so many of the sentences, refers to the effort which mortals are to make to elevate their own condition, and to bring out their own individuality, for it is effected by the struggle between what appear as two contending principles, or, as they are called by *Krishna*—opposites; but as humanity is at present constituted, the "war" is taken too literally, and instead of each man looking within himself, he looks at his neighbour, and transports the seat of war to external instead of confining it to internal nature.

Another doctrine, viz. :—that which corresponds to our "Divine Providence," is taught by *Krishna*, who says that "The Ancient Angel," or what is called God !

"Is guide and life-sustainer of atomic forms-minute," which is expressed in the Christian Records, by, "not a sparrow falling without the Father's notice." The "minute atoms," mean, that everything, even what appears as most trivial, is all outworking the thought and design of the Infinite Master-mind. Mankind are too apt to call only that "providential," which ministers to their earthly happiness and enjoyment. and that which is contrary thereto is regarded,—not as Providence, but as something else; but this Revelation shews that everything which transpires, in individuals, and nations, and humanity at large, forms so many links in the chain of being, and that one cannot be separated from another; and so it will

be seen, as it is seen and acknowledged by hundreds of Beings who have become disembodied, and returned to tell their experiences in spirit life.

In this scene, the manner of dissolution, by which the spirit is emancipated, in the case of the spiritualised *Yogin*, is delineated. "He gathers up his spirit breath, and places it between his brows." and again,

"And in his head, his breath collects."

"Who soundeth AUM. &c., &c."

Spiritually interpreted, they express the life quality of the human intellect as to its *spiritual* quality, and also as to its *celestial* quality, inasmuch as the brows express the perceptive faculty, and the head the intuitive faculties, and consequently the sounding of the word AUM comes in at the latter-named state. It is the yielding up of the life principle in its three degrees, (to which the hierophant had attained,) while in mortal form, all of which were to be opened for the life of the same in the spirit form.

In this beautiful correspondence, there is also a literal truth conveyed; for several clairvoyants who have witnessed, (and testified of the same), the manner of death, describe the gradual withdrawal of vitality (as we should term it) from the extremities of the limbs, to the trunk, and finally to the head, from which is seen to arise what appears at first, a white mist, but which gradually assumes the form and shape of a human figure, and finally, when the last part is withdrawn, at the head, the connection is broken, and the spirit figure wings its flight; but the human *shape* of the figure, I apprehend, is an accomodation to the visual organ of the clairvoyant, and as such is apparent and representative, rather than the experience of the spirit form itself. I, myself, have seen on several occasions, materialised psychic forms, which for a time were solid and tangible, gradually sink down, and melt away from the feet upward, until only a white spot remained, the last of what had been the head, and in a second or two that disappeared. This apparition is only a representation, based upon spiritual correspondence, of the manner, or mode, in which the spirit atoms are withdrawn from their physical clothing.

The burden of the present scene, is, to shew how "return to earth" may be avoided. This thought, or truth, has been sadly mistaken by the translators of this majestic poem, who have given to it a meaning, as if it applied to a rebirth into human mortal, or even animal forms of life, hence, not seeing the spiritual application and correspondence, they have attached a literal meaning, and consequently erroneously conceive that the Indian system of religion teaches the absurd doctrines of transmigration, and a second, or many rebirths into mortal life.

These Revelations do not teach any such fallacies, but like all other "sacred writings," they must be understood as veiling an inner and spiritual meaning and application.

Such "notions" would imply, not progression, but *retrogression*, and are fallacies, grounded upon the non-perception of what spiritual existence, as distinct from mortality, really is. When this is known, then, all the present confusion of ideas respecting "evil spirits," and re-incarnation of the individuated atomic spirit, will be consigned to the limbo from whence they originated. Notwithstanding "appearances" to the contrary, "evil spirits" are embodied human beings on this earth, and when certain parts of such organisms are affected by spiritual influx, it makes what is called "evil" manifest; but those who ascribe this manifestation to the spiritual beings who cause the manifestations, put (to use a somewhat homely phrase) the saddle on the wrong horse, the evil is in themselves, not in the spirits as they are called. Evil is the life of the Hells, and the Hells are in physical embodiment, not in a future of which so little is known and still less understood. I would repeat to all my readers,—look within! first your own selves, and then in others who surround you in *mortal condition*, and there, and there alone, you will find the Hells and their inhabitants. I opine you will have had quite sufficient of these, when you have passed through them, and what *you* long for, is the aspiration of every individualised spirit atom of life. When we leave the mortal body, we leave behind the hells with it, and the pathway thence is upwards and heavenwards; It may be longer or shorter, if computed by time, but in reality to which it does not

apply, and, eventually, the upward path will be mounted by every one—not one excepted.

The “return” or “recession,” spoken of in this and other scenes in this ancient drama, is the changing and varying states through which the emancipated spirit is destined to pass in its onward progress, and the “appearance” of “return” or, coming back to earth, is comparative, not positive in experience.

There is a view, however, to be taken of the fact, which is presented in modern Spiritualistic phenomena, viz. :—the “return to earth,” in a great variety of methods, of such a multitude of spirits, which certainly has the appearance of “return” or recession as some would term it ; but those who are gifted with spiritual wisdom, will see inside these appearances, and will register this grand fact, as an indication of progress or advancement in humanity as embodied on the earth plane of existence : for spirits coming back to earth, need,—the opening up of a newer and inner state, whereby mortals commune, more or less consciously with spiritual beings ; it is, in fact, a dual action, heaven opening to earth, and earth looking within the portals. In fewest words, the *descent* of spirits, means, the ascent of mortals ; and this is the dual path revealed by *Krishna*, of which I shall presently speak. Rebirth, return, born again, recession, are all so many terms which express the changing states through which the spirit passes in the cycle of its being, and do not mean a coming back into states which it has once passed through.

It must be ever remembered that the human spirit is dual, i.e., the two radicals are called Intellect and Will, corresponding to the masculine and feminine. Perfection is attained by these two being equally developed, by which the equilibrium is attained, and is described in these scenes, as “*the state of rest*,” to which end all efforts are aimed. This state of rest is attained in a certain state, which is numerically classed as the “*Seventh*,” and in the Hebrew record is allegorised in the opening chapter, (which apparently refers to the creation of the earth, but which, really, is the different stages through which the spirit passes in its re-generating process), as, “God resting on the *Seventh* day.”

The reformatory process continues up to and includes the *six* days labour, and those who are conversant with the spiritual value of numbers, know what they refer to, and what is intended to be taught.

It must be evident to the most casual observer of human nature, that "equability" in character is rarely, if ever, attained while in earthly condition. Some who have the intellectual faculties developed, are yet very deficient in what is known as "goodness," or spirituality in pureness of thought and life; and on the other hand, some possess many excellent qualities, but yet are deficient in intelligence and knowledge. The states of those who are more intelligent than good, are spoken of as "lunar," as well as of those who depart in darkness or obscurity, or in the *six* months of the Southern arc, corresponding to the season of winter. The same thing is referred to in the Christian Testament, in the words, "Pray ye, that your flight be not in the winter."

All such, who depart this life in corresponding states (as enumerated above), have to return! which means, that no advancement can be made into the *Seventh* state, (allegorised by the seventh month, or the first past the equinox, where the Sun crosses the line, and ascends to the zenith of the summer solstice) until the corresponding faculty, (either the intellect or the will) have been conjoined in the *Sixth* state, and as the progress or ascension cannot commence until this is effected, it is called,—*return*, or, in other words, it is "gathering up the remains," or returning to gather up that which has been left behind. Hence the *sixth* state, is where the spiritual marriage takes place.

There is a still more interior meaning applicable to these thoughts, referring to *life-forms*, which, for the present, I leave for the consideration of those who are versed in the law of spiritual correspondence.

The day of Brahma being stated as extending for one thousand years, will at once strike the reader, as agreeing with the later Hebrew, and Christian Records. "A thousand years (or ages as the term literally means) in Thy sight, are but as yesterday." and "one day with the Lord is as one thousand years, and a

thousand years as one day." Both these, with numerous others which could be quoted, have reference to one and the same truth. It means, a full and complete state, and although it appears to have a temporal application, yet, it indicates the mental and spiritual states, as the sequel fully reveals. The full state referred to, is the complete consciousness of life in the three degrees spoken of before, and means a complete circle or cycle of being.

The thousand years of *Yuga* time, must not be considered as literal arithmetical numbers, but expressive of states through which humanity must pass ; *Yoga, Yuga*, in plain English, means *junction*, and spiritually understood, refers to the state, in which the mind can discern both the things of spirit and nature, or, it is the point that joins the natural with the spiritual.

This is clearly explained in the metaphor of *Krishna*, where he refers to the two states in which mortals pass away ; the day, light, crescent moon, and six months of the Northern Solstice, and is a parable, taken from astronomical phenomena, each and all of which, are used as correspondences, (which they really are), of spiritual states and verities ; and the almost transparent meaning, as given in this scene, I leave with the reader, who can hardly mistake as to what it refers.

The dual pathway, in this scene, is the upper and lower sections of the circle, made by the Sun's apparent annual journey through the 12 signs of the Zodiac. And the reader of the *Christian Record*, will notice the same truth referred to in the "broad and narrow way."

The last line refers to the arc of the Northern or Summer Solstice, in which the Sun is represented as the Great Hero, who has triumphed and put to flight all his enemies, or in plain words, made the earth to rejoice, after the inclemencies and rigour of the winter months. This is the "Royal Arch" degree in Free Masonry, which as an esoteric system embraces all the truths embodied in all religious systems ; but, until the "secrets" of this degree are understood in a different manner to what they are at present apprehended by the Masonic Fraternity, I doubt, although the many may seek to enter, whether there are more than a *very*

*few* who will enter into the interior of this degree : for unless the middle wall of partition is broken down, that cuts off one-half the race, and without whom there cannot be *perfection* or *equality*, the veil will remain ; or, in other words, the Knowledge of Truth must be presented to all, irrespective of sex or race, and the equality be fully recognised, that the perception of what is true and good, is the exclusive property of no sect, or fraternity, or even individual, but that Truth must be made free and open as the air we breathe, or the light we see by, which is the right of universal humanity.

## CHAPTER XIII.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GÍTÁ.

## SCENE IX.

*Subject* : Yoginism—Celestial Life

## KRISHNA.

If, wishful thou art now to hear, a more interior phase of truth,  
I will to thee unfold, the chief of wisdom's secrets—grand—  
sublime.

Both knowledge and perception that to soul pertain, it doth  
comprise ;

When thus revealed and made thine own, from sin and evil thou  
art freed.

A science grand,—of secrets chief ; there's nought like this can  
purify ;

To inner and perceptive sight, it shines with clear and steady  
light ;

In time and in eternity, it, inexhaustible remains ;

And those who have the power to see, with ease will soon it  
comprehend ;

But, such as are deficient of this radiant light and sacred truth,

And, who to my high sphere, have not attained, *O Vexer of thy foes!*

In spirit world recede again, and changing states will undergo,  
Akin to those that mortals undergo, when in their earthly form.  
But, listen thou! From Me, the earths revolving in the universe  
Projected were; of them, I am the source and central fount of  
life;

By these, My Form, expression has; My inmost Form remains  
unseen:

All outward things,—and inner too, which, nature's realm doth  
beautify,

By power from Me, existence have, and yet, in them I do not  
dwell;

And though I am in them, yet, still, existent things are not in  
Me.

Behold! I now explain this seeming paradox and mystery.

Of life, I am the inmost principle, and in all lives—the life:

But, life, from those that are but forms of life, to Me doth never  
flow.

For understand! that as the air which roameth ev'rywhere in  
space,

Is yet embraced by space, and thus, as air is in the space,

So, likewise, I remain above, and circumvent all things that are.

Moreover learn! *O Kunti's Son!* that when a *Kalpa-age*\* doth  
end,

All things that are in inner nature's realm, to Me return again,  
Who am the source primordial, from whence they all proceeded  
forth;

And when another *Kalpa-age*, its course commenceth to revolve,  
I cause them to come forth again, but decked in newer, brighter  
forms;

Encircled and sustained by My Omnipotence, I send them forth  
Again, and yet again, but, yet, in essence, all are linked in one,  
And bound together by the chain of human life's development.  
No thing that's done, or left undone, by those arrayed in mortal  
form,

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\* *Kalpa-age*—An astro-masonic period, founded on celestial phenomena—see comments.

*O Wealth Despiser!* know, doth e'er perturb or Me perplex ;  
For I the same for e'er remain, and tranquil reign above all  
these.

'Tis under My all fostering care and providence, that all life's  
forms,

In nature's realm,—that move, as well as those that are  
immovable,

Appear to be produced, as if spontaneous and of themselves,  
But, this is quite beyond the power, which, in appearance, such  
possess.

E'en so, the earth, *O Kunti's Son!* by its own power appears  
to roll.

In my divinely human Form, by foolish and deluded ones  
I am despised, and they reject that Form, because of ignorance,  
That I am Mighty Lord of all created forms that life possess ;  
No hopes inspire their minds, and such, in all they do, are vain  
of self ;

For wisdom's light, which can their earthly pathway cheer, they  
have no love,

Nor yet in such pursuits, that intellect employs, have they  
concern.

Their nature's bent is of a kind, to *Asuras* and *Rākshasās*\* kin.  
But, those who have the inmost light, which intuition's power  
proclaims,—

Who think and act in life according to the promptings of this  
power,

With all their mind and all their heart, will serve, and love, and  
worship Me.

They will not turn away from Me, and worship pay to other Gods ;  
Because, such know, that I alone am central life in all that live :  
And, I am glorified by these,—who never violate their vows,  
But prostrate fall, in true humility, before the Great I AM.

And, some who have this inmost power, will worship Me in  
other mode,

For they see Me in many forms, as present in all outer things,

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\* *Asuras*—Or fallen angels, personifications of darkness. *Rākshasās*  
—demon giants—see comments.

But yet as one, altho' to other eyes I seem as separate.  
 I am the sacrifice, and all attendant sacrificial rites ;  
 I am libation's pouring out, when offered to ancestral shades ;  
 I am the sacred branch, and voice proceeding from the oracle ;  
 I am the incense,—fire,—and plant,\* from which the sacred  
     juice is drawn ;

From Me the universe has birth, who am its father, mother too :  
 By Me, it is sustained in form, for I of it am First Great Cause.  
 I am the twofold trinity, within the *Veds* contained, which are  
 —The inmost life ; the inner light ; the mystic sound as *AUM*  
     pronounced ;

—And *Rich*,† and *Sāma* and *Yajur*, the three which make the  
     outer Word ;

I am the Way in which the wise and good ones walk ;—the  
     Comforter ;

The Author of the Sacred Word,—the Refuge safe ; the Friend  
     of all ;

And of the outer Universe, 'twas I who formed it as it is.

I am the Cause of changing states ; and Space, in which all  
     worlds revolve ;

I am the Reservoir, from which, the essence of all life, as seen  
 In outer form, doth emanate, and which is inexhaustible.

I am the glorious Orb, from whom proceeds the heat that life  
     sustains :

I am the Firmament that holds and giveth out the fruitful rains  
 I am Mortality and Immortality, both Life and Death.

And, *O Arjun* ! I, Matter am, before it outward shape assumes,  
 And thus its spirit-form, and also as it is in ultimates.

Three states of darkness in the *Veds*, are spoken of, and these  
     are to

A triune night compared, in which, these three are found to  
     walk therein,

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\* *Plant*—Supposed to mean the *Soma* plant, from which a juice is  
 drawn, used by ecstasies to produce the magnetic sleep—see comments.

† *Rich*, *Sarva*, and *Yajur*—The names given to the three volumes  
 of the *Vedas*, or ancient Indian Scriptures. *Veda* means the "word"  
 and means the same as "word of God," when applied to the Bible.  
 The first trinity forms the spirit, and the latter trinity the letter of the  
 word.

—The one, who while in sin, partakes of wine which flows from sacred vine ;  
 —The one who is confirmed in error as to what from sin doth save ;  
 —The one who thinks that he from evil stains can purify himself. Another kind there is, who seek the way to heaven by other paths ;  
 And such obtain the heaven they sought, and to the sphere of *Indra*\* go ;  
 Where, for awhile, rejoice in such delights which to that sphere pertain,  
 But, these delights come to an end,—the hopes for which they sought reward ;  
 And, such, return again to lower states which are to earth conjoined :  
 Because they thought such promises as these were in the *Vedas* found,  
 But these were captive led by sensual thoughts concerning what was taught :  
 A kind of happiness is found, which only for awhile endures.  
 But, I make sure of happiness, that will endure for evermore,  
 To those who faithful are to me,—whose minds and wills are lost in Mine,  
 And those who never swerve to other Gods, but worship Me alone.  
 But, some there are, who conscientiously believe, and are devout  
 In worship, which, with hearts sincere, they offer up to other Gods,  
 And e'en although they worship not in accord with the *Vedas* truth,  
 Yet, such in fact, *O Kunti's Son!* their worship offer up to Me :  
 For, lo ! in truth I am The Mighty One and Lord, who doth receive

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\* *Indra*—The state in the spiritual world corresponding in lowest degree to the third or natural heavens, which present the appearance of heaven, but not being permanent, pass away; these are the earths and heavens which are spoken of in the Christian Record, as seen in the Apocalypse to pass away.

The worship offered up by all, no matter what the form may be.  
For, 'tis because of ignorance of what My nature doth consist,  
That they thus misconceive and stray in error's path and darkness dense.

For, just as those in earthly life, the object which they worship,  
seek,

To corresponding spheres they will ascend, when they depart this  
life.

Those who *Devatas*\* worship, will to the *Devata* spheres ascend:  
Those who the *Pitris* seek to serve, will to the *Pitris*' spheres  
ascend;

Those who the *Bhūtas* serve, in spirit-world, will go to *Bhūta*  
spheres;

But only those to Me ascend, who love Me with the heart sincere.  
All offerings made, however humble are the gifts, from grateful  
hearts,

Acceptance have,—as flowers, fruits, or leaves, and even water  
too;

But, whatsoever thing in life thou dost perform, *O Kunti's Son!*  
Do it with all thy might and mein! e'en when thou dost of food  
partake;

—Or, in whatever mode thou dost the sacrificial vow perform;

—Or when thou dost thy gifts bestow:—or when thou dost thy-  
self deny;

Let all be done, *O Kunti's Son!* as offerings offered up to Me!

And then from anxious care as to results, by this, thou shalt be  
freed,

From works as these, what e'er betides, let them be good or  
otherwise.

But, if thou art *Sannyasi*,† it needeth not for thee to join

In outward rites and forms, for to My sphere thou surely shall  
ascend.

Yet those who are in human form, in My esteem are all alike,

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\* *Devatas, Pitris, and Bhūtas*—Are the personifications of angels, spirits, and demons, the three orders corresponding to the three degrees of human life. In astrological science they refer to the seasons of summer, mid-seasons, and winter.

† *Sannyasi*—the hiesrophant or perfected Yogin.

Not one can be more highly prized or loved by Me, than other ones.

For, even such as those who evil are, and yield to vicious thoughts,

Who neither know nor worship Me, and are uncleansed from sinful stains,

Are still the objects of my fostering care and all enfolding love :

For they are only doing that, which was ordained for them to do.

In spirit-life, e'en these ascend, and leave their evils all behind,

And will attain the State of Rest, which to eternity endures.

But, rest assured, *O Kunti's Son!* none can be lost, who worship Me !

And ev'ry one, *O Pritha's Son!* who is conceived and born in sin, Such as *Outcasts! Vaishyas! Shudras!\** and all who slight and Me reject,

If they to Me, for refuge fly, the better path shall surely gain ;

Then how much more, the *Brahman* pure, and *Rajarshi* with light possessed !

All things that in this world are found to be most destitute of joy,

Do thou reject ! and be intent on gaining truth and serving Me !

With rev'rence bow the knee to Me ! and consecrate thy heart to Me !

And if, for My name's sake thou dost renounce the pleasing snares of earth,

And persevere in love to Me, then, thou shall surely come to Me.

#### COMMENTS.

Throughout this scene, *Krishna* or the Holy One, is the only speaker and actor ; which possesses a deep and profound significance to those who are versed in the knowledge of spiritual verities. It is the state referred to in the Hebrew Record, where the injunction is given "Be still, and know that I am God alone !"

\* *Outcasts, Vaishyas, and Shudras*—Are those who are in the most external degrees of life. Each of the three degrees of humanity have their expression in triune form

These are communings attained only in the inmost sanctuary, "The Holy of Holies," and are thoughts which find response from that mind which is enlightened by the "lamp of wisdom," and by which light, the spirit becomes acquainted with its own deific powers, and ascends to a sphere, undisturbed by earthly thoughts, aspirations and desires. To those who rise to this altitude, though living in appearance even as others in the world, they are not of it, for to them, immortality, and the continued existence of their being are assured verities. What others speculate upon, to them are known realities; what others hope for, to them are fruitions, and the future heaven, which others long and wait for, is a present enjoyment and conscious fact in their experience.

This spirituality, as unfolded in this scene, is not manifested in a life, measured by the ideal standard of modern notions of perfection, which regards the ostentatious display of religious zeal, and philanthropic enthusiasm, and energetic reformatory schemes, for the alleviation of human ills and wrongs, as the *summum bonum* of earthly embodiment, and the sure and certain path to an exalted hereafter, but the thoughts and life action are manifested upon an altogether different plane, with which the natural and literal mind has little in common. Hence the reformers, philanthropists, and zealots, are not recruited from the ranks of those who have advanced to the states of regenerate life unfolded in this scene. They, for the most part, are unobtrusive, unknown and unrecognised, even by those who are generally esteemed the best of human kind, and yet, methinks these are the stars which shine in a sky above the murky atmosphere of earth and its surroundings, and which shed their lustrous rays on other fields, to sensual and material minds unknown.

I have headed the subject of this scene "Celestial Life," as distinct from what has preceeded it, as the degrees which characterise the expression of human life. In every state of existence and subsistence there are the three degrees, which for the sake of definition are termed celestial, spiritual, and natural. What is knowledge in the natural degree, becomes truth in the

spiritual, and what is truth in the spiritual becomes wisdom in the celestial, and these are continuations of the same masculine faculty but in different degree. For instance, the natural scientist becomes acquainted with a natural law and expressed fact in nature which can be tabulated, this is *knowledge*; but these laws and facts viewed by the spiritual scientist become "truths" involving more than the mere knowledge that such exist, for they see that the laws by which these are governed are not causes but intermediates by which a still more interior power is operating into the world of effects by these very agencies, and thus knowledge becomes truth. Again, the celestial scientist, including both the other, intuitively perceives the why and the wherefore, and the how, all things appear as they are, and this is termed wisdom. The other side of these, corresponding to the feminine element, and which forms the dual or perfect expression, has yet to be delineated and which will appear as the series are unfolded.

This is why the revelation given in this scene is called "The Chief of Wisdom's Secrets, grand, sublime." And yet its counterpart may be discerned by such as have eyes to behold, for it breathes out a love which manifests itself all through; a love extending in its ardency to all and every form of life, and which is shed upon all, irrespective of the kind of life they lead.

All human ecclesiasticisms and sectaries have their heaven and love for those who follow in their ruts, and who accept their own teachings and dogmas, but *this* makes no difference, it promises a heaven, a state of rest and future glory to the veriest outcast, for it recognises the deific spark even in what the Phariseeism of human society regards as revolting and degraded, and worthy not only of punishment in this life, but eternal torment in the world to come. But this philosophy throws a light across the glare of darkness and reveals the truth, that even these so called unhappy wretches are as much the objects of the omnipotent love as those who (spiritually) are clad in purple and fine linen, and fare sumptuously every day, and what is more, that they are as much performing the Divine will, as their, alleged, so much more highly favoured compeers.

I here anticipate the retort that, this philosophy "makes God the author of evil;" to which I reply, if God is not the author of (what you call) evil, who is? Answer—the Devil! But, who is the Devil?

The personal Devil and personal God, both, are fast disappearing, and as the new era revolves its course, will gradually fade away to—nothingness!

These very questions now being raised by enquiring minds as to, what is good! and what is evil! or in other words—who is God! and who is the Devil! are sure and certain indications of an advancing intellectuality. In times past, when the human mind was in a state of tutelage, they were accepted as realities without doubt or question, but, not so now in these times, for these questions are but the prelude to a state where speculation and irrationality must give place to certitude and enlightened reason in all things, whether social, political, or theological, and this is the commencement of a revolution, not, this time, to be stained by excesses and torrents of human blood, but to be ushered in gradually, without noise and tumult, and which will cause the structure of human society to be more in accordance with the expression of life in the higher spheres of disembodied conditions.

It is worthy of note, that in this scene, three trinities are mentioned, which bear upon the subject before referred to, of the three degrees in all manifestations of life both in the material, natural, and spiritual worlds. Once for all, let it be understood that the word *Trinity*, as I use it, has no reference to a *tri-personality*; which is a term given by Christians to an impossible God: as it must be self-evident that three *persons* are to all intents and purposes, three distinct beings, and no cajollery or mystification can make it otherwise. As I use the word, *trinity*, it is used to express the three degrees of the manifestation of life in all worlds and spheres. Man, as an individual, or micro-cosmic atom, has the three degrees of reception corresponding to the three orders of angels, angelic spirits, and spirits, from whom the influx of light and life descend, and which he appropriates for the sustenance and development of his own spirit while in

mortal conditions; and also man, considered in his totality, or as humanity, is an expression of this triune quality of receptive life; what these qualities are, I have already specified.

The first trinity applies to the Vedas, or the Word, and refers to its dual form, the one referring to the inner or spiritual sense and the other to its outer form as composed of *three* volumes and thus expressive of the natural sense, or, as we should term it, the letter of the Word.

The reference in the Christian Records to the "Word becoming flesh," has a very different meaning to that generally conceived by the literalist. It does not mean that "The Word," meaning thereby the Revelation of God, became a physical being, but it refers to the states or qualities represented by human beings who accept it as a Revelation and live according to their perception of it.

The second trinity, refers to the three orders of spiritual beings, who are in close rapport with human beings, and who supply the vitality to such while in embodied conditions.

The third trinity refers to the three degrees in humanity who express this life in states which are called—evil and sinful.

I give this rather as a general truth, than a specific dissertation, to show that the triune order is universal and without a knowledge of this truth, no clear comprehension can be formed of spiritual verities. Where dual terms are used, they refer to the two radicals which constitute the human being, viz. :—the will and the understanding principles, and which must attain an equilibrium before perfection of expression and enjoyment can become the possession of the spirit atom.

This brings me to the subject of "spirit-return," or, recession as revealed in this philosophy. The simple statement or letter, has led the materialist and literal minds of Christendom who have studied and translated this and other Sanscrit works, to the conclusion that it meant a return to earth-life, a second, or even more times. It has no such meaning, but must be spiritually discerned as a symbol used to express what is a reality in the world of spirits.

To make it plain, then, I think all will admit, that a deficiency exists in every human being—i.e., in some, the intellect is developed into a greater activity than the will faculty, and *vice versa* : some have attained great scientific knowledge and yet are known as not very good or moral people, and on the other hand, some who are well disposed and live fair lives, are yet deplorably ignorant in almost any kind of knowledge. That deficiency has to be supplied when the spirit emerges into the next state of existence, and if the knowledge has been in advance of the will, which utilises and gives life, or should give life, to the intellectual faculty, then the spirit must return to the point where the divergence between the two took place, and “gather up” the remains ! or, supply the deficiency that was wanting to make up the complete and harmonious union. This is the grand secret which is referred to in this scene as spirit union, and the celebration of this union is called the ‘Marriage Feast,’ and which is presented, both in the Hebrew and Christian records, in a great variety of beautiful symbols, but which space does not allow me to notice further.

The reader will notice that *Krishna* claims to be the all in all, Creator, Sustainer, and Parent, not only of all human beings, but of all things, both animate and inanimate. The veil is so transparent, that even the most unlearned may see what is referred to. The symbol used is the Grand Solar Orb of our planetary system, from which was projected all the planets that compose it, hence, He is both father and mother,—the source and sustainer ; for, the planets are the children of the sun. Science, in its later discoveries, has found by means of the spectrum that the sun ray has all the constituent particles of which the physical earth is composed, thus proving that what is found in the one, is also in the other.

But I think I need hardly remind the reader, that this is only the symbol, or a material and natural expression of a grand spiritual reality. What the solar orb is to its dependencies, so is the great and mighty angel of the spiritual universe to humanity, who from that angel were projected, and by the same angel are kept in being.

Reader ! you are a part of that angel, and the inmost degree or spark of life within yourself, was brought from that centre, by yourself, into its present condition of being and existence. To that central life degree within yourself, the glorious truths, concerning your origin and projection into outer conditions, or the clothing of that 'atom of life' with what is called matter, which are revealed in this and following scenes, are addressed, and if you feel a response, and can enter into the spirit of these revelations, then, most surely, you will "go unto Him !" or, in fewest words, you will realise the angel—God, in yourself, and yourself as a part (an infinitesimal part) of the angel—God. This is the True God, and to know this truth and enter into its joys, is eternal life.

An important note comes in here ; it will be seen, that the very phraseology of the Christian Record, is claimed by one who is called *Krishna*,—"I am the Way, the Comforter, the Refuge," &c. &c., which are claimed by christians as being the prerogative of Jesus the Christ. The question arises, which is the true one ! The first, *Krishna*, who (so far as can be known by tradition and research into antiquity,) appeared ages before even the Hebrew race came into existence, or, the later *Jesus the Christ* !

If priority gives weight to a claim made by two parties, then the award must be given to the more ancient *Krishna*.

We may dismiss the pious fraud which, with some, passes for genuine truth, viz.: that *Saint Thomas*, one of the apostles of Christ, went as a missionary to India with the light of the gospel, and after a time, the gospel which he taught them, was adapted to their *Krishna*. I am not aware, who the same advocate has named as the apostle to the Egyptians, but, nevertheless, the histories of *Osiris*, *Krishna*, and *Christ*, are so parallel as to the manner and time of their births, missions, and deaths, and the difference is so microscopically small, that it is hard to say which is which ! The world's sixteen crucified Saviours, now known and tabulated offer the picture of competing Messiahship, which is not very creditable to the religious intellectual knowledge of the age.

My object in referring to this subject, is to exhibit it in its deformity—and when the genuine and pure truth to which these, one and all, refer, then surely, the ignorant and intolerant sectional and sectarian claims, that theirs and theirs only is the real and genuine Messiah, will be abated, and that contending and conflicting systems may see and allow, that all contain one and the same truth, though varied in terms and expressions.

In a former scene *Krishna* stated that he “appeared” on earth, and continues to “appear” whenever the world relapses into an extreme state of sin and wickedness. In the present one, He speaks of calling back to Himself all creatures, at the end of a *Kalpa*-age, and sending them forth again, in newer and brighter forms, at the commencement of another *Kalpa*-age.

A *Kalpa* is the grand year of *Brahma* or ‘year of the Lord,’ and comprises no less than 4,320,000,000 years of earth time, or so many annual revolutions of the earth round the sun. It is calculated as follows, by four divisions, the sum total of which is multiplied by one thousand.

1st.—Satya-yug	...	...	...	1,728,000 years.
2nd.—Trétya-yug	...	...	...	1,296,000 ”
3rd.—Dvāpa-yug	...	...	...	864,000 ”
4th.—Kali-yug	...	...	...	432,000 ”
Total				4,320,000

These are supposed to have reference to astronomical periods, and which are referable (by multiples in round numbers) to the days in our earth's solar year; but it will be seen, that by a descending arithmetical progression, that they are as 4, 3, 2, 1., i.e.,—the *Dvāpa*-yug is *Kali*-yug multiplied by 2, the other by 3, and the remaining one by 4.

If this system is based upon actual planetary periods, as the learned author of *Isis Unveiled* tritely remarks, “it would take an ordinary human lifetime to master.”

I may, however, state, it is very problematical whether it has any such reference, but it may be taken to mean that as an astrological or astro-masonic system, it is used to express in numbers (symbolically understood) the descending states through which the spirit has to pass from its central projection down to its ulti

mation in the human form, and thence in its ascent to its starting point. The key to unlock the mystic system is only known to the initiated, and without that it were vain to attempt any elucidation, but as this forms no part of my present object, I content myself with merely stating the problem in figures, for the use of those who may wish to utilise them.

Arithmetic and mathematics are unknown quantities in the world of spirit, as the disenthralled spirit deals with the things themselves, which numbers and figures are only the symbols of.

The system is quite understandable when interpreted, as, for instance, when it is seen that the *Kalpa-age* refers to what we term an era, or a dispensation, then the mystery is solved, and the allegory in this scene is made plain as to its meaning.

Every age or dispensation has its own specific angel who takes charge of the earth and humanity on its surface (*spiritually*), during its course, and when an era has completed its course, another comes forward and takes the place of the retiring one. Such angel or angels, must not be thought of as *personal* beings, but rather, the unfoldment of new powers in the spiritual spheres, corresponding to the advancing unfoldment of human life as embodied on the physical earth, similar to the stages from which the foetus develops into a full grown babe, and thence onward to maturity, decay, and dissolution, in the physical human form, and afterwards in the spheres of pure spiritual existence.

As I have so many times stated, these sacred writings are symbolical or allegorical, and have their counterparts in the later records. The *Asuras* and *Rākshasās* or giant demons, are same as referred to in Genesis 6th and 4th.

The partaking of the juice of the sacred plant in external worship, is nothing more nor less than the fruit of the vine which is partaken of to this very day in the christian mystic celebration of the Lord's Supper, and so on throughout, the reader of this ancient book will have read to little purpose, if he has not discovered the origin of every rite and ceremony which the christian so fondly clings to as peculiarly his own.

Outward rites and ceremonials, only evidence the infantile state of human intelligence which requires such for its sustenance,

and the generality, if not all, who engage therein have not the remotest idea that they are perpetuating precisely the same forms and externalisms which have been practised by human beings from a hoary antiquity. To the one who can see through the external rite and ceremonial, and can understand the ever present reality of the internal of such externals, to such is applicable the words of the concluding stanza of this scene.

"But, if thou art *Saunyási*, it needeth not for thee to join  
In outward forms and rites, for to My sphere thou surely shalt ascend."

## CHAPTER XIV.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GÍTÁ.

## SCENE X.

*Subject*: Yoginism—Celestial Wisdom.

## KRISHNA.

Give heed ! *Arjun* ! while I yet further speak in words of import  
vast,

And which from love to thee, *O valiant one* ! and for thy good I  
breathe.

There is not one of *Sura*\* hosts, or any of the *Maharshis*†  
Who, knowledge of My source possess : for know ! before they  
were,—I am !

Of all the angels I am chief ! and of the spirits—Master Grand !  
And those among the human race, who know this truth—that I  
alone,

Am mighty Lord of all the earths, and inmost principle of life  
That no beginning has ; are saved from sin and all iniquity.

Of all that forms the states and qualities expressed in human  
life,

\* *Suras*.—An appellative derived from the Sun, and refers to the angels of the Celestial Heavens.

† *Maharshis* are the Angels of the Spiritual Heavens, and the two are best expressed as Angels of Love and Wisdom.

As wisdom ; and intelligence ; and power to form a judgment true ;  
 Endurance ; and persistency ; integrity ; serenity ;  
 Capacity of feeling joy or grief, which all experience ;  
 Ascension o'er all fear and dread ; with innocence ; and equal mind,  
 The gladsome mirth ; sobriety ; and kindness which in good delights ;  
 The noble and aspiring mind ; as well as base ignoble tastes ;  
 These,—one and all, their source and power derive from Me, the Parent Great !  
 The Seven *Maharshis*,† and four *Manus*, who gave the law to men on earth,  
 Who rule the hosts of spirits bright,—from whom descend the human race  
 That now on earth existence have,—are outcomes from My central life.  
 All these who truly comprehend this glorious mystic power of Mine,  
 Will, of a truth, unceasing praise and worship offer up to Me.  
 And those who are endowed with wisdom's inner light, this truth to know,  
 That I am Maker of the universe, which doth proceed from Me,  
 In spirit truths, will ever all their thoughts engage, and Me adore ;  
 And these wise ones, enlightened by the inner light received from Me,  
 Will always find delight by interchanging thought amongst themselves,  
 And each the other will incite to speak of what My Name implies ;  
 They persevere with mind and will, in searching for My truth and love,  
 And these are highly prized by Me, because from love, their service comes ;

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† The Seven *Maharsis* and Four *Manus*, refer to the intuitive and reflective faculties of mankind—the *seven* are celestial and the *four* are spiritual qualities.

On these, loved ones, I e'er bestow, the gift of wisdom's brilliant light,

Which doth to them all science true reveal, and draws them to Myself.

Although no change My nature knows, yet, in My loving-kindness great,

I cause that Sun to rise, which dissipates all darkness of the mind :

*This is the glorious light which wisdom's inner lamp illuminates.*

## ARJUN.

Thou art the Holy One, Most High ! the mansion glorious and superb !

And of illuminators grand, Thou art the most distinguish'd one !

Of Thee, Almighty Glorious one !—Eternal—Uncreated one !

Who was, and art, before all Gods ; the *Rishis*\* and the *Devarshis*,

Also, the prophet *Nārada*, did speak and of Thy coming tell !

The *Asita* ; and *Devala* ; and *Vyasa* ; (†Recorder chief)

Their testimonies bear to Thee ! and now, Thou dost their word confirm,

To me, myself, by sound of voice, in what comes forth in words from Thee !

And, now, *O beauteous One* ! Thy words I do receive as truth divine !

Not of angels great, or yet of spirits bright, I ween, doth know,

The mode by which, Thou dost Thy presence manifest in Form, to all ;

For that, methinks, can only comprehended be by Thee alone !

Above mankind, Thou art exalted high ! Thou art the life in all !

Of Gods, Thou art—The God ! and of the universe—the mighty Lord !

\* *Rishis*, *Devarshis* and *Navada*, the three orders of intelligences in the spheres. *Asita*, *Devala* and *Vyasa*, the three orders of mankind on earth who receive their life-thoughts from the others.—See Comments.

† All sentences in brackets are additions of my own to aid the reader in understanding the meaning of the terms used.

O Thou, the Great Mysterious one ! it well becometh Thee to tell,  
 Of Truth divine ; and of Thy mighty wondrous working power declare,  
 Which operates, and manifests itself in ev'ry world and sphere !  
 But, tell me now, *O Holy One* ! can I, by searching, find out Thee !  
 Or, e'en in inmost thought of mind, canst Thou become revealed to Me ?  
 Say Thou ! how must I comprehend, this presence now made manifest ?  
*O Thou, for whose appearance, mortals long have watched and waited for !*  
 Once more, interpret now to me, this wondrous working power of thine ?  
 For, from the well of living water, I can never draw too much.

## KRISHNA.

So mote it be ! I will unfold a part of my celestial form ;  
 And shadow forth at greater length, that which alone was spoken of ;  
 To this, no limit can be fixed, eternity could not exhaust.  
 Then, know, *Arjun* ! I am the central spark of life in all that lives ;  
 And in existent things, I am, beginning—middle—end, in all.  
 Among the *Adityas*, (or twelve of solar chiefs) I, *Vishnu*,\* am !  
 Among the luminaries bright that shine, I am *The radiant Sun* !  
 Among the *Maruts* (who the firmament doth rule) am *Marichi* !†  
 Among the stars which form the lunar mansions path, I am *The Moon* !  
 And of the three which form the Holy Word, I am *The Sámed* !

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\* *Vishnu*.—The second of the Ancient Indian Trinity, which were *Brahma*, *Vishnu* and *Siva*, the first conceivable form of Godhead, expressing the creative, sustaining, and changing power of the Infinite One. The Christian Trinity of Father, Son and Holy Ghost is taken from this, and in their internal sense mean the same thing.—See Comments.

† *Marichi* is one of the eight points in the astro-masonic system of Ancient India.

As chief among the angels of the Sun I am *The Great Indra* !  
 And deep within the human sensuous form, I am (eleventh) *Soul* !  
 And in the human mental faculties, I am, *The Intellect* !  
 Among the *Rudras* (five who rule in nature's realm), I, *Shiva am* !  
 Among the *Yakshas* (who the earth doth cause to yield), I'm  
*Kuvera* !

Among *Vasus* (the eight who cause phenomena), I am, *Pavak* !  
 And in the region where the mountain peaks shoot up, I am  
*Meru* !

And know ! *O Pritha's Son* ! that chief of adepts and hierophants  
 Who minister and teach in sacred rites, I am, *Vrihaspati* !  
 And of the chiefs who lead the armies to the fight, I am, *Skanda* !  
 Among the waters that in mass collect, I am, *The Ocean Great* !  
 Among the *Marashis*, from ancient times renowned, I am *Brighu* !  
 In forms of sounds, that words assume, I am, *The Sacred Mystic*  
*Om* !

Amidst the forms in worship used by men, I am, *The Silent*  
*Prayer* !

And chief among immovables, I am, the mountain *Himálay* !  
 Among all trees, which typify the Man, I am, *The Sacred Fig* !  
 Of *Devārshis*, (the Mighty Messengers) I am, *The Nārada* !  
 Of *Gandharvas*, (who lead the heavenly choirs), I am *Chitraratha* !  
 Among the Prophets, who My coming did foretell,—*The Kapila* !  
 And know, among the horses as described by ancient seers, I am,  
*Uchchaishshravas* (one of fourteen) who had his birth, when  
 Ocean vast

In travail was,—he rose therefrom in grandeur from the watery  
 deep.

Among the elephants, (on which Great Indra rides),—*Aśvata* !  
 Of men in mortal and immortal form,—of all, I am, *The King* !  
 Among the weapons used by Mighty Powers, I am *The Thunder-*  
*bolt* !

Among the Kine, that bring forth young, I am, prolific, *Kāmaduk* !  
 Among the Cupids who the amorous joys incite, I am,—*Kandarp* !  
 I am *Vāsuki* ! chief among the thousand ones of serpent tribe.  
 I am the *Ananta* ! among the constellations of the skies.  
 Among the outbirths from the watery deep—*Varuna* ! chief  
 of all.

And chief among ancestral spirit forms, I am, *Aryaman* !  
Of those whose office is to rule, and evil hold in check—*Yama* !  
And, I am *Prahláda* ! the chief of those who tried to seize the  
rule

And scale the heavens, but were cast down to nether regions  
dark and weird.

Among euphonious melodies, produced in pleasing tones, am,—  
*Time* !

Among the animals, I am the king of beasts, *The Lion brave* !  
Among the beauteous feathered tribes, the sacred bird, *Váinatya* !  
And chief among the winds that purify the air, I *Pavan*, am,  
And *Ráma* ! chief of those who vanquished all the demon hosts  
in war.

Among the Zodiacal signs, *Makara* ! that *Varuna* rides.  
And of celestial river streams, I *Ganga*, am, of mountain birth.  
And know, *Arjun* ! I am beginning, middle, end of all that is.  
And *Adhyá*, the science chief, which to the glorious sun relates.  
I am, *Oration* ! in the forms of sound of speech by human voice.  
In Alphabets, *The Vowel A* ! and *Dwardwa* ! in poetic terms.  
And *Time* ! I am, evolving in the cycle of Eternity !  
I also watch on every side, because I am *Sustainer* chief.  
And *Death* ! I am, that misses none, but comes to all alike.  
And *Birth* ! to those about to come, and *Resurrection*, yet to be.  
Among the words that, what is feminine in quality, express—  
As *Fame* ! and *Fortune* ! *Mem'ry* ! *Prudence* ! *Eloquence* ! and  
*Endurance* !

And *Meditation* ! all, I am. In melodies,—*Vrihítsáma* !  
And, *Gáytri* ! in the harmonies, as chanted in the sacred rites.  
Of months,—*Márgarshrsha* ! that ushers in another year of time.  
I am *Vasanta* ! in the seasons known as flowery Spring.  
In all deceptive action fraudulent, I am, *Uncertainty* !  
I am the *Splendour* ! in whatever shines with lustrous brilliancy.  
And *Triumph* !—*Industry* ! I am. And *Essence* ! in existencies.  
Among *Avatars* of the Great *Vrishni*, I am, *Vásudeva* !  
(Which name applies to one of ten, and father, son, includeth  
both.)

Among the worldly wealth despising ones, I am, *Arjun* ! (thysself)

And of Recorders who the truth arrange in form, *The Vyāsa!*  
 Among the learned teachers wise, I am, the Prophet *Ushanas!*  
 I am *The Rod*, chastisers use. And *Policy!* that conquest wins.  
 Among the sacred things mysterious and unknown, I *Silence!* am.  
 Also, I am, the *Knowledge!* which doth form the wisdom of the  
 wise.

And more! I am *Vitality!* and seed from which all germinates.  
 Not one of all existent things, inanimate or animate,  
 Can such existence have, in form or shape, apart from Me, *Arjun!*  
 In short! there is no end to my supernal qualities and powers.  
 And these, that I narrate to thee in words, *O Vexer of thy foes!*  
 Are only parts to illustrate My mighty and transcendent Form.  
 But some there are who have received, and been endowed with  
 portion small,  
 Of power, in some degree, like Mine, and have thereby  
 distinguish'd been;  
 But know, *Arjun!* all such do shine by means of light they draw  
 from Me.

And now, what is the sum of all this wisdom manifest to thee?  
 Learn this! 'Twas I, alone, who founded and establish'd earth  
 in space:  
 To each I did appoint their course, and bound them to My  
 Sovereign sway:  
*This* having done, I from my labours ceased, and now! I take my  
 rest!

#### COMMENTS.

I have headed this scene, "Celestial Wisdom," as it follows in due state the preceding one on "Celestial Science."

These terms "Celestial Science," refers to the mental state where knowledge is obtained by a different process of acquisition to that termed Spiritual Science, which is, by the exercise of the human intellectual faculty, when *enlightened* by what is called the "Spirit of truth." In this stage, *reason* plays an important part, and a judgment, more or less correct, is formed by balancing one theory or proposition against another, and when there is

no antagonism, i.e., when the truth is seen to coalesce, if viewed from different aspects, then it is accepted as truth, and the mind is at rest, so far as the intellectual and rational faculties are concerned. This state then becomes "Spiritual Wisdom."

The still more interior degree, embraces Celestial Science, Celestial Wisdom, and Celestial Life, in which the intellectual faculty plays but a secondary part. The knowledge implied by these three degrees is attained by the exercise of a faculty termed *Intuition*. It is not a questioning of reasoning, for the mind assents at once, or otherwise, to what is revealed to it, either by action from within, or by a revelation from without; and *this* state yields a joy and peace quite unknown by the others. This definition will aid the reader to comprehend the *three degrees*, so frequently referred to in this series, and which is constantly appearing in so many forms in this Ancient Philosophy.

The parallelisms of thought, if not the identical phraseology, between this ancient work and the Hebrew and Christian Testaments, come out with a startling rapidity; and, if it can be admitted, (and to an unprejudiced mind, it cannot admit of question,) that the Sanscrit literature of India is the most ancient, then we are brought face to face with the original Word of God! and when the mind can free itself from the fetters of prejudice, based upon ignorance, away goes the egotistic claim, for the Hebrew and Christian Records to be received as the only and final divinely inspired Revelation of God to Man.

It is useless, any longer, to disguise or hide the plain and simple truth. In this very work, *The Bhagavat Gîtâ*, and the *Mahabharata* (of which it forms a part), together with the *Vedas*, (so frequently referred to as the "Sacred Word or Writings,") we have *the Bible of Bibles!* the source from which all the more modern ones are culled. The verbiage is different, (and possibly additions have been made from time to time,) but the Truths, which one and all reveal, are identical. In fact, how can it be otherwise? Although the aspects, or standpoints, may be as numerous as there are individuals in human, spiritual, angelic, or deific forms, nevertheless, "truth is one and the same," and cannot possibly be conflicting or antagonistic; and the reason

that it *appears* to be so, is not in Truth itself, but the undeveloped state of the embodied human mind, which cannot grasp but an infinitesimal part, and that "little portion" (as Krishna states) is vested with a temporary importance that soon vanishes away when the larger and more comprehensive view is attained. In advancing to higher and more enlightened views of Truth, the difficulty and perplexity consists in *unlearning* so much of the past ; and but few minds are prepared to make the acknowledgment that they had previously been in error.

I trust that I may not be thought to be an "iconoclast," fancying myself to be vested with a mission to uproot, cast down, and destroy all existing doctrines and theories, with the institutions erected upon the same. Such is neither my thought nor yet my work ; and if, under Divine Providence, I am able to throw a light upon the past, and to bring that past forward, it is with a sincere desire to exhibit Truth, and I leave results ; but I, for one at least, discard the old proverb, "Where ignorance is bliss, 'tis folly to be wise."

Ignorance, or want of knowledge, is ever associated with selfishness and crime, and not until ignorance yields to true knowledge, (like the darkness giving place to light) can error in thought and action be avoided ; and every one who discovers Truth, in whatever degree or of whatever character, adds his quota to the ultimate perfection of the race.

It is a moot question among even theologians, whether the Old Testament (as the Hebrew Record is called) does teach the doctrine of the Resurrection, or of a future life, at all. Strange, indeed, that that which is so reverentially regarded (by many) should be silent upon this all-important question ; and even in the New Testament itself, although it does teach and refer to it, yet it is hardly more than the bare mention, that there is a future life, and that the condition of the future depends upon the present life ; but the still disputed question, among Christians, as to what is taught concerning the Resurrection, is proof positive that its teachings are anything but clear upon this subject.

Nearly all are in the dark as to what is meant by the "Resurrection" as to the mass, it is inconceivable that man can live without a physical body. Although the present modern phenomena, accompanying the wave of influx from the world of spirit to the world of matter, prove beyond all cavil or dispute, that human beings do survive physical dissolution, and are the same actualities as previously, but without a physical or material envelope, yet, strange to say, men reject the evidence, and none more so than those whose very business and profession is to teach others this glorious truth and fact. But so it is, and the reason, to the thoughtful mind, is not far to seek. This ancient "Gospel" teaching, as contained in the work I am engaged upon, gives forth no uncertain sound upon this all important question, and as such it stands without a doubt, above even the modern Bible.

As referred to in prior comments, it were quite impossible to give the specific meaning to each of the states and personifications referred to in this ancient work, without a proper knowledge of the system of which these allegories are the outcome in words, so that I can only give general interpretations, from a spiritual standpoint. But this I find very clearly brought out, viz., that the whole is resolvable by the application of the grand spiritual 'Law of Correspondences,' and viewed from the spiritual aspect, and interpreted thereby, *all* forms one harmonious whole.

The base of Spiritual Truth rests on Natural phenomena; and by a knowledge of this, the embodied human spirit may read its own birth and career while in such conditions, and also its future destiny,—not in written form,—but inscribed by the "finger of God" in the realm of Nature, lighted up by the brilliants of the skies, and infilled with life by the ever present majestic central orb of our solar system.

Solar, Sidereal, and Planetary phenomena are the origin and base of every religious system under the Sun, and, although now it is rejected as an idle superstition (forgive the word), yet the time will come, when the divorce between scientific and religious truth will be brought to an end, and then the harmony of Truth in every degree will be seen and acknowledged.

Astro-masonry is an intellectual science, as yet but obscurely understood, and, consequently, but little appreciated, and yet, without it, spiritual wisdom cannot be attained. I mean by Astro-masonry, the science of interplanetary and solar influences, and the knowledge of what these influences are, and from whom they proceed, and also the purpose to be attained thereby, by such action upon the earths of our system and their inhabitants.

To use a masonic phrase, this scene belongs to one chapter of "The Royal Arch" degree, including both the northern and southern arcs (or arches), the lower one representing the state of obscurity and darkness, being an inverted form of the higher one, the points of junction being at the vernal and autumnal equinoxes. The secret of the Royal Arch degree is nothing more nor less than a state of enlightenment and life accordant thereto, corresponding to the summer solstice.

If we map out a celestial chart, marking the constellations through which the sun passes in his (apparent) annual journey, and *personify* those constellations according to the influences experienced on the earth, as that progression is made, we have the secret made manifest, and the knowledge is ours as to the personalities, scenes, and revelations of all sacred writings.

I wish to impress the reader that "personifications" are not "personalities," but, *appearing* as if they were persons or individuals, the intention is to teach us that these influences, states, and verities, have a specific relation to every human being, and thus, to awaken the spirit atom, embodied in flesh, to a consciousness of its own dignity, and thence claim what is its own by virtue of its birthright,—an end, methinks, worthy of all the labour involved in the process of its acquisition.

This "Scene" is pre-eminently a revelation of truth from a very interior standpoint. The literalist, who looks upon the references to animal, human, angelic, and deific action, will regard the allegories as idle fancies and superstitious legends, unworthy of the intellectual scientific attainment of the present time. With such I am not concerned, but rather with those who yearn for some criterion of knowledge, whereby they may be assured of the hope that is within them, and that belief may advance to knowledge and hope be replaced by fruition.

The four states, animal, human, spiritual and angelic, form the crown of all—the deific; and these are represented in nature by the four seasons, winter, spring, summer and autumn; and if we give the three degrees to each state, or phenomenally, the three months to each season, then we have the twelve states, represented by the twelve signs of the Zodiac, or the perfect cycle of the spirit's progress from the animal to—the God! This state, called the Deific State, is as high as present humanity can conceive of or comprehend.

I cannot conceive of human language more forcible to express the “all life” power, than is used at the commencement of this scene. It manifests itself from the highest order of angelhood (the *Sura's*), even to the animal forms, and shows that there is but one life, and that life is received from a source of which the Solar Orb is the symbol and representative in outer nature; without *that*, neither the most intellectual philosopher, nor the tiniest insect or animalculæ could exist for a moment; and, as physical and material life cannot be dissociated from the Sun, neither can the human spirit atom be cut off from its source, of which it forms an integral part. Darkness is not with the Sun; cold is unknown to the solar orb; it is only the earth and its inhabitants that are conscious of such experiences; even so, the spirit while embodied, and “of the earth, earthy,” is only conscious of what is called good and evil, love and hate, truth and falsity.

Knowledge is power! and when knowledge and wisdom are combined with love, then the true “Salvation” is attained; no longer will the doctrine of salvation by faith be taught, but as Krishna unfolds, when mankind learn the truth—

“That I alone

Am Mighty Lord of all the earths, and inmost principle of life,  
That no beginning has, (then they) are saved from sin and all iniquity.

And by the time that the spirit atom has journeyed through all the states allegorised in this scene, it will have advanced to the angel state, and will know itself and all as expressions of The One Life.

The Christian legend of “Christ and his favourite disciple

John," is antedated in this very scene; for *Krishna* read Christ and for *Arjun* read John, and you have the same personages. The parallel is too striking to be lightly passed over. The acknowledgment of *Arjun*, as to the exalted divinity of his *Krishna* (or Christ), is but a variation of the testimony of John to his Christ.

John says (speaking of the coming of Christ)—"There are three that bear record in heaven,—The Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth,—The Spirit, and the Water, and the Blood, and these three agree in one."

*Arjun* (speaking of the coming of *Krishna*) says—

"The *Rishis*, and the *Devarshis*,

Also, the prophet *Narada* did speak and of thy coming tell."

Which three are the heavenly testifiers, and the three earthly ones are—

"The *Asita* and *Devala* and *Vyasa* (Recorder chief)

Their testimonies bear to thee."

When the proper names are interpreted, in both cases they are found to express precisely the same meaning.

Another not less important truth is revealed respecting the origin of inspired scriptures and their authors. As *John* states, "there are three that bear record;" so in this, there are three that bear record, summed up in the third or last of the three. The *Vyasa* simply means Arranger, Compiler, or Recorder. But "Recorder" is a title, not a name; and what is not a little singular, the *Vyasa* was supposed to be named *Krishna*, *Dwipayen*, *Vyasa*, and these included the Revelator and the one who recorded the revelations. This is the true secret of the composition of sacred scriptures. One or more individuals collect the utterances of Intelligences (to Spiritualistic adepts this process is well known), and reduces them to written form, but very wisely they (the Recorders) keep their own personalities in the shade, knowing that they are but the earthly instruments used by Spiritual and Angelic Intelligences for the purpose of conveying to their fellows the knowledge of spiritual verities and time-enduring truths. Such is the history of Bibles, and the manner of their publication.

If there is any *literal* truth in this ancient work, it would appear that even in that far back period in human history, "prophecies" were extant regarding the expected Coming One! And, according to Arjun's acknowledgment, Krishna was the fulfilment of that long-anticipated event, and the Messiah stood before him incarnated in the flesh. Unless the whole work is an imposition from beginning to end, there can be no question but that alleged by Christians to be a fulfilment of the only true and ancient "Word of God," was antedated three thousand years before "Jesus the Christ," and hardly one circumstance as narrated in the so-called genuine, as well as apocryphal Gospels, but finds its counterpart (I say, original) in the ancient Sanscrit Literature. I leave this statement with the thoughtful reader, who will have met already in this series with quite sufficient to awaken doubts as to the actual historical truth of what has been, and is so generally received as literal history. When this truth is recognised, viz., that all these classes of writings, *without one exception*, are not literal history, but symbolic and allegorical records, in language well understood by those who developed the system, and understood by some even at the present day, then, the ecclesiastical systems of modern times must of necessity undergo a revolutionary change.

But who is prepared to part with all (preconceived opinions, social status, and acknowledgment of ignorance, if not of possible vested interests) for the sake of "Truth"? I wonder if the thousands of devout souls who reverentially read their Bibles as the only and veritable "Word of God," ever stop to consider what this saying means—"So, likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." It means all, and more that I have hinted at in preceding paragraph.

The multiplied forms in this scene, in which *Krishna* states that he is manifested, when interpreted, is allegorical of the Sun's passage through the Zodiacal constellations, as I have already shown; and manifests the creative energy, or, in other words, it gives an account of "Creation," not dissimilar to that contained in the opening chapters of the Old Testament, only,

that the one is much richer and fuller of the two, as this makes the full circuit, whereas the other ends with half. *This* contains the twelve signs or months, the other only gives the six signs or months of the summer solstice.

Had the late Hugh Miller stumbled upon the real meaning of the six days of creative work, instead of trying to reconcile the written with the unwritten (Nature) Word of God, he would most probably have been saved years of mental suffering and anxiety, which ultimately issued in an untimely end of his mortal career.

The six days of Creation, as recorded in the Hebrew Record, are not six literal days, nor yet epochs of time, either geologically or any other scientific manner of understanding; they are simply, and in truth, a representation of the process of regeneration (understood in more senses than one), symbolised by the period of *six months*, from the point where the sun crosses the vernal equinox, to the point where he crosses the autumnal equinox, and during which period, from apparent chaos or void, the seeds had been sown, grown, ripened and harvested, after which, as the sun declines, the bearing fecundity of the earth ceases, while he performs the journey of the southern arc, in the *six months* of the winter solstice, when the reformation and regeneration is again annually renewed. I close with a quotation from the Old Testament, which has its parallel in this scene, and with which it closes. The reader cannot fail to see the close resemblance, and that both speak of one and the same thing. See Genesis, 1 and 31—"And God saw everything that he had made, and behold it was very good, and the evening and the morning were the sixth day, and God blessed the seventh day and sanctified it, because that in it He had rested from all his work which God created and made."

KRISHNA—

"*This*, having done, I from my labours ceased, and now I take my rest!"

CHAPTER XV.

THE ANCIENT WISDOM OF INDIA (*continued*).

THE BHAGAVAT GĪTĀ.

SCENE XL.

*Subject: Yoginism—Celestial Life.*

*The Transfiguration.*

ARJUN.

In loving kindness great to me,—for my enlightenment and good ;  
Thou hast in words imparted much, concerning that  
Which is the inmost principle of Life in all the worlds and spheres :  
My mind is now relieved from doubt, and ignorance is now dispelled.  
While speaking thus, *O Glorious One, whose eyes are like the Lotus leaves !*  
And listening with attentive ears to that which Thou didst utter forth,  
I heard thee tell of many parts of Thy creative energy ;  
And now, I own, there is no end, to thy exhaustless power and art.  
As by Thyself declared,—it is ; for so Thou art, *O Mighty Lord !*  
But, now, *O Thou who art the first of Forms in human shape divine !*  
I am most anxious to behold, in clearer light, Thy higher Form :  
And shouldst thou deem it possible, *O Thou to whom all mortals pray !*  
For me to gaze upon that Form,—then, manifest that Form to Me,  
And let Thy glory be revealed. whilst I in worship prostrate fall.

## KRISHNA.

Behold, and see! *O Pritha's Son!* in Me a hundred Forms  
divine;

And these by thousands multiplied, of many hues and divers  
kind.

Behold! *Adityas; Vasus; Rudras;* twin *Ashwins;* also *Maruts!*  
And multitudes of wonders never seen before, *O Bharata!*

And while thus gazing on that Form, which is phenomenal  
*Arjun!*

Behold in it the universe, and all the things therein contained;

And whatsoever things 'tis possible for thee to see therein!

But, as it is impossible, for thee to see with outer eyes,

I'll give to thee another sight, and that shall be—the inner eye:

By it, thou then can look upon My heavenly and mysterious  
Form,

And solve the grand and secret Truth which to that Form divine  
pertains.

## SANJAY.

Now when, *O King!* the Mighty One had finished speaking to  
*Arjun;*

Then *Pritha's Son,* in humble adoration bow'd before the Form,  
And gazed upon *The Hari Great.* And then, forthwith, the  
Mighty One,

Revealed His Glorious Form and Countenance, which shone with  
radiant light,

And showed His wond'rous working Power,—adorned with  
lustrous jewels bright

That sparkled with celestial rays,—and crowned with brilliant  
diadem,

—Apparelled with celestial robes,—dispensing heavenly odours  
sweet.

'Twas thus, he saw the Mighty One,—whose face did turn to  
every side.

The splendour of that Glorious One, was like the sudden  
blazing forth

Of light that issued from a thousand of meridian suns at once.

And thus, to *Pandu's Son,* the God of Gods, His presence did  
reveal.

It seemed as if the universe itself, with all its varied parts,  
Was comprehended in that one majestic glorious Form—divine.  
And thereupon, the *Wealth despiser* was amazed at that display,  
And, lost in wonder, with all thoughts of self discarded for the  
state,

He stood upright, and stretching forth his hands with both  
the palms conjoined,  
With reverence most profound, he bowed his head, and then he  
spake these words :—

ARJUN.

O Mighty One ! I see inside the Form  
In which Thou dost present Thyself to me.  
And, there; I see a crowd of angel forms,  
And multitudes of moving forms of life.  
I see, *Brahma* ! upon His Lotus throne.  
The Seven Ancient ones ! and Serpents too !  
I Thee behold, with vast extending arms,  
And mouth ; and eyes ; and shining countenance.  
On every side, I see the rays shoot forth ;  
And all these Forms of Thine are infinite.  
I cannot see the end, or mediate,  
Nor yet beginning, to these Forms of Thine,  
O *Mighty Lord of all the Universe* !  
I see Thee with the Staff and Discus too,  
I see Thee crowned with triple diadem.  
And from the lofty summit where I stand,  
I now behold, that radiant beams of light  
† Shoot forth into the vast Immensity.  
These beams of light are like the rays of Suns,  
Or, like unto, the lambent flames of fire.  
Thou art the Sole and Self-existent One,  
And cannot be divided into parts.  
And, Thou art worthy to be praised and loved,  
By all the creatures thou hast formed and made.  
Thou art the Central inexhaustless Font,  
From whom are born, all worlds that move in space.  
Thou art The Word ! the Everlasting One !

I thus acknowledge Thee, the Lord of All !  
 Beginning, middle, end, I cannot see,  
 To this Majestic Form,—'tis infinite !  
 I see Thee with Thy wide extended arms,  
 Embracing all the vast Immensity !  
 Both Sun and Moon reflect, as mirrors bright,  
 The light that issues from those lustrous eyes !  
 And from Thy mouth, I see the beams come forth,  
 Which compass and surround all worlds in space !  
 The vast expanse, between the earth and stars,  
 Is filled by this Majestic Form of Thine !  
 Thy presence lights the Empyreum grand,  
 And shines through all the regions of the Heavens !  
 O Mighty One ! Should those inhabitants,  
 Who dwell on earth, and formed of three degrees,  
 A glance obtain of this—Thy awful Form,  
 They would be seized with consternation dread !  
 But, lo ! what now is coming forth to view !  
 I see that multitudes are streaming forth.  
 I see the Angel Bands approaching Thee,  
 With hands outstretched, and destitute of fear ;  
 And as they come, are chanting forth in song,  
 With soft, melodious strains, the words—All hail !  
 The Seven Ancient Ones, repeat the same ;  
 And then, the Beauteous Ones, respond—All hail !  
 The *Rudras*\* : *Adityas* : *Vasus* : *Maruts* :  
 The *Sādhyas* : with choral feminines,  
 Of *Ushmapās* : *Grandarvas* : and *Yakshas* :  
 And *Siddhās* : all, are filled with reverent awe.  
 With wonder and amaze, these look on Thee,  
 And, even so, all worlds in wonder gaze,  
 Upon this glorious Form of Thine,—with all,  
 Its faces flaming with seraphic light ;  
 Its many arms ; and limbs ; and moving feet ;

\* The Angel Bands, with the others named, represent the 12 signs of the Zodiac, but personify the states through which the human spirit passes in the process of its reformation and regeneration.

Its many rows of wide projecting teeth.  
 And, like unto the many worlds, who look  
 With awe, and fear,—e'en so,—I look with awe.  
 I now behold, and see, *O Vishnu Great!*  
 Thy Form, which reaches to the heavenly spheres;  
 It shines with coloured hues of many tints;  
 —With open mouth and flaming lustrous eyes.  
 And as I look, I loose my strength and calm,  
 My spirit also is perturbed within.  
 Be merciful, O God of Gods! to me,  
*O Thou who dost sustain the Universe!*  
 I see the Sons of Dritarâshtra proud,  
 With all the warrior chiefs who lead in war,  
 Are rushing forward to Thy open mouth;  
 I see that some are fast between the gaps  
 Of those projecting teeth; while some again  
 Are torn and hang therefrom with mangled mbs.  
 As swiftly flowing river torrents rush  
 Towards the ocean, and are lost therein;  
 E'en so do these, the great ones of the earth,  
 Impetuous rush towards Thy flaming mouth  
 Just as the moths, to lighted flames are drawn,  
 The entering which, destroys their life and form,  
 So, mortals, by a secret impulse drawn,  
 Are rushing to this open flaming mouth  
 Approaching which they plunge themselves therein,  
 And, like the moths, they loose their outward forms.  
 From every quarter of the universe,  
 I see them come, and entering in, are lost.  
*O Vishnu Great!* Thy radiant beams, I see,  
 Are shooting forth, encircling all the worlds.  
 But I implore of Thee to now explain,  
 What meaneth this most awful Form I see!  
 Oh! tell me who Thou art, *O God of Gods!*  
 With reverence most profound, I say—ali hail!  
 In Thy compassion great, O look on me!  
 Explain! for I am wishful now to know.

O say ! who is the Great Primeval one !  
 For, in my ignorance, I cannot tell,  
 The meaning of this vision grand, nor yet  
 Can I discover what it doth portend !

## KRISHNA.

I am the Great abiding Power ! which draws  
 All things unto myself, and change their form.  
 Tis I, who take away the strength, and steal  
 The life from mortals when their course is run.  
 But, Know thou this ! that not a single one  
 Of those, thine eyes doth see assembled here,  
 Who now stand waiting to commence the fight,  
 This Presence shall survive—except thyself.  
 Therefore, arise ! and seize the glorious Prize !  
 Subdue thy foes ! Enjoy the Kingdom's Crown !  
 Thy foes, opposing thee, by Me have been  
 Destroyed, already, while I speak to thee,  
 Yet, *thou who holds't the bow in thy left hand !*  
 Shall be the Instrument, which I employ.  
 Slay *Drona* !\* *Bhishma* ! and *Jayadratha* !  
 And *Karma* ! with the other heroes great !  
 Though these are valiant ones in battle strife  
 Yet, one and all, by Me, are overcome.  
 Be not discouraged, nor alarmed ! but fight !  
 For thou shalt surely conquer all thy foes.

## SANJAY.

Now, when *Arjun*, had heard the words which flowed  
 From Him who spoke—The Great Illustrious One ;  
 He made obeisance most profound and then  
 With head bowed down, in supplicating tones,  
 Though trembling still, drew near and said—all hail !  
 And spoke again, in words which follow now.

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\* *Drona*, and the others here named are the Generals of the Kurus forces or, the representatives of the Lunar Race. The whole of the details of the great war, is symbolic of the apparent conflict between the spiritual and natural, in which the spiritual proves the victor.

ARJUN.

*O, Thou, who art the Senses Conqueror !*

All worlds rejoice, with joy exceeding great,  
When they receive what flows from thy abode ;  
And wait to hear, that which Thou wilt reveal.

*Rakshasas* \* flee, like chaff before the wind,

In terror to all quarters of the heavens :

But, *Siddas* † come, in choral companies,

And chant in symphony—all hail ! all hail !

Why should they not adore, and praises give,

To Thee who art, alone, The Mighty One !

For Thou art greater than The Great Brahma !

Of all creators, Thou, art first and chief !

High over all the angels bright, Thou art !

And Mighty Monarch of the Universe.

Thou art the Sole and Self Existing One,

And in Thy Essence—indivisible !

Tis Thou who art the inner central life,

Of all the forms existent in all worlds !

Before the Angels were,—Thou wast and art !

And from eternity—The Mighty One !

Thou art the great and mighty Reservoir,

From which is drawn all worlds vitality !

Thou art the Mansion of the Great Supreme :

And worthy to be known—Omniscient One !

From Thee—all earths revolving in expanse,

Come forth,—*O Thou whose forms are infinite !*

Thou art the Great Creator of the earths,

And everything which lives, and is thereon !

Thou art the Procreator of—the air ;

The stars ; and fire ; and water ; planets too !

Hail ! Hail ! to Thee, a thousand times,—all hail !

Again and yet again, repeat—all hail !

From those who stand confronting Thee—all hail !

\* *Rakshasas*—Demon Giants, personifications of the most malignant evils. For the description of same see—Rev. vi. c. 14 to 17 v.

† *Siddas*—Are ascended and purified spirits, or, the spirits of just men made perfect.

From those who in the rearward stand,—all hail !  
 From those who form the right and left,—all hail !

To Thee, from every side resounds—all hail !  
 Thou all ! For, as Thou comprehendest all

In Thy Immensity, Thou art—The All !  
 Aforetime, when I took thee for a friend,  
 Presuming on the state that friendship gives,

And, in the ardent flow of my esteem,  
 In knowledge lacking as to who Thou wert,

I heedless was, in paying reverence due,  
 And spoke in terms too intimate, such as,  
 O Krishna ! Son of Yadu ! and, my friend !

But then, Thy grandeur was unknown to me.  
 Whate'er I may have said, in terms as these,  
 Forgetful of the reverence that was due ;

Moreover, if I lightly thought of Thee,  
 When in my house ;—or recreation's times ;  
 When in repose ; or seated on my couch ;

At meals ; or, when in private or abroad ;  
 For all of these, *O Great Eternal One !*

I ask forgiveness, and, for mercy pray  
 The Father of created forms, Thou art !

Of things which move, and those immoveable.  
 Of Teachers, Thou, the most exalted art !

For none is found, with Thee to be compared.  
 Of all the forms of man, in three degrees,

Not one there is, who can approach to Thee !  
*O Thou unrivalled and most powerful One !*

Accept the salutation which I give !  
 I prostrate fall, and cleaving to the ground,  
 I crave Thy tender love, O Mighty One !

Thou worthy art, the praises to receive,  
 From all the creatures whom Thy power has made !  
 Indulgent be to me, O Mighty God !

Like as a father is to his own son ;  
 Or, as a friend is to the one esteemed ;  
 Or, as a lover with the one beloved.

Now, seeing I have gazed on scenes, the like  
 Of which have ne'er been gazed upon before,  
 I grateful am, but yet my soul is awed,  
 I pray, O Lord ! be merciful to me !  
 And now, *O Mansion of the Universe !*  
 Appear to me, again, in other shape,  
 The same I saw before, with triple crown,  
 And staff and discus held in both Thy hands !  
 Thy four arm'd form, I pray, once more assume,  
*O Thou of endless Forms and thousand arms !*

## KRISHNA.

Because My loving kindness flows to thee ;  
 By mystic power,—My own alone—*Arjun !*  
 My Form Supreme, before thy vision passed,  
 Which none but thee, has ever seen before :  
 All heavens and earths, are in that Form comprised,  
 It is the First ! Eternal ! Infinite !  
 Not by the study of the Holy Word ;  
 Not by dispensing gifts to such as need ;  
 Not by abstaining from the body's need ;  
 Can I be seen in Form as thou hast seen.  
 There is not e'en a one in mortal form,  
 Who lives in any of the three degrees,  
 Save and except thyself, who can behold  
 That Form, *O valiant offspring of Kuru !*  
 And now, that thou hast seen My awful Form,  
 Thy fears dispel and be at peace again !  
 At thy request, I have assumed once more  
 My other pleasing Form ; now—look on that !

## SANJAY.

Now when *Vasudeva* had ceased to speak,  
 And had assumed His other milder Form,  
 The Mighty One, in garments thus arrayed,  
 Soon caused the terror of *Arjun* to cease.

## ARJUN.

*O Thou, to whom the prayers of men ascend !*

Now that I see Thee in this placid Form,  
In human shape divine, I am composed,  
And to my former state again returned !

## KRISHNA.

That wondrous Form, which thou hast seen,—to gaze upon is  
difficult ;

For even angels are most wishful to behold and see that glorious  
Form.

And I repeat, that visage, which thy spirit eye has gazed upon,  
Can ne'er be viewed by any mode which mortal man may choose  
to use.

'Tis not by searching deep into the doctrines of the sacred Veds ;  
Nor yet by self-imposed constraint, or abstinence from proper  
food,

Nor yet by gifts on altars laid, that they can see, as thou hast  
seen.

But yet I may be known, *Arjun !* and even in that Form ap-  
proached,

By those who worship in the spirit and in truth, *O Valiant One !*  
For he approaches me, whose works are done as if performed to  
Me ;

Who with his mind and heart, all adoration offers up to Me  
alone ;

Who looks not to self interest, but love extends to all alike :

And such, *O Pandu's Son !* is one, who knoweth and approaches  
Me !

## COMMENTS.

In the preceding scene of this ancient Indian Drama, the  
*dramatis personæ* are changed, and supposed Immortals and Deity  
are presented to view, with language that can only be understood  
by transferring the conception and thought to the plane of  
spirit.

The reader who is acquainted with the English Bible will be struck with the resemblance of three incidents therein recorded, to the one given in this scene, and especially to that in the New Testament known as the "Transfiguration on the Mount." The first appearance of Deity to man (see Exodus c. 24), was on a mountain, where Jehovah appeared to Moses; the second (see 1 Kings c. 19), where the Lord appeared to Elijah on Mount Horeb; the third (see Matthew c. 17, Mark c. 9, and Luke c. 9), where Christ was transfigured before Peter, James, and John, his three disciples.

Moses, Elijah, and Christ simply mean the sun! And the three disciples, Peter, James, and John, are expressions used to denote the three qualities or principles of the human spirit, to which I have so frequently referred, and endeavoured to elucidate. Peter, (a stone or rock) refers to the external or natural degree; James (a supplanter) refers to the intermediate or spiritual degree; John (gift of the Lord) refers to the inmost or celestial degree. Hence the latter is always considered the most favoured disciple, like his prototype *Arjun* who is the favourite disciple of the more ancient Christ—or *Krishna* (the Light of the Sun.)

In the New Testament, the three witnesses, either from incapacity, or by command, were unable to relate the details of that vision or transfiguration; while on the other hand *Arjun* is permitted to relate the incidents of his transcendent vision; no seal was placed on his lips, and the outcome is the account so graphically described in the present scene. But the real and genuine truth, veiled by earthly language in all these transfigurations, is now being revealed, for the seal is broken, the mystery is elucidated, and the lips are opened to proclaim to all who have ears to hear, the glories of that beatific vision which awaits every one who can ascend the Mount, and gaze upon that Majestic Form, which only can be viewed from such an eminence.

Not a little strange (but which I presume has passed unnoticed in the New Testament account), the three who do bear record, Matthew, Mark, and Luke, were not eye-witnesses, and John, who is alleged to be one of the three who did behold the Transfiguration, in his gospel (as it is called), is silent, and makes no

reference whatever to what must have been one of the most remarkable incidents in the life of his Master. How is this? that the Greek *John* has no record to give, or testimony to narrate; while on the other hand the more ancient *Arjun*—the Indian John—is the testifier, who testified to what he saw and heard! I leave the problem for professional Divines and Theologians to solve (if they can), premising, that when they have solved it, they will look upon all these so-called histories and narratives, with lens of a very different order to those which they now use.

The Biblical geographer, and even Palestine explorists map out the surface of the Holy Land, and dig and search among the ruins of ancient towns and cities, and endeavour to descry the spot or locality in which all these things are said to have literally occurred, but the money expended there in these efforts and surveys for such an object, is uselessly thrown away. That there are massive foundation stones discovered in the city that is now called Jerusalem, (but which name as such was unknown to the ancient Roman and Turk who conquered it and now holds possession), is unquestionable, but the deduction therefrom, that they betoken the site of the ancient Temple of Solomon is a fallacy. Any Freemason who has passed into the Royal Arch degree, and who knows the secrets of his Craft, can tell where Solomon's Temple was built,—who was its builder, and when it was built. *This* Temple was erected without the sound of a hammer or other tools being heard, which simply means, that it is not a mundane architectural edifice at all,—but the Grand Living Temple of Nature, with the Eternal One for its architect, and angels, spirits, and man for His workmen. As I am not initiated into the Order, I am not therefore bound by "a solemn oath" not to divulge any of the secrets except to the initiated into the respective three degrees. I wonder if any living Mason can answer the question, why there should be *three* degrees (genuine ones), and no more or less, in masonry?

Neither in modern Palestine, nor yet in any other part of the surface of the habitable globe, will be found either the actual mountain on which the Transfiguration took place, or the literal Mount of Calvary, on which the supposed crucifixion of

the "Saviour of the world" was enacted, and on which *three* were gibbeted on wooden crosses, by the orders of a literal Roman pro-consul. How the inevitable *three* is interwoven in all these sacred histories !

It is recorded of "Jesus" (IES, the original name, composed again of three initial letters), that shortly before his crucifixion "he entered into the temple, and drove out the money-changers with a whip of small cords." If the same process were now to be repeated, and the money element, together with all the "vested interests" in ecclesiastical edifices and societary superstructures, were extirpated, the path of the truthseeker would be cleared from many an obstructive barrier.

When will the human mind be developed sufficiently enough to push on one side all these antiquated encumbrances, and by discarding all infantile and puerile notions,—grounded upon a foundation that has no literal basis, emancipate itself from an ecclesiastical thralldom that to a mind which yearns for pure and undefiled truth, is intolerable and "grievous to be borne !" But the time is at hand, when men and women will take the custody of their souls into their own keeping, and will not tolerate any self-interested middle men, claiming to come between God and themselves. It is this arrogant and selfish class, or caste interest, which has hung as a pall over the mental horizon of humanity, and which only exists by virtue of the ignorance of the mass, who are not yet sufficiently educated or enlightened to distinguish between the genuine and the false, and between the apparent and the real. When this mental and intellectual lethargy is shaken off, mankind will look back on the history of the past, and wonder why, they have slumbered so long.

The world is now awaking up, and anxiously calling for Light ! More Light ! Knowledge is the birthright of every human spirit embodied in earth life, and woe be to those, who, possessing the knowledge of truth, continue to trade upon the credulity of their less instructed fellows, for, assuredly, it will eventually recoil upon the heads of those who continue to perpetrate such an enormity. The withholding of a known truth is equivalent to the proclamation of a lie.

When certain secret archives, in possession of some secret brotherhoods, (not excepting the Vatican at Rome), are made to yield up their carefully concealed and guarded documents, the real truth will then come out, and the bondage of ignorance which now enslaves the human mind in the chains of ecclesiasticism, will be removed. These "secrets" are now in course of being extracted, and impelled by a power, which at present is unknown and unacknowledged by them, they will be compelled to surrender these documents.

The age of secrecy and mystery is passing away, for "secrets and mysticisms," are useless encumbrances to those who wish to confer the blessing of knowledge and truth upon humanity at large. Mystery is the title of the Babylonish "Mother of Harlots," under whose sway the vilest abominations are and have been perpetrated; she sits enshrouded behind the drapery of ignorance and deception; but, when the Angel of Truth comes forth, *that form* is draped in robes so transparent that the beauty of the figure may be descried and acknowledged to be glorious indeed.

Suffice it to say, that though the truths revealed in this majestic scene are *personified*, yet, the reader must be careful to discriminate between *persons* and the things *personified*. Not a single one, mentioned in these writings, from *Krishna*, downward and upward, ever had a literal existence, as men or women—as angels or gods, but, they one and all are symbolic, spiritual, human, angelic, and deific representations of the individual spirit and collective humanity.

Viewed from a scientific, astronomical and astrological standpoint, this literary episode, is an allegorical account of the Sun's annual journey through the twelve signs of the Zodiac; the constellations, or groups of stars are named and personified, to express the influences felt and experienced by the inhabitants of the earth, while the sun is passing through (as it is called) these various signs or constellations. This is the true explanation of the allegory contained in this and all sacred writings. The initiate, or neophyte who passes through his degrees, and is "baptised" into the "royal arch" degree, at this stage comes into the true know-

ledge of the symbols, employed in the Order. And from being a neophyte, or learner, he is advanced to that degree, where he is installed into the office of Grand Master, where he becomes an adept or hierophant, and thence a teacher, or *rabboni* as it is called in the new Testament.

Here, I do not refer to the puerilities of the modern masonic craft, the remains of what, in its origin, was once a great power on the earth, but from which the spirit has fled. I speak of that brotherhood, who need no "solemn oaths" to bind them to secrecy, but of those who, intellectually and spiritually, have entered upon the path of true spiritual reformation and regeneration. This Order is secret, simply because, the minds are so few that are sufficiently advanced to take in and comprehend a pure spiritual thought and idea, hence they are short of "companions."

I cannot conceive of language more striking than that used by *Sanjay*, (the messenger) :—

"The splendour of that Glorious One, was like the sudden blazing  
forth  
Of Light, that issued from a thousand of meridian suns at once."

To such as can see no deeper than the mere surface of the simple letter, or, who invest it with a literal idea, the whole scene will be nothing more than a rhetorical rhapsody, but, those who approach this subject in the spirit of profound reverence, as portrayed by the attitude of *Arjun*, will discover, not merely profundity of thought, or beauty of diction and expression,—but they, in spirit, will be elevated to that point, when the expanded powers of their own being, will enable them to discern the vast and deific quality of their own emancipated spirits, which can look from within to without, i. e., can translate all things in nature—their meaning and purpose, and viewing their formation and creation, can consciously take part in the same.

The words issuing from *Arjun*, describing the "Glorious Form," are descriptive of the spiritual state in mankind when opened to consciousness. "O Mighty One! I see *inside* Thy

Form" was the opening out of the spirit sight, and *that* always looks *within* and not *without*.

The first view was "Brahma" seated on the throne of the Lotus. The Lotus is the Lily—not the beautiful and gorgeous floral unit which attracts the eyes of all beholders,—but here and elsewhere, in all the ancient Sacred records, symbolises the feminine quality of pure love; and represents that state where Wisdom reclines on Love, and which, though apparently inactive, is yet the real life-giving power to the enlightened faculty of human, angelic and deific intelligence.

The "staff and discus" represent the same principles upon a lower degree, and those who are acquainted with the ancient phallic emblems will easily recognise their meanings; and from this most ancient of all forms, even the very edifices of the present day, used for ecclesiastical purposes, unmistakeably betray their origin. The symbols remain, but the spirit which infilled them with vitality has fled. Even the simple worshipper who bows before the Cross is unconsciously testifying to this old truth. Were the modern Evangelist, who works upon the feelings of his audience, and institutes "revivals," aware of the true meaning and origin of "the Cross of Christ," he would lower it to its proper level and would cease to use it as a banner to attract the simple minded ones, who are as ignorant as himself. The "Cross and the Crescent," under the folds of which so much misery has been endured and blood has been spilt, and which in past ages have fought to the death, are but the ancient symbols the meaning of which was kept from the unsuspecting votaries: they are but another variation of the old phallic emblems of the "staff and discus."

The philosophy contained in this Scene, and illustrated by the symbolism employed, is a life study. The symbol is nothing more or less than the action of the Sun's force and energy during his passage through the arch of the northern solstice, during the six months between the vernal and autumnal equinoxes; and portrays the apparently destroying as well as life-giving elements. And also the birth of planets from the sun, which only modern

science is just beginning to discover ; for the spectrum reveals the fact that the sun ray contains all the elements of which the physical earth is composed and built up.

Bereft of its merely literal effect, the vision of the Mighty One with its terrific flaming abyss, towards which all mortals are rushing, as the moth is drawn towards the lighted flame to its own destruction, is peculiarly grand and sublime, as is also the title claimed by Krishna, as :—

“I am the Great Continuing Power,—that draws  
All things unto Myself, and then doth change their form.”

Underneath this and similar revelations contained in this Scene, Omniscience ! Omnipresence ! and Omnipotence ! are plainly set forth. Where then is the boasted power of the “Ego” of the personality claimed by all the “isms” of the day, that it can make or not make its own future destiny, and that it has the power, by its own short fleeting sojourn in earth conditions, to demand for itself an entrance into “heaven,” or otherwise to plunge itself into Hell ! The cardinal error arises from mistaking a part from the whole, which fancies that the earth (or its correspondent—this same Ego), is the centre of the universe, whereas, both the earth and it, are but atoms so minute that they are infinitely little, when compared to the myriad planets and solar systems that revolve in the Vast Expanse !

What the natural sun is to the planets, viz : the Mighty One ! so the central spiritual sun, is to all who are dependent on that for the sustenance and development of the life of the spirit atom in all states and worlds. The centrifugal force projects each atom from the parent Sun, and starts it on its journey in its orbit to gain an apparent life of its own, which having accomplished, the centripetal force is applied, and it returns again to its central point, and so the process is repeated *ad-infinitum*. Such is the *modus operandi* of creative and recreative,—of generative and regenerative power, which begins not, ends not, stays not, but in its ceaseless activity, is, as put in the language of this ancient work, incorruptible and inexhaustible !

To the beholder of this Form or Visage, who looks upon it from a literal or natural standpoint, it must needs be terrific, but interpreted spiritually by the science of correspondence, how beautiful and glorious is the response, so grandly put, as the "All hail ! All Hail !" from all the assembled angels who gazed thereon !

The *Tiara* or the crown with its three divisions, means the rule of the enlightened spirit over all the three kingdoms of nature. Query : Who can explain why the Papal crown is formed of three divisions ? How came the Roman Pontiffs to seize and use this particular shaped crown, while even Imperial and Royal crowns are content with *one* folded diadem ? The innumerable *arms* extending and embracing all Immensity, signifies the *power* of the regenerated spirit to compass and comprehend all knowledge and power, even formative and creative. The *radiant beams* are the magnetic influences issuing forth from such exalted spirits, conveying light and life to all those with whom they are in rapport, in lower or more external degrees than themselves. The *lustrous eyes* are the conscious intelligence which has a universe for its vista, and embraces all wisdom to direct and control. The huge *mouth* with its projecting teeth has a deep significance. The mouth performs for the physical body, what the rational faculty does for the spirit, it receives the food for its aliment, and the *teeth* are the instruments used for preparing the food to enter upon the stages where its life elements (by the interior processes of digestion, &c.), are appropriated for the sustentation of the human organism.

Precisely so is it with the action of the Spirit in reference to that which is proper to its own domain. *Thoughts* are received upon which the rational faculty has to exercise its jurisdiction, and according to the degree of its development, so the results. When brought into contact with the real life source (in the most interior degree), the truths, which are taken as such by the undeveloped or sensuous mind, that judges from phenomenal appearances, are found to be fallacies—*i. e.*, caricatures of truth ; hence some of the forms of life being seen by *Arjun* ; as "fast between the teeth" signifies the inability of the sensual mind to utilise

pure spiritual truths, and the forms projecting out with mangled limbs, etc., means the negation of such merely sensuous imaginings, and thereby are "cast out" as destitute of any life-giving qualities. The "weeping and gnashing of teeth" of the Christian Record, refers to the same truth as the above.

The attitude of *Arjun* symbolises that of the Spirit when confronted with the genuine truths and powers of those mighty ascended ones who represent Deific creative majesty ; it humbles itself and becomes desirous of learning, and thus is as "a little child."

*Krishna*, acknowledged as the "Conqueror of the Senses," symbolises that state which has ascended above all phenomena, and sees that as the mere *expression* of a living interior reality, which moulds and makes it assume the form in which we as mortals are conscious of it by an unerring and omnipotent law, which is the highest wisdom and worthy of the effort of the enlightened intellect to endeavour to elucidate. That pure spiritual truths and laws are impossible to be seen and understood by mere natural conceptions, and material scientific appliances, is plainly enunciated in the closing summing-up of the Mighty One in this Scene. But yet, impossible as it is for the external degree of the mind, and difficult as it is for the intermediate or next degree to understand these things, yet, to the inmost degree, when that is opened up to receive and appropriate the influx from the heavens, Spiritual truth and Celestial life become known and enjoyed, and such will ever recognise "all that is" as the manifestations, in all degrees, states, and worlds, of the one only Life, from which and its manifestation there cannot be a division or separation.

The concluding revelation as to the method of its conscious attainment, in the final utterance of *Krishna*, shews that it cannot be reached by an effort which mortals may use, while under the fallacious idea that they can do it *themselves*, for, just at the point where they do come near to its goal, they see and admit that it is not themselves, but by that Mighty Power, working through (heretofore) unseen and unknown myriad agencies that this work has been accomplished. In short, that "all" is a matter

of progressive growth and development, precisely as the unconscious babe has to advance to adult maturity, in obedience to a law of which it (through all the stages of its life), is utterly oblivious. Even so is it with the spirit atom itself,—not until it has reached the summit of its own central life and power, in ages required for its full development that no mathematician can figure, will it become acquainted with, and a conscious participator of, what we but faintly conjecture pertain to the Infinite and Eternal! In the attainment of this grand and glorious path, we must all, of necessity, pass through the purifying process, which involves suffering and apparent conflict, and the “harassment of the foes,” is the prophecy of the ultimate victory to the struggling spirit, which when crowned with success, will see that what it, in its ignorance, had thought to be its foes, were in reality its best and truest friends.

## CHAPTER XVI.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GÍTÁ.

## SCENE XII.

*Subject: External and Internal Worship.*

ARJUN.

Which of these two, their duty best perform, and clearest light possess :

—The one who worships Thee, as Thou art now, in manifested Form ;

Or, he, who homage pays, to Thy Eternal and Interior Form ?

KRISHNA.

Tis those, who most devoted are, who serve me with their mind and heart

Who have unbounded trust in Me, that are by Me the best esteemed.

But they also attain to me, who take delight in doing good,

—Who, all the senses have subdued, and look with equal mind on all ;

—Who worship Me, in My interior Form, which is—invisible : And indemonstrable ; and to the senses, imperceptible :

And inconceivable,—the omnipresent, all pervading Life ;

Which, fixed upon this altitude, is strong in power and moveth not.

But, those encounter labour most, whose thoughts upon an object rest,

Which is invisible, and to external sense—unmanifest :

Because, the path not seen, for mortals to attain, is difficult.

But those, who for My sake renounce all works and cast themselves on Me ;

—Whose thoughts are fixed on Me,—whose souls aspire true wisdom to attain ;

—Who have no other God, to whom they give the worship due to Me ;

—To these, *O Prithás Son !* I soon become their Great Deliverer And rescue them from out the Sea, of outer life's perplexities.

Let thy affections now be placed, and centre all thy thoughts on Me ;

And when thy earthly course is run, then thou shalt dwell with Me on high.

But, if thou art not able thus, to centre all thy thoughts on Me,

*O wealth despiser !* strive to come to Me by constant works performed !

And if thou art incapable of persevering in such works,

Then, be intent in what thou doest, and do it as performed for Me ;

If, for My sake, thy work is done, beatitude thou shalt attain.

But, if thou canst not e'en do this, then, put thy confidence in Me ;

A humble spirit cultivate, and think not of reward to come !

For Knowledge better is, than works, howe'er persistently performed !

But Intuitious inner light, to Knowledge, even, is preferred :

And best of all, abandonment of thoughts of self-aggrandizement :

Because, by such abandonment, eternal joy results therefrom.

That one is dearly loved by Me, who ne'er permits himself to have

Aversion or contempt for any living thing in earthly form ;

—Who is of gentle mein, exempt from arrogance and self-esteem ;

—Who stands alike unmoved by ought, that causes either joy or pain ;

—Who patient is when suffering wrong,—content with whatsoever he has ;

—Who is devout in all his thoughts, and temperate, yet firm in mind ;

—Who yields his love, and turns his thoughts to Me, and is My worshipper.

That one is also loved by Me,—who never is afraid of Men  
And Men are not afraid of him,—nor yields to anger, joy,  
and fear.

The one is dear to me, who is not swayed by earthly hopes or fears ;

—Who, purity maintains, and always acts upright without forethought :

—And who, avoiding all extremes, is ne'er perturbed by thought or act ;

—Who has renounced self-interest—for, such an one doth worship Me.

The one is also dear to me who ne'er attributes praise nor blame,

—Who covets not, nor yet laments ; whose heart is full of love to Me,

And unconcerned as to results—be they adverse or otherwise.

That man is dearly loved, who consecrates his mind and heart to Me ;

—Who acts the same alike to all, should they be friends or foes to him :

—Who is unmoved by honour or reproach, by coolness or applause ;

—Alike in suffering, or in ease,—with no ambitious aim in view ;

—Who careth not for praise or blame ; who useth not too many words,

—Who is content, preferring solitude ; but when in Council,—wise !

But those are still more dearly loved by Me, and most assuredly  
Shall feast on food which angels eat, which is, my doctrine now  
pourtrayed,

Who, trust implicitly to this, and worship offer up to Me.

## COMMENTS.

The above "Scene" concludes the series explanatory of the Sankhya and Yoga philosophy, the remaining chapters are rather explanatory of what has been propounded in the prior Scenes, and I share in the opinion of Baron Humboldt and others that, the remaining six chapters may not be the same author. To my view they stand in the same relation to the twelve chapters or Scenes, as the epistles in the Christian Record to the Gospels and Revelations. In plain words, the Gospel's, and Revelations, like the twelve chapters of the Bhagavat Gita. were written, under what is generally called "inspiration," and are subject to the application of certain laws, whereby such writings differ from all others. In short, that they are allegorical in form, but expressive of verities relating to the human spirit, which are true from all, and to all time. The living power of these truths, is that which appeals to, and obtain response from, the spirit in the human organism, and which refers to the regenerative processes, and progressions of that immortal part of man, which is commonly known as spirit.

The allegory, or parable, is a verbal expression of the experiences of that inner principle in mankind, which, while encased in physical substance, is so deeply veiled by that outer covering, that its presence is only known by its action. As I have already stated, the phenomenon of nature, as visible through the outer senses, is a perpetual representation *outside* of man, of that which is *inside*, or within him.

The Sun, as the centre of our solar system, in its apparent progression through the ever recurring annual cycle, and the planet, Earth, in its relation to, and dependence on, the central luminary, with the relation of the solar universe to other universes, covers the base or groundwork, upon which is erected, all mental and spiritual superstructures. The Earth itself, and all the forms of life, in the animal, vegetable and mineral kingdom, are an exact expression of that part of the human form, which is constantly changing, and which is subject to growth, decay and dissolution.

But, the philosophy, expounded in this ancient work, and others of similar, but posterior date, has been but dimly discerned, unless, the reader, has had demonstrable proof, so far as words or language can do so, that that interior life principle, called—spirit, is the architect, and builder of the tenement which it inhabits for the time or state being; that principle itself being an infinitesimal part of the Grand Whole, thus projecting and producing in miniature, individually, what is in course of development in the infinite whole.

The dependence and interdependence of the parts with the whole, is but faintly conceived of, (even if allowed) much less, consciously understood. That conception, in thought, is the prophecy of its development into conditions, where it will be a living reality, subject to law, like the foetus, which involuntarily obeying, it develops into the conscious man or woman; so, this conception will, and must, develop into the consciousness of angelic and deific powers, and that, simply because the Spirit is angelic and deific—nay,—immortal, eternal and infinite, in its nature and constitution.

Read the lesson which human embodied condition teaches. The child, soon as its individuality is made conscious, develops into knowledges and experiences of which it was before ignorant, and looks forward to manhood or womanhood as the crown of its life; precisely so, is it with adults, they, intuitively look forward to a state which they conceive the angels to be in, as their crown of life, and even so, it is with the angels themselves, they also look forward to still higher states, and so on, *ad infinitum*.

I may here be asked, “Why not have this conscious enjoyment at birth?” Or, put in other words, why is not the child born a man instead of a child?

I would reply, why be born at all?

I am born, you are born, into earthly conditions, for the fulfilment of a purpose, which could not be effected by any other means; as human beings, what should we do, if we had nothing to learn? What enjoyment, or otherwise, could we have, unless it were for our ever changing experiences? The simple truth is,

that the very highest developed of the race, is but a child in comparison with those who have passed from the human into the angelic state of being. As *they* have grown up, or developed into their present states, it is only a question of time, or state, for every human being to follow, as, the angelic is but a further unfoldment of the human spirit principle.

To fret under present limited conditions, and to chafe under, so called, adverse experiences, is but the petulance and waywardness of childhood, and it would be as absurd to think that a wise parent would give dynamite or gunpowder, for his young child to play with, as, to suppose that our Great Parent would entrust us with angelic powers while in human condition. To be trusted with these for our own use, we must grow up into conditions, in which we can use them wisely and well.

The two opening questions of Arjun, at the commencement of this chapter, have regard to the practical value of the truths which had been revealed, or put in plain English, means, the difference in value between an external and internal form of worship.

To trace the history of the development of what is called "worship," would be to note the stages of kingcraft and priestcraft, i.e., the fossilization of what was spiritual in its origin, into a fixed and material formalism; which was, and is, used for the selfish interest of the few at the expense of the many, and until the human mind is sufficiently enlightened to enter upon the path of its own emancipation, it will continue to regard formalism and externalism as the *sine qua non* of a spiritual and religious life.

Accepted as a moral representation to symbolise real verities, and adapted to minds not sufficiently developed to see through or beyond the symbols, these are right in their places, but, to make them more than these is as irrational as it were to give toys or dolls to adults, and as history records, they become an intolerable burden, a terrific engine for oppression, and a barrier to human progress.

The important question is, *what* is the thing symbolised? Who and what is the God that is supposed to accept the offerings, material or spiritual, which are given by and through external rites and ceremonies?

P

The thing or things symbolised, by ceremonials and ritual are—Spirit and its powers, individually and collectively.

The God, is the action and life of spirit, manifesting itself in all, by all, and through all; and hence, as this Revelation unfolds it is inseparable, indivisible, i.e., it is impossible to separate cause from effect, spirit from matter, God from man.

It is the ignorance that prevails upon this one fundamental genuine truth, which causes all the fallacies following from the attempt—in thought,—to separate that which in its very nature is inseparable.

The “God” who is worshipped is the ideal of the individual, or sect, or people, or nations, or dispensation, and has no actual existence outside, apart from the real spirit or atomic life principle of the worshippers; and the totality of this registers the history of the human race in embodied conditions.

The unmistakable state of Spiritual—(not even childhood but) infancy, is portrayed by those simple minded ones who suppose that God created the earth and suns out of nothing, by the mere utterance of a few words and the exercise of his volition, and after accomplishing this, left the earth and planets to run their course, and afterwards retired to some far off unapproachable region of space; but in what region or locality, no ecclesiastical system attempts to determine. If comparisons were not odious, I should be tempted to compare such mental obliquity to that deplorable ignorance, which can delude its victim into the belief that the imitative feats of the prestidigitator, is a genuine exposition of that wondrous phenomena which marks the advent of modern Spiritualistic exhibitions, manifesting the action and presence of intelligent and powerful Beings, who exist in conditions where the physical and material is *non-est*. That phenomena forms the bridge which spans the gulph between the past and future condition of being, from the present. When the created has power to prevent the action of the creator, or, in other words, when matter can dominate over spirit, (which makes matter,) then, and not till then, will ignorance, with its fallacies, fanaticism and bigotry, triumph over Knowledge, and death will be victor over life, and nonentity will triumph over that—which is.

Al, without exception, who engage in ceremonial forms of worship, are external worshippers, and draw so much of the Spiritual vitality from those forms as is requisite for the sustenance of their spiritual life, and the fact that they can only draw it by means of these forms, proves that they have not developed beyond that state which is *symbolised* by the externals which they use, and, as Krishna shows, even these are loved and esteemed in their state or condition, like the others. The difference between the value of these loves, may possibly be gauged by those parents who can specify in words the difference of *their* love to their own offspring, when looking upon them as babes, infants, children, youths or adults. I think, this is a problem that is easier to propound than to expound, and I am content with its proposition.

The poet who describes the adoring soul, as "Looking up from Nature up to Nature's God," has unconsciously portrayed the state of external worshippers, who, are still in the fallacy of spiritual childhood, in supposing that Nature and Nature's God are two separate and distinct things, a fallacy following from the fundamental one already referred to.

The internal worshipper, is the one, who is illumined sufficiently to see that the external or phenomenal is only an appearance, (apparition if we will), or a shadow, of the substance, which the phenomenal encloses, and inasmuch, as that one discerns the distinctions between the real and apparent, between the substance and shadow, therefore, he, or she, dispenses with the formalities and comes in contact with the realities.

Those realities are the knowledge and consciousness that Spirit itself is one and the same in its principle, however infinite may be the variety of its manifestation or expression. From this, successive degrees of knowledge and consciousness are, or may be, opened, until he or she, stands face to face with the Being or Beings who, to such, are the real God or Gods though heretofore unknown and unrecognised.

This chapter concludes with the portrayal of the various exhibitions in the human form of true spirituality; as these

advance stage by stage, new states are developed until the climax is reached, by the one who has brought every outward or sensuous characteristic into subjection, and is swayed in every action of his life by a love—not only to those of his or her own way of thinking and acting—but to every human being, and in fact to every created form of life, to whom friend or foe are alike, and who, while an inhabitant of earth and in physical conditions, yet, has no covetous desires for earthly possessions, inasmuch as his home is in the heavens, and he realizes that he is but passing through a temporary sojourn in this world, using the opportunity for gathering up knowledge and experiences, that, as a disembodied spirit, he will be able to use with a greater potency for the elevation of mortals, than when a man amongst men! No repining ever escapes his lips, no philanthropic schemes ever find *him*, as a Leader, but, in the secret recesses of his own inner nature, he communes with those master Intelligences who are guiding and developing the destiny of the planet and its inhabitants, and he sees and knows, that *all* is well!

No language, no teacher, no revelator, has yet appeared, who can elevate a loftier standard, a more beautiful and noble "Ideal" for humanity to attain in embodied conditions. The possibilities, for true enjoyment of life, and alleviation of human misery, and wretchedness, all lie hid in that "Ideal" standard, and this fact stamps the origin of this revelation as—angelic, inasmuch, as its characteristics are angelic; and happy, thrice happy, are they who can enter upon that path of regeneration, that will bring them face to face with this "Ideal," and then they will realise—the angel in themselves.

But, (and with this I conclude,) the question here comes, can this Ideal be realised by any mortal while in earthly conditions of existence?

My answer is—yes,

## CHAPTER XVII

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GITA.

## SCENE XIII.

*Subject: Interior and Exterior Life.*

## KRISHNA.

*Kshetra, O Kunti's Son!* means Life, expressed by outer form and shape ;

And thus, existence as developed from within, by spirit power.

Philosophers, who know this truth, call that which makes the outer form,

And hath the consciousness while in existent form—the *Kshetrajna!*

But know, *O Bharata!* 'tis I, who give this inner consciousness

Of life to all existent forms. The Knowledge of the inner life,

And of the forms by which it is expressed, is Wisdom, called by Me.

Now, listen ! while I briefly state, and speak of life in outer form,

And learn of Me, from whence it comes, its changes, also, what it is.

And furthermore, the *spirit-life* within the form, shall be portrayed,

With all its wondrous working Power, its action and its properties.

The holy ones, in times of old, of both of these, did sing in verse ;

And precepts taught, of truths divine, in pleasing metre, well arranged ;

In these, they clearly demonstrate, from whence all things originate.

Well then, My *Body* doth comprise, all that exists in outer shape.

The human forms, by qualities expressed, comprise,—the elements :\*

Self-consciousness ; intelligence ; vitality ; and outer-frame ;

With love and hate ; and joy and grief ; self-will ; and sensibility :

All these, in brief, express the changing states of these existent forms.

Now, learn, what *Wisdom* is ! 'Tis freedom from the self-esteem ;

Sincerity ; and innocence ; endurance ; rectitude of life ;

Respect for teachers ; purity ; stability ; self-government ;

Unselfishness ; and chastity ; attention to such subjects as

Of birth and death, old age, decay, disease and pain, and all defects :

Freedom from pride ; exemption from the love of children, wife, or home ;

With temper that remains the same, in pleasing or adverse events ;

Attention to the worship which is offered up to Me alone ;

Distaste for Men's society, retiring to secluded spots ;

A thirst for Knowledge of the things that to the inner life pertain ;

A due appreciation of the Power, this Knowledge doth impart ;

All these in *Wisdom* are comprised ; its opposite is—ignorance.

And now I tell thee what that object is, which wisdom doth adore,

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\* The *elements*, refer to the principles embodied in the protoplasmic atom, which, by contact with matter, develops the protoplasmic entity into a full human organised form: this protoplasm being the first material form that is cognisable to the senses.

For he, who knoweth this, will feed on heavenly and angelic food.

That object is—the *Soul*—the inmost life, which no beginning has ;

It, neither can be called an entity, nor, a nonentity :

It hath both hands and feet, with faces, heads, and eyes, in every part,

With ears that hear, on every side, and sits, the central power in all ;

Endowed with vast intelligence, it comprehends the universe : It lighteth all the faculties, and yet remains distinct from these ;

Unmoved and unperturbed, it holds in being, all existent forms ;

Exempt from qualities\* itself, it yet pervades the qualities ;

It is within all forms of life, yet independent of, these forms ;

Because of its subtilty, incomprehensible it is.

It seems as if it were far off, yet omnipresent is its life ;

Unseparate itself, it seems as though it were distributed.

It is the inmost life, sustaining all that is, in nature's realm ;

It both destroys the outer form, and re-recreates in newer form ;

It is the orb that giveth light, and where it shines, no darkness reigns :

It Wisdom is itself, as well the Object, wisdom doth adore :

Implanted in each heart there is a love, that for this wisdom yearns.

Now, thus I have in brief declared, what constitutes—*Existency* ;

What *Wisdom* is ; and that *Object* ; which wisdom's light brings forth to view.

And, those who worship Me in truth, and who My doctrine comprehend,

Are made partakers of My Life, and share in My prerogative.

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\* Qualities—a term used in reference to the specific characteristics that distinguish one human being from another in embodied conditions of life. These form the subject of following chapter—

Now, learn ! that Spirit ; Matter ; both of these, without beginning are :

—That change in State, and qualities, to outer life alone pertain :

Within the outer form, there is a principle which operates,  
And uses, as its instruments, the organs of the outer frame.  
Still more interior, Spirit is, that is the moving principle,  
Which causes all the changing states of misery, or joy, or pain.

The Spirit, when 'tis clothed upon, as in the mortal earthly form,

Participates in all the qualities, expressed in outer life,  
And influence thereby ; and this connection with the qualities,  
Determines whether it is born again, through good or evil womb.

The Soul, that inmost principle within all forms of life, is called,

—The Guide ; Preceptor ; Witnesser : Sustainer : and, The Mighty God !

And, He, who comprehends these three,—the Soul, the inmost principle ;

—The Spirit, which enshrouds the Soul,—and Body, with its qualities ;

Whatever path in life he takes, no more regeneration needs.

By intuition and perceptive power, by some, the Soul is seen ;

By intellectual thought, 'tis seen by some, who meditate thereon ;

And some, the sight attain, by means of thought with virtuous life combined.

But, some there are, who know not of, the inmost life as thus described :

Yet, when they hear of it, by others spoken of, due reverence yield ;

And, even these, who act on such report and due attention give,  
To study of these sacred truths, shall never die the second death.

This Know ! *O Chief of Bharatas !* that all external things and forms,

Inanimate and animate, come forth to view in ultimates,  
When spirit clothes itself, with matter drawn from Nature's  
realm.

That one, the truth perceives, who sees the life Supreme in  
all the same ;

And though it changes all these forms, itself remains un-  
changeable ;

Conceiving thus, that Life is one, altho' expressed in myriad  
forms,

And omnipresent in each one, he'll cherish that within him-  
self,

And, he will progress make in paths that lead to glorious  
altitudes.

He sees aright, who sees 'tis not the self-hood of the outer  
man,

That is the actor in the various works that are performed ;

And when he sees, that each and all, specific and existent  
forms,

Are but so many parts comprised within one vast stupendous  
whole,

And emanations from one Central Life, he knows, the Mighty  
One !

The inmost life—the Soul, e'en when enveloped by the outer  
form,

Is not the actor, neither is it acted on, by outer things,

For it, eternal is, and incorruptible, *O Kunti's Son !*

For, as the ether, by its subtile power, is present in expanse,

And by such contact unpolluted is, e'en so, the soul itself,

While present in the outer form, though dwelling there, is  
undefiled.

For, as one Sun gives light to all the universe, *O Bharata !*

E'en so, the spirit's light illuminates the whole of outer forms.

And, those who see by wisdom's light, and can discriminate  
between,

Existence in the outer form ; and that which gives the con-  
sciousness ;

And that the Soul will be released therefrom, ascend the Sum-  
mit grand.

## COMMENTS.

The present, and remaining scenes, are purely philosophical, i.e., they may be regarded as explanatory of what has preceded, and treat of subjects which should engage the thoughts and attention of the most advanced minds, both in science and theology, inasmuch as they clearly shew the *modus operandi* whereby the human spirit becomes individualised, and the purpose that is to be attained by such process.

To grasp the truths herein revealed, it is needful to abandon the plane upon which the theology and science, even of the present day, dwell. This philosophy and theology teaches nothing of a "personal God," such as the simple and natural mind conceives of, (which is nothing more, and nothing less, than a creation, or reflex, of the state of mankind of the present age,) but, rather, it is the revelation of *Spirit*, before and after, differentiation or embodiment.

But, Spirit is Life ! and no word in the English language is more suitable to raise the thought of mankind above personality, and open up a system and development of Being, where time, space, and person and matter, have no place. As mankind develop beyond the present average of mentality, the very terms now used, with the ideas which they involve, will have to pass away, and new terms used to express ideas, more in conformity with spiritual modes.

To enable the reader to understand somewhat of the philosophy and its rationality, as unfolded, it will be necessary to revert again to the subject of the Triad, which is the grand key to the understanding of the nature of man. Ordinary minds look upon the human being as a *monad*, i.e., as simply *one* somewhat ; which looked at from an external standpoint is correct ; but, the monad, in appearance, is in truth—a *triad* : in short, a composite being, built up into a personal or individual form, by the action of *three* distinct (yet not separate) forces, by which the life flow operates and sustains that form in being.

In fewest words, there are *three* degrees of receptive life in every human being, and also, in the race, as a whole : conse-

quently a man, is a trinity in unity ; and, *Man*, in the complex, expresses the same truth. From this truth, has arisen the present fallacy of a Tri-personal God, and the endeavour to conceive of the Great First Cause, as formed of three persons, or individualities, each endowed with equal power, though expressed in a different mode by each. Until a new meaning and value is attached to numerals, and their relation to each other, it is a solecism, irrational and fallacious, to propound such a doctrine ; and, as the starting point in such a theology is a fallacy, consequently all the doctrines that are based upon such a fallacy, are fallacies too.

Let the reader, then, instead of dwelling upon the idea of God, conceive of Life and its manifestations, and as a consequence, the beauty and the rationality of the truths revealed in this ancient Record, will be better appreciated.

I have headed the subject of this chapter, or scene, Interior and Exterior Life. The words in the original are *Kshetra*, and *Kshetragna*. We have no single words or terms in our own language to express what is involved in these words, and, the translators, as yet, have left them untranslated ; but, as they are expounded at length, they may be taken to be the text, and what follows as its exposition.

The Revelator, (the so-called *Krishna*, equivalent to Christ,) speaks of *Kshetra*, as—My Body ! afterwards explained to mean all existent, or, phenomenal life forms.

It does not simply mean, organic forms, or even, inert matter, but it comprehends all that is tangible and visible through the senses.

What is *Matter* ! is a problem that no scientist or philosopher upon the natural plane, has yet been able to solve, (for *Nature*, as expounded in this scene, includes vastly more than the substance and things that are visible and tangible to the external sight and touch ;) for, it is an axiom of science, that matter is something totally distinct from spirit : but the recent experiments of Professor Crookes carry us up to the point where it becomes so rarified as to be almost beyond the ken of the sensual plane.

No one who has witnessed, and carefully watched and studied Spiritualistic phenomena, can have witnessed such displays as the apparent creation of solid material objects, and even of living, moving, talking, materialised spirit human forms, out of—nothing, and their sudden dematerialisation and vanishment, without coming to the conclusion that little or nothing is known concerning what we have been accustomed to call and think of, as—matter.

The “eternity of matter” is distinctly taught in this scene, but not as a substance, separate and distinct in itself, which though resolved and re-resolved by chemical experiment into its supposed primary elements, may again be used to form material for making tangible and visible actualities.

If scientific theory propounds the doctrine of the resolvability of matter into a certain number of primary elements beyond which they cannot be resolved, then, it is as fallacious as the theological dogmas of the present age. There are no such things as primary elements of matter, of which all things are compounded. These “primary elements,” are merely terms to express that which scientists have hitherto been able to reach and tabulate; in short, these “primary elements” are the various gases, into which, it is supposed that all matter is resolvable. But, what are these gases? of what are they made? and who made them what they are or appear to be?—are questions, that no materialist or natural scientist can answer.

The truth is, according to this ancient philosophy, and which no mortal can controvert, that there is, in this and in all universes, but—one Life, and one substance, by which Life is expressed and manifested, and it is this manifestation, from its most rarified to its densest solidified expression, that is called—matter! Matter, then, in short, is nothing more or less than “solidified spirit” for the time being; and which is for ever continually changing its form, under the impulse of differentiated spiritual beings in myriad forms, and all acting under the Master Power, which is—Infinite, and for which no name can ever be given or applied. Far beyond the idea which the word “God” implies, is the ancient Indian one of—Om, or AUM;

which means, (as I have previously stated,) the going out, or giving forth of—Life itself.

For convenience sake, I have used the terms, Body, Spirit, Soul, to express the three radicals which compose the manifested human form.

Body, is the outermost of the organism, and applies to that which lies within the physical structure as well as the structure itself, and which is only applicable to the mortal or earthly state of existence. When the purpose for which it was assumed, or developed, is accomplished, it is then discarded or thrown off, never more to be resumed in the following states of being, seeing that structural organization, (as we now see it) is unsuitable to the emancipated spiritual body. What becomes of the rejected, or cast off, physical body at death, and the purpose which it has to fulfil in the great economy of the Kosmos, has been hinted at in former chapters, and may be found noticed in the chapters on the Human Organism.

Spirit, is the inner, or intermediate active agent, which guides, propels, and uses as its instrument, the body, or that "covering" which is exterior to itself. It is the intermediate in all states and conditions of being and existence.

Soul—is the inmost of all, and as so beautifully portrayed, is—the Life, which, though to appearance, it seems as if it were differentiated or distributed into so many units as there are individualities, yet, it is part of, and inseparable from, the Grand Life, called—God! or, as I have named it.—The Mighty One! This, is eternal, incorruptible and unchangeable, or as stated here—"The Changer, Maker, and Former," of all changing forms, but, itself unchangeable, because it is from eternity and to eternity, and therefore not of time.

Strange it is, that while the Hebrew Scriptures reveal nothing of a future state of being and existence, and while even the Christian Scriptures, do but little more than declare the truth of immortality, yet, this Ancient Record, not only reveals the truth of a future life, but, reveals its state, and unfolds the doctrine of an eternal progression in the mighty

cycle of being. No terrors of an avenging Deity, or of an inflexible Judge, to condemn the unbelieving and impenitent sinner ! (who, as Christian doctrine declares and teaches, must suffer an eternal misery for the shortcomings of an existence in time) are held out as a consequence of rejection of the truths revealed and unfolded ; but, it is rather an elucidation of those principles which, when known and consciously acted out, are capable of yielding solace and comfort under the most trying circumstances ; and more, it points out that a state can be realized, in which neither pleasure or pain, prosperity or adversity, can affect the one who realizes it, and in which, the powers of the spirit and soul can be so consciously, exercised as to realise its oneness with the Great Infinite Soul, and thus cause its possessor to ascend to spheres where the vicissitudes of the outer existent life do not affect or concern.

The central truth revealed in this scene, around which all others cluster, is, the universality and unity of Life, and that all forms, in all worlds, and in all states of being, are but parts of one vast stupendous whole ; each particle—each atom, expressing in its own specific individuality, the plan and purpose of the Great Infinite Mind.

Another truth, (though not so apparent in the letter), is, the microcosmic expression in the individual human organism, which represents in miniature, the grand macrocosm. Let this thought establish itself in the human mind, and away goes all fallacious conceptions of special elections, by the Great God, of some who are to be saved and elevated into regions of eternal bliss, while others are to be condemned to an opposite sphere and locality.

What part of a man's own organism would he cut off, reject and condemn as useless and worthless ? a moment's thought must convince him that even the smallest organ, or part of such organ, if wanting, would make it so much the less perfect. Then, how much less, can a mortal arrogate to himself such a conception of the Great Supreme,—the Central Life of every atom, that He would cut off, punish or condemn as worth-

less, that which forms an integral part of the universal "Being?"

And yet, such is what the crude theology of the times teaches. All the notions of "conditional" immortality, which is said to be the resultant of a "belief in Christ" &c., and the equally negative void of the materialist and secularist, spring from ignorance and presumption. It is the attempt to measure the power of the Infinite by the finite human standard of thought, warped and prejudiced by an over estimation of its own value.

What can be more preposterous folly than the claim to teach with authority, on subjects which the churches and their professional advocates are confessedly ignorant? To suppose that the ultimatum (or what they would call creation) of spirit into physical embodiment, is an experiment, and that an infinitesimal particle has the power of detaching itself from the whole, or of being the cause of its own annihilation, is surely to betray an ignorance, of which, such atom may well be ashamed.

If a man cannot be perfect, minus a limb or part of a limb, neither can the grand Man of our earth, nor the still grander Man of our solar universe be perfected, unless every individualised specimen of human life is present somewhere, or in some part, of the Body, Spirit, or Soul, of the Great Whole. That Central Soul of the Universe loves its own life, in whatever form it is manifested, and the travail of *that* universal Soul, undergone by the production of life in outer and embodied forms, will be satisfied with nothing less than the glorification of every atom which it has borne; and wanting even one—the smallest—it would be—imperfect.

Not one atom of life is saved from loss by its own goodness or merit, and not one is lost or annihilated by its own depravity so called. Every phase in which human life is manifested, is but a variety in the uniformity of action by the Grand Infinite Soul, and in such manifestation, an All-wise and beneficent Plan is observable by those who have eyes to see.

## CHAPTER XVIII.

### THE ANCIENT WISDOM OF INDIA (*continued*).

#### THE BHAGAVAT GITA.

##### SCENE XIV.

*Subject: The Three Principles of External Life*

##### KRISHNA.

I further, now reveal to thee, a Science, which—of Spirit is ;  
It is the chief of all the Sciences ; and 'twas by knowing this,  
That all the *Munis*\* have attained, the highest and the Adept  
state.

This Knowledge having made their own, they gain a fellowship  
with Me ;

And when that day arrives, in which all things must fade and  
pass away,

And all things must be made anew, which marks a Dispensation New,

These, undisturbed remain, for these, no more regeneration  
need.

The Heaven of Heavens, is that great womb, in which the semer  
I insert ;

And from this origin, come forth, all living forms, *O Bhárata!*

The Heaven of Heavens, *O Kunti's Son!* is that great womb  
which giveth forth

The Life, that passes down through other wombs : but I, provide  
the seed.

Three principles are active in, the outer and embodied form ;

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*Munis*\*—A personification of a state, of interior and spiritual enlightenment, by which a perfect command over the sensual and corporeal nature is attained, and also, over the powers of nature itself.

As *Brightness*, *Impulse*, *Darkness*, they may be defined, *O Conquering One!*

And these, like fetters, bind the deathless soul while in the earthly form.

'Tis *Brightness* only, that is pure and clear, and free from all defects :

And it, the soul surrounds with fruits of pleasantness, *O Sinless One!*

This principle is always found to be, with wisdom true conjoined.

The *Impulse* is allied to Will, and acts upon its qualities,

For by desire, it stimulates ; this principle, *O Kunti's Son!*

Doth fetter by its eagerness for transient pleasures of the hour.

But, know, that *Darkness* is with ignorance combined : it is the spell

That holds all mortals in its power ; this principle, *O Bhārata!*  
Doth fetter by the bonds of error, folly, and indifference.

The *Brightness* is distinguished by—felicity, *O Bhārata!*

And *Impulse* by—activity ; but *Darkness* by its foolishness.

When *Impulse*, *Darkness*, are suppressed, then *Brightness* is predominant :

When *Impulse*, *Brightness*, are quiescent, *Darkness* is predominant :

When *Darkness*, *Brightness*, neither sway, then *Impulse* is predominant.

When wisdom's light does shine, in all the portals of the outer frame,

Then know, that *Brightness*, is matured, and is the active principle.

Anxiety, and hastiness, and restlessness, are manifest,

When *Impulse* is matured and prevalent, *O Chief of Bhāratas!*

But, dulness, sottishness, distractedness, the surest tokens are,

That *Darkness* is matured and prevalent within, *O Kuru's Son!*

If, when the hour of dissolution comes, and *Brightness* is matured,

The spirit then ascends to spheres, where dwell the pure and perfect ones.

And, should it leave the outer frame, when *Impulse* is predominant,

It joins the company of those, who e'er delight in active work.

But, if the frame should be dissolved, when *Darkness* is predominant,

The spirit goes to spheres where dwell, the earthbound and imperfect ones.

The fruits of *Brightness*; purity, and holiness, are called; the fruits

Of *Impulse* are—*anxiety*: and those of *Darkness*—ignorance.

By *Brightness*,—wisdom is evolved; by *Impulse*,—restless eagerness;

By *Darkness*, is evolved—delusion, ignorance, indifference.

All those confirmed in *Brightness*, upward go; and those in *Impulse* sealed,

The middle state attain; while those confirmed in *Darkness*, downward go.

When that \*which sits enthroned within, doth recognise these principles

To be but agents in the earthly form, and knows there is a Power

Superior to these, tis then, My nature is approached and found.

And when these three named principles, which active are in earthly forms,

Are made subservient, then, the spirit is released, from future birth,

And death, old age and pain, and feeds on heavenly and angelic food.

#### ARJUN.

What are the signs, *O Mighty One!* by which the conquests can be known?

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\*The Soul, or innermost Life principle, that dwells in eternity, although to external appearance, it is confined within the organism.

What course of life doth such an one pursue, who, these has overcome?

What are the means that he employs to subjugate these principles?

KRISHNA.

When *Brightness, Impulse, Darkness* act in such an one, O *Pandu's Son!*

He hates them not; nor longs again for them, when they have disappeared:

He entertaineth them as friends; he wavers not, because he knows,

These principles can only act, upon his most external form:

He is contented in himself, and is the same in ease or pain:

He values neither lands, nor gold, nor jewels, which are nought to him;

He acts alike the same to those, whom he esteems or disregards;

His bearing is the same to all, be they his friends or enemies:

In all he undertakes, he's free from thoughts of self-aggrandizement:

These are the signs which mark the one, who has o'ercome these principles.

For, he, who worships Me alone, when he, the victory has achieved,

Is made conformable to Me, and shares in My prerogative.

I represent—the Heaven of Heavens,—the manna, incorruptible,

—Eternal law and order,—bliss that is intense and aye endures.

COMMENTS.

THOSE who are conversant with the Hebrew and Christian Records, may call to mind certain references that are made, in the close of the older canon, to the "coming of the great and dreadful day of the Lord;" and in the Christian Scriptures, to the "day of the Lord, which is to come as a thief in the night, in the which the heavens shall pass away with a great noise, and

the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

The literalist, who reverences as truth all that is apparent in the letter, and forms his ideas from the simple statement, thinks that these are prophetic utterances of a grand and final catastrophe yet to come, and which is to culminate in the destruction and annihilation of the mundane earth, if not the solar system itself, but, at the same time, is very complacent, inasmuch as he never dreams that such an awful tragedy will be enacted in *his* time, and so, while the morning sun continues to rise and dissipate the darkness of each recurring night, it causes *him* no trouble or anxiety, and he makes his exit out of this world, quietly leaving it as a bequeathment which others will inherit, and perchance, may be the victims of such a holocaust.

But these "prophecies" to the initiated, have a very different meaning, instead of being in an unknown future, the truth which the allegories contain, relates to actual verities, and are known cycles, which follow each other, with the same precision and regularity, that days, and weeks, and years, succeed each other.

The cycle, which is a purely spiritual one, was well known to the Initiates of the ancient Indian system, who were better versed in spiritual realities than moderns are, with all their boasted advance in knowledge of the sciences and arts. Even in mundane art and science, this boast becomes an empty sound, when we are confronted with the still majestic remains of architectural skill, and those Cyclopean engineering works, discovered in Central and Southern America. If these be so, and I challenge denial, then it is easy to allow, that the same class of mind which could originate and carry out into actual realities, such gigantic undertakings, *might* be versed in sciences which dealt with more than mere physics!

Returning to the Biblical reverencer, if those so-called prophecies, were and are proofs that they were divinely inspired, then it follows, that this and other equally ancient records were divinely inspired too. That system, which is an astrological one, has an astronomical correspondence, but which cannot be calcu-

lated by the same rules, that apply with mathematical precision to the planetary and solar movements in space. These are subject to the laws which govern all appearances and phenomena in time, while the other is above and beyond time and its properties, and refers to the mental and spiritual states of embodied mankind, and are indices of states of being even when disembodied.

In briefest words, the Day of the Lord, has precisely the same meaning and application, as the Day spoken of in this scene, when all things are dissolved and a new creation takes place. It refers to the completion of an epoch, or spiritual era, and the commencement of a new one, in short, to a New Dispensation.

At recurrent intervals of time, a fresh wave of spiritual energy sweeps over the planet, and the result is that an advanced order of truth comes to certain minds, who give shape and form to its reception and perception; and it generally gives birth to some new, so-called, religion, or system of ethics bearing upon the enlightenment and happiness of human kind. The new born truth, round which all others cluster, has a nucleus in some part or division of the human family, and when its force has been expended, and its purpose has been attained, then another follows, and as it has been in the past, so it is in the present, and will be in the ever continuing future; and if any spiritual fact can be determined, then the present signs of the age betoken that we are now in such a crisis. Such is the meaning of the Day of the Lord.

This scene is illustrative of three somewhat, which the translators have rendered into English by the word *qualities*, which, certainly does not give the full meaning of the word in the original—*goons*. Hence, I have adopted the word *principles*, as it better expresses what is so clearly set forth in this chapter.

It is a definition of the Trinity, in human embodied forms. There are degrees of receptive life in every human being, and also, in humanity as a whole, which correspond to the three great

divisions in the world of spirit, in whatever condition of expression it may be.

The soul—or inmost principle of life, receives its life power from the inmost or celestial heavens, or, as called by *Kirshna*, the Heaven of Heavens. The spirit, or clothing of the soul, receives its life from the intermediate, or spiritual heavens, while the body, receives its from the ultimate, or natural heavens. But, the body, as I use the term, refers to that which gives existence, or expression to the "atom of life," in any world or sphere. All these three, form one Being, and at dissolution, these are re-formed into a new consistency or form. The physical organism is only temporary, thus, the sensual and corporeal substances composing the physical structure is discarded at dissolution, or death, and the real man, formed of soul, spirit, body, emerges from the physical organism in his integrity.

What the external limbs are to the organism just so, are these principles—designated Brightness, Impulse and Darkness, to the real man while in a condition of embodiment; they are the forces, wielded by the spirit which merely use the organs of the physical body as instruments. They are, in fact the intermediates between the spirit and the body; they pass away with the organism, but that which made them what they are survives, and ascends with the resurrected form.

The manifestation of these principles in the conduct of human beings determines their specific characteristics, both in this world and that which is to come.

Surrounded as we are by conditions, and limited by circumstances, which but a very small portion of the race can command, the real life of the individual is but dimly seen and known, but, when the spirit is emancipated from its physical covering, the fetters of these outer conditions are removed, and then it ascends to that state, in conformity with its own specific love or life, and attracted by the magnet of affinity, to that which accords with its own quality, it joins the company of those who have preceded and there finds its happiness and home.

Such is the simple and beautiful truth unfolded in this ancient revelation, and those who have had much experience with modern spiritualistic phenomena, and entered into spirit communion (as it is called) will at once recognise its truth. With such a key to unlock the mysteries of the future life, there should be no difficulty in determining the status of those spirits who return and detail the manner of life in those spheres which they inhabit.

This law of attraction, is that which operates. "Like draws to like!" and those, which are ignorantly called "evil spirits," are nothing more or less, than those who had not developed the higher, or more interior qualities while in earth life, and they must needs return to gain a consciousness of the life they were in at the time of their earthly dissolution, so that they may develop the consciousness of their own cyclic life. This is the secret why such multitudes are, what is called, "returning to the earth;" and experience has proved the benefit they receive, and the good, or use, they perform to humanity in embodied conditions. These are the "earthbound spirits," and, their having to come in such a manner, is the expiation they have to undergo, and having accomplished this, and thrown off the weight which held them down, they are enabled to pass on, or ascend, to higher spheres. Those who had the inmost life principle developed, while in earthly existence, do not require this, as they never loose their consciousness, and thus as described, "they no further regeneration need!"

The genesis of the spirit is here revealed, shewing that the "Heaven of Heavens" is the origin from whence all life descends.

The natural thought which arises, when in contact with this truth is, that of "prior existence;" but this hardly applies, inasmuch as the purpose to be attained by a *descent* into earthly conditions, is to gain a consciousness of a differentiated state, i.e., that while in its former state, it formed a part of the whole, as a *whole*, after its ultimation into earthly and mundane conditions, it becomes conscious of a specific individuated life of its own, *in addition* to that which it had in prior states.

To my thinking, the signs which indicate the possession of spiritual knowledge, (knowledge is power,) or, as we should term it, the regenerate man, could not, in any gospel or revelation, and short of actual experience, be more clearly set forth.

Can any living examples be adduced, that reach to the standard as here set forth?

If this ideal is aspired to, the aspiration itself is a prophecy of its attainment, and is the seed sown in good soil,—or earthly conditions, which will blossom out and bear fruitage, if not in the present life, in the next life, where no barriers are to prevent the ascent of the spirit, except those formed by its own want of knowledge.

If the Christian dispensation has not produced any living examples of regeneration to such a degree, it only proves that its knowledge or power is insufficient, and it remains to be proved what the New Dispensation will produce ere it runs its cycle, and which, in its turn, will be superseded by another with still greater power and knowledge.

In this dispensation, the mythical powers of the old magi and magicians with the magical arts they used, will pale before the powers of the regenerate man of the future, and in the exercise of which, there will be nothing partaking of the qualities generally accredited to the magician, but, they will be powers exercised only for the benefit of their fellows, guided by true wisdom and pure love, and in which *self* interest or aggrandizement finds no place.

The concluding sentence gives the key to the proper understanding of this wondrous drama. Even, *Krishna*, or “The Holy One,” is but a personification (not a person) of the powers of the human soul. It is a representation of the states or conditions, to which a full regeneration open, or, in plain words, the consciousness of life through all the three degrees, which I have specified as celestial, spiritual and natural, and any one who can apply this description to himself or herself, and consciously experience it, then he, or she, will know who and what *Krishna*, and *Christ*, and *Osiris* are,—not historical persons of a bygone age, but life principles within themselves.

## CHAPTER XIX.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GĪTĀ.

## SCENE XV.

*Subject: The Incarnate Deity.*

## KRISHNA.

The mystic fig—(or Banyan) Tree; concerning this, it is revealed ;

Its roots, whence springs its life, are form'd above ; its branches, outward grow ;

Its out growth, from eternity ; its leaves, the lines which form the *Veds* ;

And he who knoweth this, knows what these sacred writings signify.

Its branches are the out growths from, the action of the principles ;

As these propel, just so, the branches upward shoot, or downward grow ;

The offshoots from the branches, are, the things of sense which captivate ;

The roots, are undergrowths,—the works comprised within the mortal life.

Not one on this terrestrial orb, conceives of such a tree as this, Nor understands its form, nor where it doth commence, nor, where it ends.

He, who applies the sharp-edged axe, of calm and true philosophy,

And cuts those undergrowths away, (with which the senses are entwined,)

From off this mystic tree ; from thence he takes the next succeeding step,  
And searches for the path which leads, to glorious altitudes beyond,  
And when he has progressed to this, he never more returns therefrom.

I lead them on, until is manifest—*The Mighty Ancient One !*  
From whom the stream of life has flowed, from all and to—eternity.

Those who advance along this path, and never deviate therefrom,

Until they find, that which they sought,—the glorious altitude,  
—are those,

Who have no pride or self-conceit ; who have subdued all earthly aims ;

Who love to meditate upon those subjects which to life pertain ;

Who have o'ercome all carnal appetites, and who are quite above

The sway of those two opposites, as torment and enjoyment known.

That sphere, no light of sun, nor yet of moon illuminates ;  
and those

Who enter that, return no more ; for that is My Supreme abode.

That portion of My life which is made manifest by outer forms,  
Is clothed upon, with substance which it draws from outer Nature's realm,

'It forms the mind, and outer-body with its senses, which are five.

Whatever form that life assumes, and which must be dissolved again,

It is sustained, by drawing to itself, what Nature doth supply ;  
Just like the breezes draw the fragrance from the beds of flowering plants.

To this atomic portion of My life ; the ear, the eye, the touch,  
The taste, and smell, also. the mind itself, are made the ministrants ;

O'er these, it doth preside, and contact has by them with  
Nature's realm.

The foolish and deluded ones, see not this life within them-  
selves,

Attended though it is, while in the frame, by those three  
principles,

Which gives them consciousness, nor, do they see it when the  
frame dissolves ;

It only is perceived by those who see by wisdom's inner eye :

The reverent and devout who search, will find, it dwells within  
themselves,

While those, who are of wisdom's inner sight, and of intelli-  
gence

Both destitute, will never find, however they may search  
for it.

Know, that from Me, proceeds the light, which is contained—  
within the Sun

That all the earths illuminate,—within the Moon,—and in the  
flame !

It penetrates the ground with heat,—sustains the life of  
animals,

And nourishes the plants, and gives the flavour which the taste  
doth sense.

By My internal heat, I permeate, the living form throughout,  
And with the breath combined,—both when it is inspired and  
then respired,

The food which is partaken of,—in species four, by these,  
digests.

I am the overruling Power, that sways the wills of human kind,  
And from whom comes, retentiveness, and knowledge and in-  
telligence.

In what the Sacred Scriptures teach, 'tis I alone, who am  
revealed ;

I am the Author of their truths, and I am their Interpreter.

The Spirit which is manifest, in all the outer worlds of Man,  
Is of two kinds, and is, corruptible, and incorruptible ;

The one that is corruptible, comprises all existent forms ;

The incorruptible, is that which is within, pervading all.  
 Besides these two, another kind there is, 'tis called—The Life  
 Supreme ;  
*This Spirit is, in all degrees, and is the Master of the*  
*whole.*  
 Since I surpass the Spirit which corruption knows, and e'en  
 above  
 The Spirit which is incorruptible, as in the word revealed,  
 E'en so, this world must now acknowledge me, as God made  
 manifest !  
 The one who has a judgment clear, and can distinguish Me  
 in all,  
 And see Me in Divine and Human Form, is one that knows  
 the truth,  
 He loves and worships Me in whatsoe'er he doth, *O Bharáta !*  
 I thus, *O Sinless One !* have now revealed the great arcana  
 which  
 Whoe'er shall understand, will wise become, and do his duty well.

## COMMENTS.

The opening part of this Scene commences with reference to what is called The Sacred Fig-tree—or Banyan tree. Botanically speaking, it has a supposed reference to what is known as the *Ashwattha*—the *ficus religiosa*, or, in plain English,—the Sacred Fig-tree. In part,—but only in part, this tree will bear the application to what is referred to in the Symbol used.

Like the village green, with its massive central tree, which is still to be found in some country districts of our own country, under which, in ancient times, the village councils and the village sports as well, were held ; so, the Indian fig-tree, to this day occupies a similar position, both as to locality and associations, to the natives of the Peninsula. It is not found in forests, but generally in separate and isolated speci-

mens. It is, in fact, a forest in itself. At a distance from the ground, it sends forth branches, or arms, in a horizontal position, from which other branches shoot up and down vertically, the lower ones taking root in the ground, the higher ones joining the upper series of lateral branches, and thus forming living tree pillars; height after height is formed, until sometimes the tree reaches as much as 200 feet from the ground. It may easily be imagined that a mass of foliage, arranged as this, with openings, would form a very agreeable shade from the heat of a tropical sun, and to a people like the natives of India, to whom time is not of such value as to our countrymen, and the inhabitants of temperate climes, such a retreat possesses a charm which is duly appreciated by those whom nature has so favoured, by providing such a shelter; and no wonder, that a feeling of reverence for these trees exists in the native mind.

I am not aware that this Banyan is indigenous to any other soil than India and Ceylon, but, unless it can be shewn that they grow or have grown in Palestine (which I doubt), the original of the "Call of Nicodemus from under the Fig-tree," may be found in the plains of Hindostan, instead of what is now called The Holy Land.

Although, by a little straining, the Banyan may be supposed to be the literal tree referred to in this scene, yet, we are distinctly told, the Tree used, is not of mundane growth, but a symbol used to illustrate the life-principle in humanity. It is the Tree of Life; the same that is spoken of in the Hebrew Record, the fruit of which Adam and Eve were not permitted to partake of; and the same that is spoken of in the closing chapter of the Christian Canon, which is represented as growing in the midst of the street (or open part), and on either side of the river (of the city), whose "leaves are for the healing of the nations."

Like the "Transfiguration" scene recorded in the modern Scriptures, and of which no details are given, so also, in reference to this Tree of Life, no details are given; but in this more ancient Record, the allegory is expounded with a plainness of language that is quite comprehensible.

A Tree is used as a symbol, because it is correspondential to human life. Vegetation, in general, is the representation in nature's realm, of human intelligence; and a fruit-tree, represents the enlightenment of that faculty, and also, the life-flow, when it is subject to new and heavenly influences, or, in plain words, when the actions of life are in conformity with an enlightened intelligence; these life-actions are called *fruits*. There are three kinds of fruit-bearing trees, referred to in the Scriptures, which are used as symbols, to represent what may be termed the regeneration of man, in the three degrees of his being.

The Olive-tree, refers to the inmost or celestial degree of the intellectual faculty, or principle if we will; the Vine, to the spiritual; and the Fig-tree, to the natural degree; and the fruit of these trees are good for food. Hence, it may be seen, that the Fig-tree, is quite in order, as used to illustrate the action of the Supreme Life, when ultimated in atomic form on the natural plane of existence, as it follows immediately after the exposition of the three principles which develop the life of the external man.

The reader will not fail to recognise the parrallel between the tree, and those referred to in the later Records, and also to the reference in the Gospel to the "axe being laid to the root of the tree," these may be quite understood by what is given in this scene, as it points out very clearly what the "roots" are, which must be cut away.

The astrological reference is plain to the Initiate; as the "Sharp Sword" is that which is found in the "belt of Orion," and the roots lurking among the Serpents, (or sensuals), refer to the relative position of these two constellations in a certain time of the year, or the position of the earth in its annual revolution; but, in the absence of a celestial chart and a knowledge of the system, they are unintelligible, and I only refer to this, with a view to shew the astrological, and astronomical base of all religions, and which base, is strictly in accordance with scientific truth, and which the student can verify for himself, if he takes the trouble to search.

The overcoming the "principles" as they are called is to be effected by cutting away the roots of the tree, which means, the advancement to the knowledge of the interior degree of consciousness, by which, the possessor sees that he himself, is not the actor, but that the organism which he had so fondly cherished as his own, is but the embodiment of myriad spiritual atomic forces from those Beings who are in a purely spiritual state, of which that organism is the effect, or expression for the time being. When this step has been gained, then, the real advance begins along that path, on the summit of which, The Mighty One, is revealed, which means, that the inmost life principle within his form is—The Divine—or God.

The grand climax in this scene, is the declaration that the Revelator—or *Krishna*, is declared as such in the Sacred Scriptures, and must be recognised in the world as—God Manifest.

Hence has arisen the idea of avaturship or messiahship, or, the special and peculiar manifestation of Divinity in a personal human form; and like the Christians revere and worship their *Christ*, even so, the unenlightened Indians, revere and worship their *Krishna*.

But, I have written to little purpose if the reader has not perceived, that these avatars, are not and were not, literal persons,—but the personifications, in *written form*, of that central life principle, which is manifested in its highest mode, in the human form, and is "The True God;" which truth is perceived, as the inner and inmost degrees of consciousness are opened.

## CHAPTER XX.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GITA.

## SCENE XVI.

*Subject: Good and Evil Forms of Life.*

## KRISHNA.

The one who in embodied state, is with celestial life imbued,  
Will have within himself, these qualities combined, *O Bhārata!*  
Great fortitude, when danger comes; with clearness of the  
intellect;

An ardent thirst, that knowledge only satisfies; large heartedness;  
Exemption from extremes in aught; reflectiveness, and sancti-  
tude;

With self-command, and rectitude; veracity; placidity;  
Indifference to all worldly aims; with freedom from a slander-  
ous tongue;

Compassion for all living things; subjection of all carnal lusts;  
Urbanity; humility; discreteness; self-respect; content;  
Stability; forgiveness; purity; and modesty in speech.

But, vices, such as—arrogance; hypocrisy; conceitedness;  
Resentment; with vulgarity and ignorance; *O Prithās Son!*  
Are manifest by those, whose lot it is, to show the demon  
side.

Progression through eternity awaits all those in good of life,  
While transmutations many are for those who live a vicious life.  
Fear not, *O Pandu's Son!* for thou art destined to a heavenly  
lot!

Two states of life are shewn on earth, one—good, the other—  
evil is.

That which is termed—the life of good, has been pourtrayed  
to thee in full ;

Now hear from Me, *O Prithā's Son !* the evil side of mortal  
life,

And I will speak concerning those, who manifest infernal states.  
Those, who the evil manifest, cause and effect, know nothing of ;  
And purity ; veracity ; morality ; is not in such.

They say,—this world, beginning never had, asserting—it's  
the same

As aye it was, and has not been evolved in sequence orderly :  
—That no Supreme Intelligence, or Mighty One, controls it's  
course,

And that its only use is for enjoyment's sake, while life shall  
last.

Confirmed in such fallacious thoughts, with minds depraved and  
reason dimmed,

To impulse yielding ; in this world, to ruin they thus madly  
rush.

Thus swayed by passion uncontrolled, with pride, deceit, and  
folly filled ;

And, trusting to fallacious view—that when death comes, then  
all is o'er,

Unmindful that such thoughts as these, doth lead to all un-  
righteousness ;

Pursuing with avidity, what gratifies their earthly tastes ;

Conceiving that the highest good, of life, is present happiness ;

As thus, they speak, "Life being such, Let us enjoy it while  
we can."

Ensnared by hundreds of false hopes, and yielding to corrupt  
desires,

They seek for wealth by any means, in all their acts—un-  
scrupulous,

So that their selfish ends be gained. As thus, they argue to  
themselves,

"This already have, and that which I desire, I will possess ;

"This wealth I now possess, but more I want, and will ac-  
cumulate ;

"Impediments, I have removed, and others too I will displace :

"I am *Eeswar* !\* and will enjoy whate'er I think will gratify ;

"I am of noble birth, and rich, and happy, great, and am renowned ;

"And have the precedence o'er all, and where can one be found like me ?

"By my munificence and offerings at the shrines, I will be known."

So speak these foolish ones who stray, resultant from their ignorance.

Confounded by their fallacies ; bewildered with erroneous thoughts ;

Engrossed with worldly cares and lusts, to foul *Naraka*,† they descend :

Puffed up with pride and self-conceit, self-willed and supercilious ;

If they, in outward acts of worship should engage, they simulate A piety, which accords not with precepts by the Scriptures taught.

With minds engaged upon themselves, intent on earthly happiness,

With tempers harsh, malevolent, revengeful, and imperious, Despisers of that which is Me, within their own and other forms, Amongst mankind these ones are infamous, regardless of My Name.

Not finding Me, O *Kunti's Son*! they must descend to lowest depths,

But even these, in spirit world, are cleansed by passing through re-births.

Three portals to *Naraka* lead—revenge, and lust, and avarice ; And all who pass through these are lost, therefore this triad should be shunned.

But those, who never enter these, the gates that lead to darkness dense,

\* *Eeswar*, literally means—Sovereign Lord, and equivalent to saying "I am my own God."

†*Naraka*. A term equivalent to the Romish Purgatorial regions, through which all must pass who have not lived pure lives on earth.

Their own Salvation gain, and take the path that leads to heavenly heights ;

While those, who precepts of The Word reject, and yield to base desires

Imperfect are and discontent, and do not find the way to heaven.  
Then, *O Arjun !* let precepts of The Word be Rule of Life to thee,

And thou shalt know by these, both what to do, and what to leave undone.

Remember, that the precepts of The Word command that works be done;

See therefore that, thou faithful art to act in life what these proclaim !

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#### COMMENTS.

I have headed this Scene, "Good and Evil Forms of Life." Wilkins, in his translation heads it, "Good and Evil Destiny." The title implies reference to a Science, best understood as Astrology, the remains of which still exist in the country districts of the North of England and Scotland. The terminology is even yet in vogue, but the spirit and the true knowledge has been lost for centuries, except to the initiated in occult Sciences. What is known as Folklore covers what I refer to, which means a lingering belief, not yet extinct, (but now ungrounded on true knowledge,) of stellar and planetary influences, and, consequently, the idea that a birth under the ascendancy of certain stars and planets, ensures good or evil luck (as the case may be) to the native during his or her earthly career. But the materialistic tendency of modern education in all branches, is to regard all such ideas and beliefs as the remnant of a superstition that in former times swayed the human mind, but which is now held to have no other base than the fallacious imaginings of groundless fears or hopes of ignorant and uneducated people.

The Philosophy of Materialistic Science, insists on the ignoring of any belief in any power, or in any fact or subject, that does not come within the range and action of the human senses. The dissecting knife, telescope, microscope, spectroscope, and instruments for determining the character of substances, as to their chemical molecular combinations, and the gauging of distances, &c., of objects in space, form the highest phase of modern scientific research and experiment; but, as to what purpose or use, these molecular combinations, and protoplasmic developments, perform; or, what the ultimate purpose of the Solar System is (to say nothing of the vaster and still vaster systems lying beyond,) and as to the condition of life, if any, upon our sister earths, "this deponent knoweth not." But the fact of the presence of the still lingering "superstition" in our own day testifies that the ancients, at all events, rightly or wrongly, believed that there were interstellar and interplanetary influences, and that all human beings were affected thereby.

The doctrine taught in this "Scene," is, that every human being who is born into earthly conditions of life, brings with him or her a *destiny*, and to which destiny he or she is subject. In plainest and fewest words it teaches that all, irrespective of conditions, are under the guidance and direct appointment of *lots*; of a Great Master Power, whose behests, (appearances of free-will and mundane control, and accident, notwithstanding,) must be obeyed. The very term—lot, implies allotment, and allotment implies one who allots: and notwithstanding the usurpations of Materialistic Science, our very language is saturated with ideas implying the active and overruling power and agency of spiritual, angelic and deific Intelligences and Beings. Under the "appearance" of voluntary action, freedom of will to choose or refuse, the natural mind conceives that such power is its own, that it can shape its own destiny, and determine its own present and future. When carried to its logical conclusion, such a thought would shut God out of His own universe, and make the little space of earthly life the all in all, and exclude any active participation by Immortals in the life of humanity; whereas, the truth is, that all life forms are the manifestation in

an infinite variety, of the one Life ; all,—in all universes, bound together by magnetic and electric currents of vitality, from the one Central Source.

A definition of the quality or characteristics of human beings, who are to form the different states, is clearly given by the Revelating One in this Scene. The extremes of good and evil are shewn so graphically that it is impossible to mistake them ; between these two extremes there is a gradual shading off, as there is between light and darkness, but as these two states are portrayed in nature by sun light and its absence, or—light and darkness with but little real division between, even so, human life is characterised by the two generic qualities, called—good and evil.

Christian orthodox theology, I believe, is the only system that roundly proclaims the birth of human beings in conditions of depravity, or total darkness, or, as it is expressed by the terms, “all are born in sin and shapen in iniquity,” which means, if anything, that all are bad and evil to begin with. In this, as in most other systems of ethics, there is a modicum of truth, upon the same principle, that there is no such thing as total or unqualified darkness. Out of darkness into light is correct, if applied to the advancing stages of development from infancy to maturity. This “darkness” if another word for expressing the utter loss of consciousness or prior states of being, from which the spirit atom of life descends, when it comes into earthly or mundane conditions of being, and the vast mass who have heretofore come and gone from embodied conditions, only arrive at this knowledge in certain states in the spirit spheres, when they advance to them in the progression of their own individual cycles of being.

This phenomenal world, as cognisable to the human senses, is a world of effects ; the world of causes is invisible to human sense ; hence, only those who are gifted with some degree of spiritual light, can penetrate, by other means than the eye of the physical organism, into the world of causes. Those means, or media, are the opening up, or awakening into activity the inner degrees of life, which are termed spiritual and celestial.

The most of mankind admit the action (in words) of a master-power, and which is called—"Providence," when the average of life's experience is unattended with suffering, excessive toil, or inconvenience, but it is left out of the question when adverse conditions are experienced; and the problem of the apparent inequality in conditions of human life, is—and to the natural mind will always remain—unsolved. There is, even in the outer, or what might be called the savage and barbarous and wretched conditions of external life, the action of the law of compensation which makes the apparent inequality artificial rather than real; for, if enjoyment is taken as the standard, the greatest enjoyment of life would not invariably be found to be associated with earthly wealth and power.

An understanding and acknowledgment of the action of One Infinite and Eternal Life Power, which is in all, and manifested by and through all, which operates through an infinitude of agencies, linking the mighty whole in one stupendous manifestation, would modify the present crude and erroneous notions of special favouritism towards some portion, and the rejection of another portion of the race. The Revelator of this ancient wisdom teaches that nothing that man can either do or leave undone, can alter or change the outworking of that Great Central Power,—that nothing is accidental, but all is the exact fulfilment of design, purpose, and plan.

Such is the philosophy unfolded in this Scene, and until any human being can satisfactorily answer the question, "how came I to be born of such and such parents, or in such and such conditions?" it must be conceded that "lot and destiny" have all to do with the determining of—not only our earthly, but all future conditions of our being.

If the human mind is in such a state that it can only conceive of a Personal God, then such an one may be found in this ancient revelation, as is worthy of any worship which such minds can offer. The God manifested here, is—not one who is swayed by human frailties, partial and vindictive, but—pre-eminently a God of Love and Wisdom and Power, who looks on all alike, and loves all alike—the righteous and the wicked, the saint and the

sinner, and that even for the most depraved (such depravity being, as clearly shown, the result of ignorance), means are provided for their purification and ultimate ascension to the highest spheres.

The foul "Naraka" spoken of in this Scene, is the Purgatory of the Romanist and the Hell of the Protestant, the Hades of the Greek, and the Inferno of the Roman; but, this "Naraka" is upon the outer earth, and experienced in embodied conditions; no deeper hell awaits, no fouler "Naraka," is to be found in disembodied conditions equal to what is actually realised on the surface of this planet earth; here and nowhere else, are the hells, and a human spirit passing through embodied conditions in earth-life, has passed through its worst hell.

To prove that I am not making an unwarrantable assertion, let me appeal to the testimony of hundreds and thousands of beings who, having passed to the next sphere, have returned to tell the story of their exit, and what they found and experienced in the Beyond. The *Pitris*, *Bhûtas*, of the Indian, the *Demons* of the Greek, and the *Evil Spirits* of the Christian,—when such manifest themselves, are not in reality what they appear to be, but the expression of life at the point where they dropped it at dissolution, and the *links* that connect embodied human life with the next stage that is immediately contiguous thereto. That which they left behind them at dissolution forms the material which every succeeding generation has to take up and utilise, and, in turn, pass through and leave for their successors. This is the secret of the transmutations and new births so frequently referred to in these Scenes, but to explain which in its fulness, would take volumes to unfold, and even then the half would not be told.

One might almost fancy that the description of the hypocritical sensualist, and the inflated egotist, as given in this Scene, was the representation of "Society" of the present era, with its shams and its masquerades, which, in many cases, under the veil of an apparent outward decorum, is yet inwardly full of corruption; and the munificent gifts to the shrines of ancient temples by the proud and arrogant sensualists of that day find

an equivalent in the legacies, bequeathments, and gifts to ecclesiastical edifices and corporations in our own times. "To make myself a name" is now, as then, in many cases, the impelling motive. The unblushing atheism of past generations (although in this much modified) was generally allied with moral turpitude. But, although "Society" condemns vice and immorality,—when it comes out to the surface, and rightly so under its present constitution,—yet the condemnation proceeds, as a rule, from those who are ignorant of the doctrine of spiritual "scot and lot." The sinner is just as much fulfilling the part he or she was *destined* to play in the drama of human embodied life, as the saint; and when before the tribunal at the "Grand Assize" neither the condemnation of the one nor the acquittal of the other will follow, but each and every atom of life will follow out the genius of their own life-quality, and perform the work that is given them to do. Heaven and Hell are relative, not absolute terms, and have no application except to individual *states*, for what is Heaven to one is its opposite to another, and *vice versa*.

If Omnipotence is not a term without a meaning, it implies, of necessity, the action of a Grand Over-ruling Power, (call it by whatever name we please) which controls all power less than itself, and to which the limited apparent power of the differentiated finite power is subject; and the molecular atom, or finite spirit entity, can no more separate itself, and act under its own authority, than can a single atom, or blood corpuscle in the human organism arrogate to itself the power to be independent of the master power which guides and controls the whole human organism; and, what applies to a single organism, as a whole, applies to the mightier Kosmos, which, in its totality, forms—one stupendous whole.

This, and much more, concerning the phenomena of life, is unfolded in this ancient philosophy, and to those who have eyes to see, and ears to hear, it speaks in no uncertain manner.

## CHAPTER XXI.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GITA.

## SCENE XVII.

*Subject: The Three Faiths.*

ARJUN.

What is the guiding principle, *O Krishna!* that doth actuate  
 The worship of those men, who are embued with faith, yet  
     worship not  
 According to the Institutes, which are prescribed in Holy Writ?  
 To which of these does it pertain,—to Brightness, Impulse,  
     Darkness—which?

KRISHNA.

The Faith, which mortals actuate, is threefold in its principle,  
 It accords with the quality, which human atoms manifest,  
 And is in harmony with Brightness, Impulse, or the Darkness  
     states.

As is the quality, so is the faith of each, *O Bhârata!*

The faith which animates humanity, partakes of nature, like  
 The Being is presumed to have, in whom the trust for help con-  
     fides.

All those of Brightness quality, adore and love—The Mighty  
     One!

And those who are by Impulse led,—to Angels, Spirits, worship  
     pay;

While those in states of Darkness, seek the Demon Spectres to  
     invoke.

And know that those are by Infernal Spirits led, who instigate  
 The men that practice torture, by the maiming of their outward  
     forms.

—(The *Shastras* nowhere speak of this), but, self-deceived and full of pride,  
 These foolish and misguided ones, their bodies uselessly torment,  
 And Me also, the vital principle of life within their frames.  
 The food which is most pleasing to the taste of those in each degree  
 Is triune in its kind ; as Worship, Abstinence, and offered Gifts,  
 Are likewise, each, threefold in kind. Now, hear what these distinctions are !  
 Concerning Food ;—the food most suited to the taste of mortals, who  
 The State of Brightness illustrate, conduces to longevity,  
 To health, and strength, and happiness, ensuring freedom from disease.  
 The food which those most dearly prize who, states of Impulse manifest,  
 Is bitter, acid, salt, unripe and pungent, for it stimulates ;  
 And is productive of uneasiness, disease, and also pain.  
 While food, which those, who States of Darkness manifest, prefer the most,  
 Is tasteless, putrid, and impure ; these take what others have refused.  
 Now as to Worship and its votaries. Those of the Brightness State,  
 Perform their worship with the heart sincere ; they look not for reward,  
 But offer up adoring praise, convinced that so to do is right.  
 And these conform to precepts, and the forms which Law divine enjoins.  
 The worship of Impulsive ones is offered up for sake of gain,  
 They look for recompense, and such affect an outward show of zeal,  
 But these are self-deceived, and hypocrites, *O best of Bhāratas !*  
 But, forms of worship as performed by those who are in Darkness States,  
 Is destitute of faith ; these disregard the precepts of the Law ;  
 They ne'er distribute food, engage in prayer, or give to priests their due

Now, as to Abstinence. That which is shewn by reverence most profound,  
 To Deity, and Angels, and to those who wisdom's knowledge teach,  
 Combined with life of purity, integrity, and innocence,  
 And, acting out the sacred vow, is called—External Abstinence.  
 That Abstinence, as shewn by using words of speech which ne'er excites  
 To anger or to lewd desires, but which is truthful and sincere,  
 And, by perusal of the Word, is called—Internal Abstinence.  
 While that which yields to its possessor calmness to the inner mind,  
 And shewn by silence, gentleness,—by subjugation of all lusts,  
 Combined with purity of heart, is called—the Inmost Abstinence;  
 That Abstinence, combining all the three degrees, as here portrayed,  
 And practised by the men, who are sustained by faith, that nought disturbs,  
 Who look not for reward in after life, is from the Brightness State.  
 But, that performed, by hypocrites, so that they may be well received,  
 And treated with respectful due, and homage have from other men,  
 Is here declared, to be from Impulse State; 'tis plastic and unfixed.  
 While, Abstinence performed by men, who cut and maim their outer forms,  
 Misguided by false notions of the power which Abstinence confers,  
 —Who wish to use it for another's harm,\* is that,—of Darkness State.

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\* This refers to magical arts, and powers, in order that revenge may be wreaked upon such as are inimical to the possessor of such power, and who can exert its malignant influence without being recognised. It is called black magic. It is still represented in the remains of witchcraft.

Concerning three fold kind of Charity. A gift bestowed by those,

Who give to such as are unable to return the gift again,  
Convinced that it is right to give to needy and deserving ones,  
And, if such gifts are made with due regard to fitting time and place,

Betokens that such charity, is of the state, where Brightness is.  
But, if a gift should be bestowed, in hope that it may be returned,  
Or for the sake of future recompense, and with reluctance given,  
Then know, that such betokens states, where Impulse is the ruling power.

And, if a gift should be bestowed, without regard to time or place,

On such as are unworthy of the same, or with contemptuous mein,

It shows that such a gift proceeds from those who are by Darkness swayed.

Three mystic syllables are used, to designate—The Mighty One!  
By whom, there were ordained in ages past; the Sacred Institutes  
Of Brotherhoods,—who seek to know the secret of creative power;

Of Revelations,—which impart the wisdom of celestial spheres;  
Of Worship,—which, engaging in, will fill the soul with heavenly joys.

The threefold sounds of Om Tat Sat, express the Great Supreme in all.

And hence it is the first, named—*Om*, that's always audibly pronounced

By those whose office is to lead, and then expound the Sacred Word,

Before commencing rites of worship, abstinence, and offering gifts.

The second—*Tat*, is first pronounced, before engaging in the rites,

By those who are convinced, The Mighty One is All in All,

—Who long to enter into rest, awaiting in the Great Beyond,

—Who seek not this as recompense, for any merit of their own.

The third, called *Sat*, applies to all of goodness and of truth.  
And *Sat* is likewise used for all good actions done, *O Pritha's*  
*Son!*

And also for internal states, in which the spirit is at rest,  
Requiring not the outer forms of worship, abstinence, and gifts,  
As well as to external states, for which these outward forms are  
right.

But, *Asat*, is the term applied, to action of whatever kind,  
Be it of worship, abstinence, bestowing gifts of charity,  
If such is done, and entered on, without true faith, *O Pritha's*  
*Son!*

It worthless is, for present life, also, in that which is to come.

#### COMMENTS.

The present Scene, is a dissertation on the three kinds of faith, which is the impelling principle that moves mankind to engage in worship. Without that which is here designated faith, man would be but little removed from the animal, which seeks no other or higher enjoyment than that which is impelled by *instinct*, and which pertains to the preservation of its physical life. But, faith is a human quality, allied to the faculty called *intelligence*, by the use of which man is able, not only to command and subjugate his animal instincts, but to look forward to another and future state of being, in which he shall continue to be himself, yet with conditions that shall unfold vaster energies, and surroundings that shall conduce to greater enjoyments, and happiness, and powers, of which, as yet, he forms but vague and indefinite ideas.

The faith, of which the Revelator treats in this Scene, is something vastly more than a mere creedal belief, it is, a principle,—a germ of intelligence, buried deep down in the human organism, but which has a capacity for development under favourable conditions, until it enables its possessor, not only to scale the ramparts of futurity, but, even while in present conditions of

existence, to peer into the mysteries of that yet unexperienced state where physical and material things are *non est*. Such is the nature of Faith ; but, as mankind in the complex and in the individual has three degrees, or three states, in which the life flow is more or less consciously received (for, the human organism is a receptacle of life) from unseen, and in the most of cases unknown sources, consequently, when the life flow ceases, then it is dissolved, and, as such, ceases to be ; and it follows, that the expression of this faith must be in accordance with the state of life development in which the individual is for the time being.

In the former chapter, or scene, these three degrees of receptive life were explained, shewing that destiny, or, as I would prefer to call it, the outworking of the one Infinite and Eternal Life principle, manifesting itself in the myriad forms, is the Master Power, which makes all things—in all states,—in all universes, subservient to Itself ; and thus, as the Parade, or going forth of this Central or first Life Principle is three-fold in its expression, therefore, the image of this trinity is universally maintained. In the Sanscrit language, the three human states of receptivity are called *goons*, (or qualities),—the *Satwa-Goon*, which I have rendered as *Brightness* ; the *Raja-goon*, or *Impulse* ; and *Tama-Goon*, or *Darkness*.

Brightness is the state of spiritual clairvoyance, in which the spirit senses that which is pure (not apparent) truth, and clearly distinguishes cause as distinct from effects. Impulse is an intermediate state, in which light predominates at times and at others shade, and is as the evening twilight, consequently the outer expression is changeable and uncertain. Darkness is the state of spiritual ignorance, in which the truth assumes appearances that are inverted, or the opposite of what is clear and transparent to the inmost spiritual sight.

Faith is the motor power, or active principle, that works in all these states, or characters, and is manifested in a manner corresponding to the qualities which each human atom is destined or made to assume in the role of the grand drama

of existence. It is the life outcome of this principle working through these three qualities which is portrayed in this Scene.

I cannot conceive of any illustrations which could more clearly elucidate the doctrine of degrees, and the action of the great Law of Correspondences, of which I have so copiously spoken in previous chapters. This Law is simply the manifestation of cause and effect, as is the cause, as to its origin and character, so will be the effect, that is, one is in accord with the other, and the manifestation, or effect, is in correspondence with its cause, as for instance, if the plane of consciousness is open in the inmost degree, the life flow to that degree is from the inmost Heaven inhabited by angels who are perfected in Love and Wisdom; hence, the outcome, or outward expression of human life developed to that degree, must, of necessity, be purity, honesty, veracity, and all that goes to make up a perfect character in human estimation. And so on with the other degrees, which are more external, the manifestation of the life quality corresponds with the states of those Spheres from whence the life flow is received. The universe of outer Nature is to the universe of humanity, what that universe is to the Spiritual, Angelic, and Deific Universe: and, given the knowledge of the one, the wisdom and power of the other may be appreciated, and, in part, known and enjoyed.

The questioning thought, which supplies matter for this Scene, in effect asks for illumination concerning the states of those men who, though they never engage in temple worship, and take no part in rites and ceremonies, like other good (but less instructed) people, yet evidence a life of purity, which, to the others, is incomprehensible. This state of bewilderment is anything but uncommon in the present day. Let a man outgrow the use of formalism, and dissociate himself from engaging in outward forms of so-called worship, he is looked upon with suspicion, and charged with heresy. What this means, let the history of all religious systems, not excepting Christianity, answer for itself. But *Arjun* represents, not those who condemn, but those who, crediting the non-associates with right,

motives and advanced wisdom, ask for knowledge in order that they may attain to the same. The answer is clear and unmistakable, it is the outcome of interior enlightenment, which enables its possessor to dispense with external aids, and rely upon his internal intuitions and knowledge of Truth; and as this becomes more generally developed, all external systems, as at present in vogue, will pass away, and be superseded by other forms of Government, more in accordance with the requirements of an advanced state of intellectuality and morality.

A few words on the triune sound of *Om-Tat-Sat*. It must not be supposed that this triune word is the name of the Great Being which humanity, in its state of ignorance, thinks of as—God, and which name distinguishes this personal God from all other Beings. As in previous chapters I shewed, or tried to shew, that Personal Gods are no Gods, i.e., that such conceptions are malformations, and have no objective reality, but are the creations of states of mentality, which pass away when the pure truth is manifested and approached: this triune term is the same as its later Hebrew equivalent *Je-ho-vah*, or abbreviated, *IEU*. It refers to Life and Being, and means that which was, and is, and is to come. *Om* refers to the sole or self-existent One—or, in plain English, to the Source of Life, or Life Itself: *Tat* refers to the presence or universality of that Life, in all that exists; and *Sat* refers to that which exists, and which is *real*, as distinguished from phenomenal; inasmuch as the phenomenal is illusory because of its continual change, while that which is the active factor in the formation of matter or phenomena is abiding, and thus real, actual, and self-living.

The Sacred Institutes that are spoken of in the two English translations of this Ancient Work are rendered—Brahmans, Vedas and Sacrifice (or religion), but I have adopted three other terms—Brotherhoods, Revelations, and Worship, which I conceive to express a truer, because a more spiritual meaning, the reason for which will appear in what follows.

“Brahmans,” to ordinary minds, would mean the worshippers of a God called “Brahma,” the first of the so-called Hindu Triune

Godhead : but, no outsider, or any uninitiated into the transcendental philosophy of the Ancients, is able to form any conception of what *Brahma* means. One Sanscrit scholar and interpreter, \* says "In the ante-mythological age this was probably nothing more but a name for the Sun, considered as producer, vivifier and pervader." This is precisely its true application, and is true in the past, present and future. But, instead of referring to the Solar Orb, the central Orb of our planetary universe, *that orb*, is used as a symbol (which it really is) to express, by correspondence, the creative, sustaining and preserving power, which power, in its totality of expression, is called—*Brahma* ! The *Metatron*, or Solar Angel of our planetary system, is nearer to the conception of ordinary minds as—God ; but, the Adept, or Hierophant, although he may personify for the sake of instruction, yet himself never confounds a person with personification ; and I have studied and written in vain, unless the idea of a Personal God in a unitary form, vested in thought with human mundane qualities, has not been shewn to be the myth. The True God—Eternal and Infinite Life—is no myth ; but the myths of the present and past ages are the fallacious imaginings of undeveloped minds, who must have somewhat to lean upon, and, consequently, as explained by the Revelator in this Scene, that somewhat takes form in agreement with the states or qualities that distinguish the human mortal forms of life.

It is startling to find in this Ancient Work, a reference to what still lingers in the so-called uneducated classes of this and other Christian Countries, viz.—Witchcraft, or Black Magic. We are now taught that such has no reality, but, that it is the remnant of superstition, exploded by scientific knowledge and education. Methinks it would be truer to say, dissipated by scientific and educational ignorance, which believes nothing, acknowledges nothing, trusts in nothing, but what is tangible to external sense. 'There is such a power,—witness the phenomenon of mesmerism,

\*Mr Cockburn Thompson, who has published the *Bhagavat Gita*, in English, and which, in part, forms the base for this new version that I have the privilege of introducing to the English reader

which can be exercised by the strong over the weak, and in the hands of wicked and unscrupulous persons, it becomes a danger to good morals and even to personal freedom and happiness, and those who have plunged into the mysteries of occult lore have abundant testimony to the truth of the fact. Hence the ancient Brotherhoods, or Orders, who studied the occult sciences were careful to test the purity and morality of those who presented themselves as candidates for admission. This brings me to the elucidation of that which forms the key to the whole.

This work, the Bhagavat Gítá, (as will be seen by those who can read between the lines) forms the text book of the philosophy, discipline, and practice of that which is called—*Yoginism*. It is written for the express purpose of defining, so far as language can do so, the wisdom, and powers to which the human being may attain, even while in embodied conditions.

These powers could only be attained by a long and painful course of discipline, which tested the power of endurance and purity of motive on the part of the neophyte: and only those who could survive the ordeal, and master the secrets by study and experience, could pass to the inner degrees of Adeptship and become "a Yogin of the Yogins."

Indian Yoginship was perpetuated in what is known as Rosacrucianism, and if certain statements can be credited, there are in our midst a few who are possessed with these powers, known to each other by tokens, unknown even to Freemasonry, and unknown and unrecognised by those amongst whom they dwell.

Bereft of the mystery in which the Ancient and Modern Secret Orders, or Brotherhoods, are shrouded, it would appear that the human being, even while embodied, is able to ascend into certain spiritual states, and attain certain powers, whereby he consciously experiences, that which, even to the best and so-called spiritual-minded people, are only prophetic, and which, such never dream of attaining in earth life. Where can be found ven one, amongst the Christian Sects, who can lay claim to

have put the world and the things of the world under foot, and actually live independent of earth's enjoyments and engagements? And yet, the ancient Yoga—religion, shall I say?—offered this as a result of conformity to its teachings and discipline, and, without a doubt, it was equal to its profession.

For the purpose of attaining a state of spiritual exaltation, it was needful to combine a physical discipline, spoken of in the Bhagavat Gita, but set forth at length in other and older works. (For a fuller elucidation of this interesting subject, I would refer the reader to *The Theosophist* for September and following numbers for 1880. And from which I take the following :—

“The Yoga treats of various processes, by which the Hindu Ecstasies acquire the power of abstaining from eating and breathing for a long time, and of becoming insensible to all external impressions.

The various stages are delineated as follows, which succeed the preparatory disciplinary processes.

- 1st. A stage of self-trance, which is characterised by profuse perspiration, tremblings and a sense of lightness.
- 2nd. Stage of self-trance, in which the functions of the senses are suspended.
- 3rd. Stage, is when sensibility and voluntary motion are suspended, and the body is capable of retaining any given posture, the mind being said to be quiescent.
- 4th. Stage, in which the Ecstatic is surrounded by flashes of electric light—and here clairvoyance ensues.
- 5th. Stage, the power of supporting the abstraction of atmospheric air and the privation of food and drink.”

It is affirmed that in the ultimate stage, the Adept, a perfect Yogi, could die, or expire at will, and revive again. How much of literal truth there is in such an affirmation I am not able to say, or whether it refers to a state beyond physical dissolution, in which the emancipated spirit can return at will and

materialise a form, so as to be recognised by mortals, is a question upon which further light will be thrown. But one thing is certain, and that is, that the wisdom and knowledge possessed by the ancients, of a far back antiquity, is about to be revealed, and if these can be adapted in a new form suited to the present state of humanity, and especially to the Western mind, then we may confidently predict a higher standard of morality and a gradual declension of that intense individual egotism and selfishness which is characteristic of modern times, and possibly, the disintegration of systems and communities, both national, social and ecclesiastical, are the very means, by which conditions are prepared for the advent of the New Life Force, which, in its manifestation and outworking, is nothing more and nothing less than—a New Dispensation.

## CHAPTER XXII.

THE ANCIENT WISDOM OF INDIA (*continued*).

## THE BHAGAVAT GITA.

## SCENE XVIII.

*Subject: Adeptship.*

## ARJUN.

I wish to comprehend, O *Conquering One*! the difference that exists  
 Between the States, of *Sannyas*; and that which is *Tyaga*  
 called;  
 And pray that Thou would speak of each at length, O *Slayer of Keshin*!\*

## KRISHNA.

The wise ones know that *Sannyas*, is that Adeptship which ensues  
 From no external *discipline*, but is developed from within.  
 And those who are enlightened know, that *Tyaga* is Adeptship,  
 Which is attained by outward aids, by those who practice discipline.  
 Some Sages teach, that outward works are things, like crimes,  
 and should be shunned:  
 While others say, external works, such as, the discipline enjoined;  
 The gifts prescribed; and abstinence; are things which ought  
 to be performed.  
 Now, hear from me, what is the *Tyaga*, O *Chief of Bharatas*!  
 And know, that even this, is of three qualities, O best of Men!  
 All these external works which are, the practice of the discipline;  
 The gifts prescribed; and abstinence; are those which ought to  
 be performed,

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\* *Keshin* is the name applied to the constellation of the Great Dragon  
 See Comments.

By those, who, wisdom have to see, that these are means to purify ;

But, these should not be practised till all thoughts of Self-aggrandizement,

And all the hopes that spring therefrom, have been discarded from the mind.

Now this, my doctrine is, and worthy of belief, *O Pritha's Son !*

It is improper to renounce, the needful practice of the works :

For thus to leave undone, the discipline, which ought to be performed,

Is foolish and doth shew the presence of the Darkness quality.

And, to abandon discipline, because it is both difficult

And painful too, doth shew the presence of the Impulse quality :

Those who, from such a cause refrain, will ne'er attain the Adept state.

It is the doing of these works, according to the rules prescribed,

Because, they know 'tis right, that such should be performed, Arjun ! by those

Who cherish no ambitious aims, that shew the Brightness quality.

The *Tyaga*, who is of Brightness quality, performs the works,

And ne'er complains, should failure come ; nor yet exults, should he succeed,

His mind with doubts, is ne'er perplexed ; and judgment clear, marks all his acts.

Adeptship of external kind, without these works, can not be gained ;

And, he is called a *Tyagi*, whose motive's pure, while doing them.

These three results are consequent, upon performance of these works

By those who strive for Adept state, for sake of power, which this confers.

They get what they desire ; what not desired ; and what partakes of both :

But these do not apply to those, who, Adepts are, without these means.

Now, learn from me, *O Valiant One !* what are the five essential things,

That are required to gain Adeptship by external discipline ;  
And which are found described at length, in Sacred Books, that  
treat of them.

These are,—the Discipline described ;—the Neophyte, who  
uses it ;

—Advancement through successive steps ;—the Knowledge of  
what each unfolds ;

--And fifthly, that o'erruling Power, that guides the Neophyte  
through all.

These five essentials are required, by every one who undertakes,  
To enter on this outward discipline of works : it matters not,  
Whate'er his attitude may be, in thought or speech, if pure or not.  
And he, who judging from appearances, and unenlightened  
mind,

Opines that he himself, the only actor is, knows not the truth.  
But, he is right and true, who does not overestimate himself ;  
His Intellect is clear, and though he should a host of pleasures  
loose,

He knows no real sacrifice is made, and these do not concern.  
This triad forms the motive which incites the one to do these  
works,

Desire to know ;—the things to be made known :—and that  
which seeks to know.

Another triad forms the requisite to ultimate the same,  
In outward and external use, for both, the work requires ; these  
are

Perceptive power ;—the Discipline prescribed ; the Neophyte  
himself.

And each of these, shall be portrayed, according to the principles.  
Now, listen, as each one is shewn in order by the principles !  
Perceptive Power, which clearly sees, one Principle of Life alone, ,  
In all existent forms of life ; and though it is, in changing forms,  
Yet sees that it remains unchanged ; is of the Brightness quality.  
But that Perceptive Power which thinks it sees, as many  
principles,

Of life, as there are forms, by which it is expressed, and judges  
thus,

Because of their variety ; is of the Impulse quality.

While that Perceptive Power which, to attain one end, devotes its aims,

As if that simple object sought, were all for which the life was given,

Is ignorant of that for which existent forms of life are made, And knows not truth : it is, of Darkness quality.

The Discipline, which, as prescribed, is undertaken and performed,

By one, who all ambitious aims ignores, and seeks not praise from men ;

With no turmoil, or anxious care, partakes of Brightness quality.

But Discipline which is performed, by one, who great exertion makes ;

Who does it for the sake of honour, and the pleasures thence derived ;

Inflated by his own self-will ; partakes of Impulse quality.

While, Discipline, which is performed, by one, who rashly does the work ;

Without regard to consequence ; or of the harm that may ensue ; And thinks not of the strength required ; partakes of Darkness quality.

The Neophyte, who enters on the work, with no self-interest, And is possessed of constancy, and fortitude ; and is unmoved Should failure or success result, is of the Brightness quality.

The Neophyte, who, by self-will is swayed, and who, for honour looks ;

And, who is avaricious, or vindictive, or impure in thought ;

And yields to pleasure or to pain, is of the Impulse quality.

The Neophyte, who indiscreetly enters on this discipline, And is unable to perform the same ; and who, rebellious is ;

Despondent ; slothful ; or morose ; is of the Darkness quality

Now, hear explained, the threefold kinds of Intellect, and Power of Will ;

*O Wealth Despiser !* in detail, according to the principles.

The Intellect, which can determine when 'tis opportune and right,

To enter on this discipline ; and when the time has come to cease ;

Which knows what ought to be performed, and that which should be left undone ;

Which knows what is involved therein ; and what results to be attained ;

—The Adept State ! is of the Brightness quality ; *O Pritha's Son !*

The Intellect, which is confused, and knows not if 'tis right or wrong,

To undertake this discipline ; nor yet, what parts should be performed,

And what should not ; is of the Impulse quality ; *O Pritha's Son !*

The Intellect, beclouded by fallacious thoughts, mistaking that For truth, which, error is ; and views all things as opposite to what

They really are ; is of the Darkness quality ; *O Pritha's Son !*

The Power of Will, that perseveres, until the end desired is gained ;

And which has full command, to hold the breath, when 'tis inspired :

Which can control all wandering thoughts ; and suffers not external things

To turn his course ; is of the Brightness quality ; *O Pritha's Son !*

The Power of Will, which doth incite, to undertake this discipline,

For sake of outward honour and renown ; also, to gratify

His vanity ; or, as a means, whereby one may accumulate

The wealth of earth ; is of the Impulse quality ; *O Pritha's Son !*

That Power of Will, inciting one to undertake this discipline,

Without due thought, which fails to gain the end desired, and is o'ercome,

By idleness ; and yielding to his fears, give way ; and then allows

Despondent thoughts to come, and thinks that he will not succeed to which

He doth succumb ; is of the Darkness quality ; *O Pritha's Son !*

Now hear the three Delights explained by me, *O Chief of Bharatas!*

Delight, which springs from careful practice of the works prescribed ; by which

An end to suffering is attained ; and which at first like worm-wood is,

But afterward is sweet, and like unto the living waters taste ;

Is of the Brightness quality ; and this is called—The State of Rest ;

Delight, which springs from joys derived, because external power is gained,

The end, which had been most desired ; and which at first, to taste is sweet,

But in the end, is wormwood like ; is of the Impulse quality.

Delight, which doth intoxicate, or, cause bewilderment of mind,

Both at commencement and at end ; produced by languor ; carelessness ;

As well as rashness in the work ; is of the Darkness quality.

There is not one existent form of life on earth, *O Pritha's Son!*

Nor yet in Spirit Spheres ; nor yet among Angelic Forms in Heaven ;

But manifests the three degrees, which are beheld in Nature's realm.

The presence of these principles, *O Vexer of Thy foes!* is seen

Amongst the *Brahmans* ; *Kshatriyas* ; the *Vaishyas* ; *Shudras*, too ; and these

Are seen, according to the mode in which they each their use perform.

That which in *Brahmins* is innate, will manifest itself by these, Which to their Order is most meet: Tranquility ; and Self-control ;

With Self-denial ; Purity ; Endurance ; also, Rectitude ;

A knowledge of the truths that to the inner spirit sight pertains ; And wisdom that perceives and can unfold celestial verities.

That in the *Kshatriyas* innate, will manifest itself by these,

And which their Order best befits : as Valour. Strength, and Fortitude :

In times of war, ability ; unselfishness ; and dignity.  
That which in the *Vaishyas* springs from that which is in them  
innate

Is, cultivation of the land ; and tending kine ; and merchandise.  
And that which to the *Shudras* is innate, outworks by Servitude.  
Perfection may be gained in each by those who are contented  
with

Their own specific lot in life, who, faithful to their duties are.  
Now, learn how this Perfection's gained by those who work in  
their own sphere !

The man who recognises that their is a Power Omnipotent ;  
And while performing all his works, depends on that alone for  
aid,

— The Mighty Central Source of Life, from which existent forms  
proceed,

By whom the Universe is made ;—by this, the Adept state  
attains.

This know ! that each should do the work allotted to himself,  
In accord with his destined sphere, though to appearance it may  
seem

Inferior to another's lot ; e'en though he think he would excel  
In that ; but never strive for that which to another is assigned !  
For whosoever shall perform the work appointed him to do,  
In accord with his destined lot, will never into error fall.

And that specific and appointed work should ne'er neglected be,  
E'en though that work should be by imperfections marked ;  
*O Kunti's Son !*

For every kind of work that mortal beings undertake to do,  
In error is involved ; just as the fire is in its smoke involved.  
That one who ne'er permits ambitious aims to sway ; nor thinks  
of self

In what he does ; nor yet allows external things to govern him ;  
Will soon progress to passive state ; in which condition he for-  
sakes

All outward use of discipline ; aft which he gains the Adept  
State.

Now, learn from me, *O Kunti's Son !* while I, in brief, unfold to  
thee,

The mode by which the Adept gains that state, and, higher still,  
a state

In which he higher power obtains,—a likeness to The Mighty  
One !

'Tis in that state alone that knowledge is attained of—Spirit  
power.

The mode is this ! with lucid Intellect, he enters on the discip-  
line ;

Abjuring all those objects which external senses captivate ;

He then attains a state from which both love and hate are far  
removed ;

He chooses next a place in which he can in solitude remain ;

He eats but little food, and that which is most easy to digest ;

By this, the appetites which spring from nature's wants, he sub-  
jugates ;

He then devotes his inner thoughts to subjects that are most  
profound

Which are, the perfect self-control ; and power to execute his  
will ;

He puts away cupidities ; all selfish aims ; malignity ;

Vain-glory ; avarice ; presumption ; turmoil ; anger ; pride ;  
desire ;

And thus discarding all the things which would to outer comfort  
tend,

Attains the Adept state, and then, of Likeness to the Mighty  
One !

When he has passed into that state of Likeness to the Mighty  
One ;

He neither longs nor yet repines ; for then his spirit is—at rest ;  
His love extends to all alike—to all existent forms of life ;

By this he manifests the highest state, and shews his love to Me !

And, gifted with internal spirit light, true knowledge he  
acquires,

Of who and what I AM ; and My Existence comprehends :

Possessed with this internal light of knowledge, seeing *what*  
I AM !

He has communion with Myself, and needeth none to intercede.

And he who passes through all these degrees, and looks for aid  
to Me

Shall never fail, but strengthened by My powerful aid, he shall  
succeed ;

Until he gains the highest state, which is—communion with  
Myself.

And now, *Arjun!* Let all thy thoughts be centred thus on Me  
alone,

And in this mental attitude, make Me the object of thy thoughts !

Thus contemplating, thou, by power from Me, thy foes shall  
overcome.

But if thou yieldest to the promptings of thy own self-will ; and  
dost

Not listen to these words of Mine, then thou most surely wilt  
succumb.

But shouldst thou yield, and, if reliant on thyself, resolve and  
say

“I will not in this fight engage,” such resolution would be vain,  
For, by what is innate in thee, thy inner nature will impel,

And, forced by this, *O Kunti's Son!*—that which inheres within  
thyself,

Thou wilt against thy will perform, what in thy folly thou  
would'st not.

The Mighty One is—Life itself, the centre in existent forms  
Of life ; and by the wondrous power of its own magic force, *Arjun!*  
Doth cause all outward things around that radiant centre to  
rotate ;

E'en like a wheel revolves around a point which in its centre is.

In every state of life, make this thy rest, *O Son of Bhārata!*

When thou hast found this resting place ; the State of Rest thou  
wilt attain ;

From this thou wilt progress, and then the Grand Adept thou  
wilt become.

As this great secret which interior is, has been revealed to thee,  
Reflect on this, aft which whate'er shall seem to thee most fit—  
that do !

But listen to my words, and I will further speak, and will reveal

Another secret most profound, and which to thee I now unfold,  
And which is for thy good, because by Me thou art most dearly  
loved.

'Tis this! If all thy thoughts are fixed on Me, and thou wilt  
give thy heart

To Me, and supplicate My aid, then, where I am there shalt  
thou be.

Because My loving kindness yearns for thee, I have this truth  
revealed.

Forsake external discipline; and find thy resting-place in Me;  
Be not afraid! but trust in Me; and from all doubts thou shalt  
be freed!

Reveal not this that I have uttered forth to thee to any one  
Who is not in the discipline engaged; and never speak of it  
To one who cannot understand; nor yet to one who would  
profane

The truth; nor yet to any who irreverent are, and Me despise.  
Now he My servant is, who knowledge of the Truth unfolds to  
those

Who thirst for this; no higher homage can he offer up to Me;  
For when on earth his work is done, he surely shall be where I  
am;

And none amongst mankind on earth can service higher yield to  
Me,

Nor is there one in earthly states more dearly loved by Me than  
he.

Whoe'er shall read and understand this intercourse between Me  
and thee,

To such I give the power to worship in the spirit and in truth.  
And e'en to those who hear it taught, and are receptive of the  
same,

If they from evil turn away, to higher states they may advance  
Until they reach the one in which external rites are not  
required.

Now, that I have these secret things revealed to thee, *O Pritha's  
Son!*

While doing this, have all thy thoughts been quite engaged on  
this alone?

Is thy confusion caused by ignorance, *O Wealth Despiser!*—gone?

## ARJUN.

By this, what Thou hast now in love revealed to me, *O Holy One!*  
 My understanding is enlightened, and I comprehend the truth ;  
 Bewilderment has disappeared, and all my doubts and fears are  
 gone ;  
 And from henceforth I will obedient prove to what Thou shalt  
 command.

## SANJAY.

As thus set forth I overheard this mystic wonderful discourse  
 Between the Great *Vasudera* and noble-minded *Pritha's Son*.  
 By favour of the *Vyasa*, I witnessed this mysterious Scene,  
 And heard these mystic truths revealed by *Krishna*, who, by  
 word of mouth

Explained the whole in full ; relating to the sacred discipline,  
 Who is Himself the Chief Adept, and of the Order—**Master**  
**Grand !**

And as I meditate, *O King!* upon the wonderful discourse  
 Between *The Mighty Chieftain* and *Arjun*, the more do I rejoice.  
 And when I further cogitate, and when from memory I recall,  
 That wondrous Form in which *The Mighty One* did manifest  
 Himself,

I marvel more and more, *O King!* and my delight in rapture  
 flows.

'Tis in that region in the heavens, from whence is viewed *The*  
*Mighty One*

And Lord of all, from whom the Light and Love proceed, and  
*Krishna* called :

And in that part in which is seen *The Mighty Archer, Arjun*,  
 called ;

From thence the path commences which, with steady upward  
 course proceeds

And leads to wealth, to triumph, also power. And this my  
 verdict is.

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Thus, in the *Upanishads* of *The Bhagavat Gita*—the book which  
 contains the true knowledge of *The Great Supreme*, that wisdom  
 is recorded in the form of a colloquy between *Krishna* and  
*Arjun*.

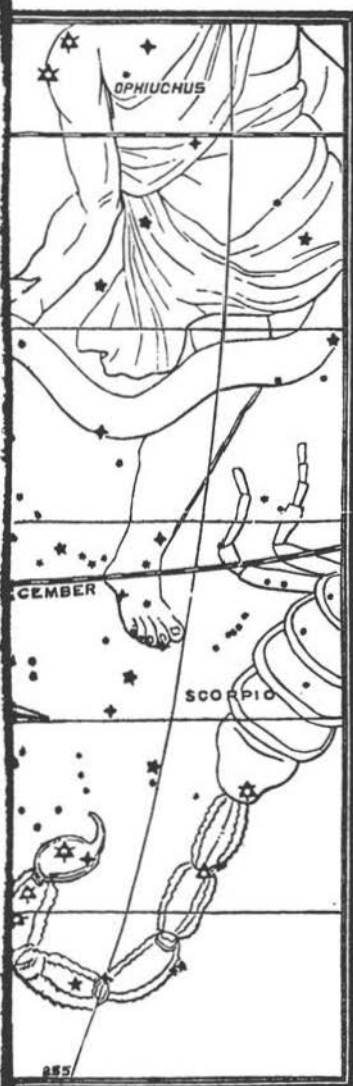
## FINIS.

## COMMENTS.

This Scene, concluding the new version of the text of *The Bhagavat Gîtâ*, forms the crown of the work, and gives the Key for the clear understanding of the philosophy set forth in the former chapters.

The end sloka, or paragraph, gives the master key which, in the hand of the skilful Initiate, will open every door, and bring to light all the hidden mysteries. That master key is an astro-masonic one, and which unlocks not only this, but all and every ancient and modern religious system on the face of the earth. It exemplifies what is now beginning to be seen and acknowledged by all searchers for, and lovers of, truth, and that is that the positions, motions, and relationships of our planetary and Solar Universe, and the inter-relationships of this with other Solar Universes, form the ground or base of one and all ecclesiastical superstructures. By the use of this master key, the mysterious drama of the Apocalypse in the Christian Records becomes grand and intelligible; and the autograph of the compiler of each is traceable to one and the same fount. In the Ancient Drama, *Sanjay* says, "I overheard this wonderful discourse, and was eye-witness of the Scenes." In the Modern one, *John* says—"I, John, heard and saw these things."

The gorgeous imagery of the Apocalypse, and the less dramatic but more philosophical rendering of *The Bhagavat Gîtâ*, both exemplify, in words, the Sun's annual (apparent) journey through the 12 Signs of the Zodiac. This fact is clearly indicated (to the Initiate) in the closing words of *Sanjay*, which point to the Sun's position (for the northern hemisphere) at mid-winter, and which is the lowest point in the southern arc, formed by the six months which form the winter solstice, and at which point the Sun, having completed his annual journey, starts upon a new one, which marks off in time a full year.



CEMBER, 1820,

ARJUNA.



*Sanjay* says, "In that region from whence *Krishna*, the Mighty One, is viewed, and *Arjun*, the Mighty Archer, from thence the path commences which leads on to wealth, triumph, and power." It is thus clearly indicated; *Krishna* stands for the Sun, and *Arjun* for the Zodiacal Sign, at present named Sagittarius, which means The Archer. Sagittarius is the sign for our month of December, and on the 25th day of this month, the Sun is at the lowest point, and at  $281^{\circ}$  R.A. in the degrees of the celestial chart, is the point which is between the completion of the old and the commencement of the new year. The Sun's upward path towards the northern solstice certainly brings forth the seasons, which cause the earth to bring forth fruits for the sustenance of the life-forms upon its surface.

Such is the astronomical base of these wondrous dramas in which the supposed actors are the Sun and Stars and Planets. The astro-masonic rendering has a deeper meaning, which is intended only for the initiated. From this astrological science is outwrought a system of philosophy, or intellectual truth, which applies from all and to all time, and which expounds the operation of that grand Law which constitutes phenomenal Nature, the representation and manifestation of an interior and unseen universe, which is the world of causes, or Universe of Spirit. In the phenomenal universe, with the Stars, or brilliants of the skies for a background, and the Sun with his attendant planets as the active motors, may be traced out in unerring lines, by those who possess the eye of wisdom, or the inner spiritual sight, the course of the human spirit atom from its appearance in the phenomenal world to its departure therefrom and entry into another world, which is not phenomenal, but real and abiding.

This Scene is explanatory of Adeptship and what is involved therein, which Adeptship forms the Crown of Yoginism, and to attain which the neophyte undertook the discipline or regimen prescribed, and for which end this ancient system and philosophy was devised, and which is still in the East practised and consummated in living examples, by men

who, having passed through all the prescribed stages, have gained the end and attained the State known as The Adept.

Yoginism is of two kinds, called the *Hatha Yoga* and the *Raja Yoga*, both of which I will now explain.

The *Hatha Yoga* represents the physical and scientific, while the *Raja Yoga* constitutes the spiritual and philosophic aspects and manifestations.

Viewed from the scientific and physical standpoint, Adeptship is the reward of the one who, by the practice of the prescribed method, can control the respiration and circulation of the physical organism. This is by means of abstaining from food, holding the inspired breath for a long period of time, and an insensibility to all external things. The object to be gained is a state of ecstasy by means of self-trance, that is, without the action of another, as in mesmerism. When this condition is developed, the self-entranced one has a perception of another world and its surroundings, conditions, and inhabitants. A further object sought to be gained is the control of the forces of nature, and to render these subservient to the will of the Adept. The disciplinary process by which these ends are gained, may be called artificial, or, it is the art of developing the inherent powers of the embodied spirit by means of external aids.

But while this art is inferentially referred to and partially described, *The Bhagavat Gîtâ* was compiled for the purpose of expounding the higher Adeptship pertaining to the *Raja Yoga*, and which, comprising all that the external *Hatha Yoga* gives to its possessor, unfolds by its philosophy a knowledge whereby still larger powers may be attained, and which pertains to an interior degree, which the other does not open.

A living Adept (a native of India) named *Swami Dayanand*\* describes the *Hatha Yoga* as that by which a certain range of

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\* An interesting memoir of this remarkable man, with notices of his work, &c., is now being published in the pages of *The Theosophist*, published monthly in Bombay, and which is the organ of The Theosophical Society.

minor phenomena may be produced, as, for instance, the power to draw all vitality into one organ, say a single finger; and if developed up to the *Dhyana* degree, he may know the thoughts of another. But a *Raja Yogin*, if he has become a *Siddha*, can do whatever he wills to do, and know whatever he desires to know, and even know languages which he has never studied; he can converse with a Brother Adept in any place, no matter how distant they are from each other: and also can send articles of weight and substance, and have them brought, without the use of the usual modes of conveyance; in short, independently of either mortal carriers, or telegraphs, or conveyances of any kind whatever.

The *Hatha Yoga* seems to be the more ancient of the two, (which accords with the universal law of development), and was supposed to be taught and founded by one named *Kapila*, and is entitled *Sankhya*, but *The Bhagavat Gîtâ* coincides with a more philosophical school of thought founded by *Patanjali*. But here the same difficulty presents itself in dealing with these names as is presented in all "Scriptures," or Sacred Writings as they are called. These names are impersonal, and express certain qualities or conditions.

Like as Jesus Christ is thought to be a Messiah, or part human and part divine, as to his parentage, so *Kapila* is thought to be an incarnation of the God *Agni*, or fire. Sometimes he is represented as *Vasudera*, (see the name occurring in the Scenes in *The Bhagavat Gîtâ*), or the God *Vishnu* himself; and sometimes he is represented as a horse. (Note the part that horses, with their riders, play in the Apocalypse of the Christian Record!)

When these names are recognised as symbols, and interpreted by the law of symbols, they are seen to be absolutely correct, as they refer to the human intellectual faculty in accordance with the various degrees specified by the respective symbols.

*Patanjali*, or *Patala*, was represented as an incarnation of *Amanta*, or the Serpent-King, and as this ancient system descended, in the course of time it came into the Hebrew cha

acters, where it was *Palista* (according to Manetho) or, in still more modern language, *Palestine*—the land of the Shepherds. Interpreted by the same law, these symbols are quite in harmony with the principles of that law, and apply to the human intellect in a state of still more interior enlightenment.

*Sanjay*, the one who figures in this sacred drama as the Reciter to the King *Yudhishtra*, is again only another term expressive of the same faculty. It means a messenger, an enlightener, an angel ; or expressed in scientific phraseology, it is the Sun-ray. And, as by means of the action of the Sun-ray, the phenomenon of light is produced, even so, the action of the spiritual Sun-ray, or the influx of knowledge from spiritual sources, is the true enlightener of the human intellectual faculty.

This is precisely the difference between materiality and spirituality. The materialist, who judges from phenomenal appearances, thinks that organic forms are the resultants of external forces, and that mind, with its rational faculty, is evolved from external conditions of life, by what he calls the process of nature ; (as if it were possible that a lower could generate a higher form than its own ; ) but the Spiritualist, with an enlightened intellect, knows that all life-forms are evolved from within to without ; and that nature is only the external or outward expression of spirit, but of this I shall treat more fully in following chapter. The great aim of the advanced minds of the ancient Aryan nation was the acquisition of knowledge concerning spirit and its powers, and the result of their efforts, as seen in their ancient writings, is certainly not eclipsed by modern notions in this field of research.

Their Illuminati taught "that the best place for man to behold the Lord is the human Soul : as God is nowhere else so vividly manifest as in the Soul of Man." It was the knowledge of this fact that led them to adopt the Scientific Method of Yoga, so that they might see the Lord reflected on the surface of the soul and commune with Him : (*Joquindra Kath Bose.*)

This soul of man (as revealed in former Scenes) manifests its presence and activity by the three principles, which run through

all, and even characterises Adeptship of both kinds. The *Satwa*, or Brightness principle,\* is the conscious possession of wisdom and creative power in a state of innocence. the *Raja*, or Impulse Principle, is the conscious possession of Knowledge, and phenomenal (external) power : while the *Tama*, or Darkness Principle, is the possession of occult powers, which are wielded for selfish and worldly ends alone.

About 30 years ago, there was published at Benares, in India, a pamphlet by N. C. Paul, G.B.M.C., Sub-Assistant Surgeon, an Anglo-Indian, on the subject of Yoginism, but which, at that time, did not succeed in drawing the attention of Europeans which the importance of the subject certainly demanded, and, consequently, by not being appreciated, it did not reach a wide circulation. It is, however, a remarkable work, and now that the metaphysical and philosophical systems are beginning to be better understood, and as the spirit of enquiry is being awakened in many advanced minds, the work is now in course of publication, in chapters, in the columns of the *Theosophist*, and certainly will evoke an interest which has been dormant sadly too long, and which must result in a better appreciation, and a more respectful attitude towards the ancient literature of India. The work is from a medico-scientific point of view, and the author appears to be somewhat doubtful about the occult phenomena, and what he does allow seems to pertain more to the physical than the occult ; but its value is none the less on that account to the philosopher who must have a scientific base in fact, to shew the outworking of law.

The pamphlet gives a large number of experiments in tabulated form, shewing the physical changes undergone while the discipline was in course of performance. It is, in short, a complete (and exhaustive on its own plane) chemical analysis of paramount importance, as testifying to the effects produced upon the human organism by the practice of Yoga discipline.

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\* I make a distinction between principle and quality. The former is a living force, and, consequently, an entity: the latter is a term which qualifies the former, and, consequently, an adjective. It is important to bear this in mind.

The *Hatha Yoga* requires eight stages to be passed through by the novice before the prize of Adeptship can be gained, and as the Candidate, who aspires to the Crown of Power which Yoginism professes to give to those who persevere to the end, is subjected to tests, both of character and physical fortitude, no wonder that the majority fail, and retire from the work in its earlier stages, for unquestionably, the processes that must be undergone, strain the physical and mental powers of endurance to the utmost limit; and, I have reason to believe that in some instances the strain is so excessive that physical death is the result; from which it is seen, that the practice of Yoga discipline is no child's play, but the involving of pain and suffering that to the mass is an insurmountable barrier.

The 1st Stage is called *Yama*. It is the practising of certain prescribed bodily postures, the object of which is to attain a state of quietude. While undergoing these, the *Guru*, or Instructor, enjoins the necessity of developing the moral qualities of gentleness, innocence, honesty, truthfulness, chastity, and disinterestedness.

The 2nd Stage is *Niyama*. The physical process is of a similar nature as the first, but longer in its practice and more trying. Other moral qualities, are in this enjoined, as, purity, cleanliness, contentment, patience, devotedness, self-denial, and a knowledge of nature and spirit, together with adoration of the Supreme Being,

The 3rd Stage is *Asana*. In this the art of controlling the respiration and circulation is taught and practised; the object of which is to secure a concentrated power of meditation, and which is aided by the inaudible pronunciation of the word *Om*, or *Aum*.

The 4th is *Prāṇāyāma*. This is accompanied by profuse perspiration and tremblings, and in this stage, self-trance is produced; and when the neophyte is sufficiently advanced, levitation results, and the body is raised from the surface of the earth. Other words than *Om* are inaudibly pronounced

for a certain length of time and number of times prescribed, so as to ensure a perfect state of abstraction from external surroundings.

The 5th is *Pratyahara*. In which a more perfect control of the respiration and circulation is secured; and for a still longer time the words, as given, which are monosyllables, have to be repeated many thousands of times.

The 6th is *Dhāraṇā*. In which, after a certain time, the body becomes rigid, and the external senses perfectly quiescent, and the inner consciousness awake.

The 7th is *Dhyāna*. In this stage, a state of Ecstasy is developed, and the Yogin becomes clairvoyant and clairaudient. The spirit is consciously present in a region of what is called Primal Light, and is in contact with the universal spirit.

The 8th is *Samādhi*. In this stage, hybernation is operative, by which the Yogin can hold the inspired breath for an indefinite time, and the circulation becomes dormant. In this state, it is said, the Yogin possesses the power of life and death, and can pass from one to the other, and *vice versa* at will; can do what he wishes to do; and know what he wants to know.

Such are the stages which the neophyte must pass through before he attains Adeptship by means of *Hatha Yoga*; and which is chiefly practised for the gaining of power over the forces of Nature.

The *Raja Yoga*, begins where the *Hatha* ends, and this is developed, (after perfection is gained in the first) by an interior process, in which external rites and discipline are abandoned, these having fulfilled their purpose. It is developed by the exercise of an enlightened intellect, and is altogether an intellectual and spiritual exercise. When developed, the Adept can not only control the forces of nature, but comes in conscious communion with Spiritual Beings, and possesses Creative Power, This Power is exercised only on rare occasions and then only

with a beneficent object in view. The *Raja Yogin* can converse with a Brother Adept without any intermediate agency, and neither time nor distance prevents, as the thought goes out the answer is returned at once: he can send articles of substance and weight and have them brought to him without any external modes of conveyance; and more, he can transport himself, at will to any desired place, in a space of time, that is more comparable to a lightning flash than to the quickest speed of aerial or steam locomotion.

In addition to the *Hatha*, and *Raja Yogas*, there is another more interior still, and which is hinted at, rather than defined, in the concluding Scene. In this, another element, or faculty, comes into play; the two former are phenomenal and intellectual, but this is associated with the more interior faculty, in which goodness, holiness, and spotlessness of life are manifest, and where individual aims are subordinate to the welfare of others. This *third* Yoga develops what is termed—God-likeness. In it, the Adept possesses not merely creative power, but he comes into the knowledge of the secrets connected with the reception and giving forth of Life itself.

In this degree of Adeptship, the spiritual, angelic, and deific powers of the Soul are attained by the atom of life, or individual spirit, and it becomes one with the Infinite Soul or Eternal Life. This is the *Moksha* of the Brahmin; the *Nirvana* of the Buddhist; and the *Life-eternal* of the Christian. It is not (as is erroneously conceived) the annihilation of the individuality or identity; it is not the mere absorption into the great vortex of Being, and a return into primordial universal fluidic life; but, it is the conscious possession of every knowledge and power that has been gained by the spirit atom in the process of its descent into conditions of outer external life, and by its experience in advancing through the various stages of its ascent from those outer conditions of being. It is, as I take it, the preservation of consciousness through all descending and ascending states of being, the ever-present *master principle of Life*, which we term the Ego, and which is Life itself—a part of the Great Universal, Infinite, and Eternal Whole. That Master principle which, in

the physical organism, is Lord and Master of the Myriad spirit atoms, which, constantly changing from the commencement of the formation of the organism to its final dissolution, yet itself remains unchanged and incorruptible.

It is stated (but I have no means of verifying the statement by my present knowledge), that, in this degree, the Adept can prolong his stay upon the Earth up to 400 years. Though such a statement to ordinary people is astounding and incredible, yet, when we have perfectly reliable evidence as to living examples of *Hatha* and *Raja* Adeptship, to me the other statement is not altogether incredible: especially when we reflect upon the altered conditions of the organism developed by the Yoga powers. This we know, or may know, that some have the power to render themselves invisible to ordinary mortals, and, if the organism becomes so purified and *rarified*, by the development of the Spirit powers and life, it requires but little, if any, of the grosser foods to keep it intact, and to prevent its decay. To such, there is literally no death, and what the Biblicalist regards as "figurative" (although in other things such a strong literalist), may, unknown to him be—a living reality, even upon this mundane plane of existence.

The physical results of the Yoga discipline can be tested by scientific analysis, and these are resolvable into two simple elements, viz., the art of controlling at will the functions of respiration and circulation, which are the two physical life elements in the construction and upholding of the human organism. It is well known that the atmospheric air contains in solution all the life-giving elements. By the process of inspiration and respiration, the air becomes vitiated and charged with carbonic acid, which represents so much loss of vitality and waste, but which if conserved means so much saved, and consequently is productive of a corresponding longevity. This seems to be the secret of the successful practice of the Yoga discipline.

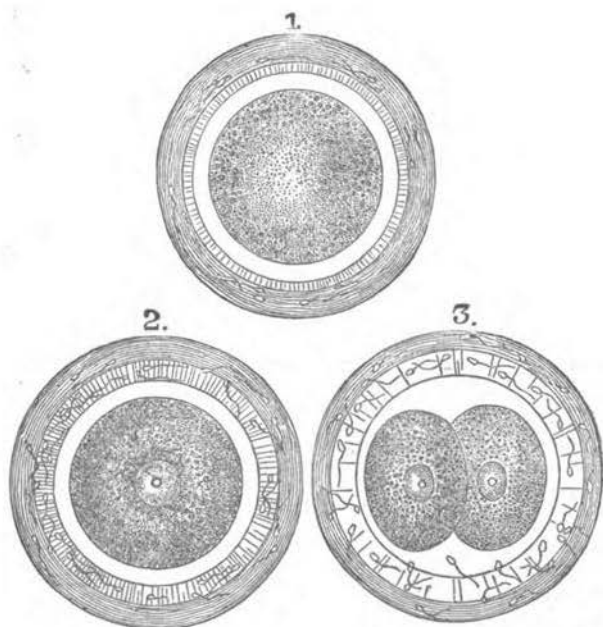
In this Country, and on the Continent, the attainment of Adept powers by the means used by Easterns, is out of the

question, as climate and geographical conditions render it impossible of attainment by such a process, and more than all, the temperament of the Anglo-Saxon is unsuitable and opposed to the inactive and contemplative idiosyncrasy which is characteristic of the Hindu Race. But, if such powers as Adeptship involves, can be gained by the Anglo-Saxon and Teutonic people, then, the enterprise, which is their peculiar characteristic, will render them more potent to wield these powers for a greater good to the human race, than, as yet, has been accomplished by Eastern Adepts. And if ever the Human Race, in embodied conditions, is to be brought into a state of harmony and universal brotherhood, it must be by the efforts of men and women who have internal and external powers to act upon others, by other means than those at present in vogue, which, based upon narrow and sectarian lines, tend rather to divide and antagonise than to cement and consolidate. These future means will be, the importation of true knowledge concerning the spiritual part of man, with its latent powers, and the exhibition of powers which will be exercised for the welfare of the whole, and by the example of a pure, unselfish, and holy life.

NOTE.—This concludes the version of the text of "The Bhagavat Gita with comments thereon, and I trust the reader may estimate this gem of ancient literature at its true value. In my next, which will complete the series on Philosophy of Spirit, I shall deal with the Spirit Atom of life, and the article will be illustrated by a woodcut showing its first appearance in physical condition on the mundane plane of existence.

## CHAPTER XXIII.

## THE MICROCOSM.



THE FIRST APPEARANCE OF THE HUMAN ATOM  
IN MATERIALISED CONDITIONS.

ENLARGED FROM A SPEC. AFTER HÆCKEL.

I HAVE selected this subject as a fitting close to the Series entitled "Philosophy of Spirit," as I propose to deal with the differentiated human atomic spirit, from its first appearance on the mundane plane of conscious existence. As the prior chapters have dealt with the intellectual and spiritual parts of the human organism, this will treat of the embodied form, by which the internal form is expressed in outward shape and figure.

In spiritual, or symbolic utterance, the *form* applies to the interior part or spiritual Nature, while *figure* or *shape*, refers to the external or physical covering; the latter, at death being dissolved and separated from the true form, which alone passes onwards into a new condition of conscious being.

To us, while on the external plane of outer existence, the figure, or physical appearance, determines the difference between one and another, but, when on the spiritual plane of conscious being, the difference is manifested by variation of qualities, as in that condition the physical organism is *non est*.

To the Human Organism alone, as will be seen in that which follows, belongs the term—Microcosm; for, so far as this planet is concerned, the Human Organised Being upon its surface is, in each specific individual, and collectively in the whole—an epitome, which images all that is above in the world of interior nature, (or spiritual plane) and reflects all that is below in the animal, vegetable, and mineral kingdoms in outer nature's realm. From this it follows that the Human Organism, with its own three degrees of receptive life, (for all outward physical forms of animated life are only receptacles of Life,—not Life itself,) is a world in miniature: and presently, I shall endeavour to show who and what is the Architect and Builder of that world in miniature. This brings me to notify the difference of the Philosophy of life-phenomena, as presented from an external or materialistic standpoint, and that illustrated from the internal or Spiritualistic vista; and wide as the difference is, yet they both converge in one point, and that is—the Microcosm.

The Natural Scientist teaches that Mind, with all that the term includes, is the resultant of what is called—matter; while

on the other hand the Spiritual Scientist proclaims that, what is called—matter, is that by which mind expresses itself in physical conditions ; and further, that mind and matter, both, are but expressions of a still more interior principle called—spirit ; and that all expressions, or outward embodiments, are the infinite variety by which Life is made manifest in all conditions, and in all worlds and spheres of being and existence. Such manifestations varying from ethereal rarity down to the grossest density.

The Materialist, in his patient research into the mysteries of phenomenal life organisms, tabulates his facts, and seeing a graduated scale of life organisms, concludes that such gradation is the result of—Evolution ; (what this is meant to imply will be noticed further on,) but, he does not see, much less does he recognise the action of another force which is—Involution. This is the principle with which in this essay I am most interested ; and, accepting all the tabulated facts of scientific research as demonstrated and beyond dispute, I use them, with all due respect to their discoverers, as illustrative of the principle of Involution and its outworking, from the simple bioplastic forms of the lancelet and sea-squirt up to the complex form of the animal and the human form.

The illustration at the head of this chapter, is from a remarkable work, tabulating the discoveries and theories of that celebrated Naturalist, Ernst Hæckel, entitled “The Evolution of Man, a popular exposition of the principal points of Human Ontogeny and Phylogeny\*” and from which work my illustrations, scientifically delineated, are drawn. This work teems with wonders, and traces the development of organised forms of life from their beginning in the most simple rudimentary appearance, right up to their completion in full structural organised physical embodiment, in which mathematical precision and geometrical symmetry are beautifully combined.

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\* The Evolution of Man, in 2 vols., published in 1879, by C. Kegan Paul & Co., 1 Paternoster Row, London.

With a freedom and self-reliance on the truth of his scientific facts (on which he challenges denial or disproof), the Author refused to be trammelled by the now antiquated prejudices, and ignorant know-nothingism of the past; and as a consequence he has boldly ventured on ground that has hitherto been a *terra incognita*, and has been rewarded by discoveries which have added immense acquisitions to the domain of acquired knowledge concerning the mysterious formation and development of living atoms. In such an enterprise, assertion is not allowed to pass for proof, nor is assumption permitted to stand in lieu of demonstration. Facts, and facts only, are recognised as truth, and as these are brought forth to view, they are carefully noted and tabulated, forming a basis upon which a truer and more rational philosophy of Life and its manifestation, than any that has yet been taught, will be erected.

On the ground of physical appearances and scientific facts, the Naturalist occupies an impregnable position; but when he leaves this and enters upon the theoretical plane, he stands in a very different position, and as the issues therefrom are so momentous to the spiritual part of the human organism, it behoves every one who values the spiritual more than the mere phenomenal, to be guarded against the fallacies of appearances, lest a recognition of, and too great an interest in, the development of the physical and material, should draw off the mind from the still more important study of the evolution and development of the interior or spiritual part of the human being; for, while the one is dissipated and passes away, the other—the spiritual part—remains, and out of these very remains is evolved a spiritual form that abideth for ever.

The grand distinction between the two schools of thought is this. The Natural Scientist conceives that Nature (whatever the term may imply) produces and develops living forms, by graduated steps, the one from the other, *without* the action (or interference, as he chooses to put it) of any overruling Intelligence outside itself, while, on the other hand, the Spiritual Scientist acknowledges a Master Intelligence in all, and that

such Intelligence is only another term for expressing the continuous and ever active presence and power of Beings (also in a graduated scale of consciousness), who, though invisible and inappreciable to mortals generally, are yet, nevertheless, the actors in and producers of outer nature, with all its multitudinous variety of organised and unorganised, of animate and inanimate forms.

That I have not misstated the proposition, I leave the reader to judge.\* It is stated, in the work referred to, that—

- “In the economy of the human body, this system (evolution of the nervous system) performs the functions of sensations, of voluntary movement, volition, and finally, the highest psychological functions, namely, those of thought.
- “Modern Anatomy and Physiology have demonstrated that these functions of the mind, or psychic activities, are immediately dependent upon the more delicate structure of the central nervous system, upon the internal conditions of the form of the brain and spinal marrow.
- “Here are placed the extremely complex mechanism of cells whose physiological functions constitute the mind-life of Man.
- “The first rudiment of the central nervous system in the human embryo makes its appearance in the same most simple form in which worms retain it through life.
- “But step by step with the progressive evolution of the form of the brain, the evolution of its peculiar function, the physical activities, move hand-in-hand, and it is, therefore, the history of the evolution of the central nervous system, which, for the first time, *enables us to understand the origin of life of the human mind from natural causes*†, and the gradual historic development of the psychic activities of Man.”

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\* All the quotations in this chapter are given within inverted commas, thus, “ ”, and are taken from *The Evolution of Man*, by Ernest Hæckel.

† The italics are mine.

It is the summing up of the proposition by the author that is questionable. If, according to this statement, *the origin of life of the human mind is from natural causes*, then the activities of the same mind (on a plane of which the author is silent, if he does not ignore it altogether), in its aspiration for knowledge concerning its whence and whither, and in endeavour to elucidate the problem of past, present, and future, are useless and vain.

It will be my aim to show that what the Natural Scientist terms *causes*, are not causes, but *effects*; and more, that the "origin of life" is not, and cannot be, discoverable in nature at all, but that the appearance of the rudimentary and embryonic form is the commencement of a new and changed condition of being, and that the beginning and ending of embodied or physical consciousness, forms but one link in the endless chain of continuity of Being; and that, although the *expression*, or manifestation of conscious life, varies in descending and ascending states and conditions, yet that which causes the change of these conditions, viz., the Spirit, or Life-principle itself, is incorruptible, and therefore eternal, without either beginning or ending. It is the differentiation of this Life-principle into self-conscious and self-centred atomic structural and organised bodies, viewed from an external standpoint, that forms the base for the naturalist's theory of Evolution, but which theory, to my view, is only a half truth, and like all half truths, is misleading and illusory. It is similar to viewing one hemisphere of the Earth, and that half opposite to the Sun, which is in shade and darkness, and thus differing from view of the other hemisphere, or that half which is exposed to the sun-rays, in which all becomes clear and distinct to the vista.

I now proceed to notice the development of the Microcosm from a physical point of view.

The engraving at the head of this chapter shows the actual appearance, many times magnified (the actual size is a mere point or spec), in 3 stages.

Fig. 1. Is the parent spherical cell in the ovum immediately after fertilization.

Fig. 2. Is the same cell, with its new formed nucleus, the product of the conjunction of its parentage, and which is the *first* appearance of the new Being.

Fig. 3. Is the same cell with two nuclei, developed from the original one, which afterwards develops into four nuclei, and these four form the base of the after structural form.

The reader must not forget that the spherical egg cell is so minute that it can only be seen by the naked eye under the most favourable circumstances : what then must be the actual size of the nucleus itself—the life-germ—or the Ego of the new differentiated atom of life ? For this Ego, or new Being, had never had an earthly or embodied existence prior to this event.

It is proper to notify here, that all animal individualities have precisely the same shape and appearance as the human, and were a number of these to be placed before the eye, it were impossible to distinguish one from another, and to specify which would develop into, say,—a worm, a mouse, a rabbit, or a Man !

“According to Baer,\* the first rudiment of the body of a vertebrate, as it appears on the globular yolk of the fertilized yolk, is an oblong disc, (see Fig. 2) which first separates into 2 leaves, or layers (see Fig. 3). From the upper or animal layer evolve all the organs which produce the phenomena of animal life ; the functions of sensation, of motion, and the covering of the body. From the lower, or vegetative layer, proceed all the organs which bring

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\* Baer was a distinguished German Naturalist, who seems to have been amongst (if not the first) the earliest discoverers of the evolutionary process of development ; he published works on this subject in 1828 and 1837, which are standard works to this day.

about the growth of the body; the vital functions of nutrition, digestion, blood-making, breathing, secretion, reproduction, and the like. Each of these two original germ layers separate again into two thinner layers, one lying above the other. First, the animal layer separates into two, which Baer calls the skin, or dermal layer, and the flesh, or muscular layer. From the uppermost of these two, (the skin layer) are formed the outer skin, the covering of the body, and the central nervous system, the spinal cord, the brain, and the organs of sensation. From the lower, (the flesh, or muscular layer) the muscles, or fleshy parts, the internal, or bony skeleton,—in short, the organs of motion, arise.

“Secondly, the lower, or vegetable germ-layer parts in the same way into two lamella, which Baer calls the vascular, and the mucous layer. From the outer of these two, the vascular layer, proceed the heart and the blood vessels, the spleen, blood vessel glands, kidneys, and the sexual glands.

“Finally, from the lowest and fourth, or mucous layer, arises the inner alimentary membrane of the intestinal canal, with all its appendages, liver, lungs, salivary glands.

“Baer traced the transformation of these four secondary germ layers into tube shaped fundamental organs. He was the first to discover the process by which the entirely different body of the vertebrate develops from this flat, leaf shaped four layered original germ, and becomes transformed from layers into tubes.”

This part, ending with the formation of these four primary tubes, one inside the other, (appearing as one tube from an outside view,) may be called the *first* stage, for, from this point, a new series of formation commences, which I can only slightly notice.

A question here arises; *why* should the number 2 play such an important part, and be such a prominent factor, in the process of the evolution and development of the structural organism?

There surely must be some valid reason, why from the monad, a duad should be evolved ; and, again, why this duad and its multiple should maintain its supremacy all through ! This problem awaits solution ; and, also, *why* the atoms and distinctive parts of the organism, in all its changing conditions, maintain a circular, or spherical, shape in whole, or part, to the end ; for, there is not such a thing as a straight line, or angle, in the physical organism. We shall see if the theory of *natural causes* can present a rational or satisfactory solution.

Marvellous as is the process of development of the organism from a simple original cell, the wonder increases when we see that the cell is preserved in its integrity in all parts of the organism, (for even the tissues of the nerves, muscles, bones, skin, &c., are originally composed of cells,) and that each of these original cells are *independent living beings*, the (so to speak) citizens of the state, which constitute the entire multicellular organism.

Speaking of the appearance of the first, or original forms, from which all Life organisms have sprung, the theory of the Naturalist is, that

"The most ancient ancestral forms must have been very simple organisms of the lowest grade, and *must have originated from inorganic matter* by means of *spontaneous generation*. Adaptation through practice and habit, to the changing external conditions of life, has ever been the *cause of change* in the nature of organic species, and heredity caused the transmission of these modifications to their descendants."

But I would here ask the Naturalist, what is spontaneous generation ? And, Is the simple bioplast is the author of its own being ? Does "spontaneous generation" apply to inorganic matter, out of which organic forms were first developed ? If so, then inorganic matter is living substance ; for to assume that a non-living substance can produce a living organism is surely a solecism !

The emergence of the first organic form from non-organic substance, or matter so-called, is Life, in a degree *discreted* from that which was prior ; and in the non-perception of this

fact, and not comprehending the difference between degrees of altitude (or discrete degrees) and degrees of continuity, the Natural Scientist is obliged to use terms which leave "the mystery of life" in as great obscurity as ever.

What I mean by *discrete* degrees is exemplified by the forms in which matter so-called is cognisable to us, viz : as gaseous, or atmospheric : as fluidic, or watery ; and as solid, or earthly. The lines between each of these three divisions are sharply and clearly defined, and this distinction or difference in condition of formation and presentation, constitutes *three* distinct or discreted degrees : or as I term them "degrees of altitude." On the other hand, *continuous* degrees, are the variation of matter on the same plane of perception, thus, as from light to shade and darkness ; from rarity to denseness and grossness ; and in organic forms, from simple to complex. As inorganic matter itself is phenomenally expressed by its three degrees, so likewise, is organic life manifested by its three degrees, mineral, vegetable and animal, all culminating and manifested in the perfected human form.

I hold that the production of the first simple bioplastic cellular living being was a *creative act*, and of necessity, implies the action of intelligence, prescience, and knowledge, which cannot rationally be conceived to be possessed by inorganic matter. By what power, or outside Intelligence this first form was called into being remains to be seen, and if it is once admitted that there is, and must be, an extraneous Intelligent Power, there will be no difficulty in tracing the action of this Power in the sequential order by which all animated forms of life are produced and evolved.

There can be no question that to the student of this subject, the name of Darwin is foremost, as he has given an impetus to the investigation of this branch of science which will never die ; but as there appears to be a diversity of opinion as to what really constitutes the Darwinian Theory, I give it as stated by Hæckel.

“The gist of Darwin's theory, properly so-called, is the simple idea, that the struggle for existence in nature evolves new species *without design*, just as the Will of Man produces new varieties in cultivation *with design*. This struggle for existence, or the universal efforts of organisms to secure the necessary means of existence, *works without design*, but yet in the same way modifies the organism.

“The whole (Darwinian theory) is based on the simple fundamental idea that the struggle for existence in Nature modifies organisms, and *produces new species* by the aid of the same means by which Man produces new domesticated varieties of animals and plants. (*g. v.* But, a new variety is not a new species?) These means consist in the constant preference or selection of the individuals most suitable for propagation, so that the interaction of heredity and adaptation acts as a modifying cause.

Hæckel adds—“The celebrated traveller, Wallace (Alfred Russell Wallace), had independently formed the same conclusion ;” and also, “But the writings of Wallace (especially those on Mimicry, &c.) contain many admirable original contributions to the Theory of Selection. It is most unfortunate that the imagination of this gifted Naturalist has since become diseased, and that he now only plays the part of a Spiritualist in the Spiritualistic Society of London.”

It is difficult to see the relevancy of the latter part of the above quotation to the subject in hand, or to comprehend the reason why Hæckel should travel out of his way to so grossly and wantonly insult a man, who, on his own admission, has rendered such service to scientific research, except upon the hypothesis that Spiritualism, and all that this term is supposed to involve, is a stone of stumbling and rock of offence to the great body of Naturalists, and, I may add, Materialists, represented by those who claim to be authorities in Science, and leaders of modern thought, upon questions of the most vital importance that relate to Man and his future: If any! would retort the Naturalist and Materialist.

In plain English, the doctrine of the Naturalist, in regard to the phenomena of life organisms and their development and production, is based upon the theory of accident and chance ! In their attempt to combat the (perchance) crude and irrational theories of the Theologians, they deny the action of any outside Intelligence and power, or what they choose to term—Supernatural ; and thus, inferentially, they place Man on the same plane as the beasts and vegetables that inhabit the earth along with him. In endeavouring to avoid *Scylla*, they have struck on *Charybdis* !

1 The Naturalist's theory of descent is based upon the fossilised specimens of animal and other forms which are found in the geological strata. The simplest forms only are discovered in the most ancient rocks, and, according to the after formations of the rock layers, so the forms become more and more perfectly organised, and it is only in the most recent formed strata, or geological periods, that the remains of Man are seen. From this more or less perfect record they trace the descent of Man backwards, to the most primitive and simple bioplastic cell form.

But does the absence of human remains prove that Man was not, in long past geological periods, extending—doubtless to an antiquity that figures can hardly express ?

That the complex and perfect organization, which we call—Man, did not inhabit the planet along with the simple bioplast, and even more highly developed organisms, *in the same condition of existent being* as we now see it, is freely granted ; but I hold that because the *human principle of life* is immortal, incorruptible, and eternal, that, therefore, Man always was, and is, and is to be. If Man did not exist in physical external conditions, the Human was yet in Being in other and internal conditions ; and when the Earth had been prepared by the evolution of mineral, vegetable, and animal forms of life, *then* the Human assumed an external form, and, as Man, he descended from a prior condition of interior to an exterior form of life, and thus became the crown and perfection of living organisms, of which the first simple bioplastic cellular form was the prophecy. *How this*

process was accomplished I shall venture to suggest further on, and if such a solution is rational, and can be supported by proof, then the evolution of Man, and of all species, will be found to be—not by natural selection, but by Spirit-action and power, and then the mystery of life is solved.

Instead of the Naturalist's Theory of Descent, it were more proper to propound a Theory of Ascent! not that one species has propagated another of a higher and more perfect organism than its own, but each species, beginning at the simplest and lowest, formed conditions by its organical emanations and life auras\* for the introduction of a still higher form, which utilised and built up out of existing conditions a still more complex form, this process going on, not by wide leaps, but by a gradual and regular order, the older forms dying out and becoming extinct by the replacement of younger and more perfect forms of the same species, examples of which are well known.

This theory of Ascent is rational and comprehensible, and does not demand for its support the illogical and irrational assumption that a less perfect can produce the more perfect, or that a simple form has the power to produce a complex and a more perfect structural organism than its own. Like produces like—not unlike! I am not aware that the Naturalist can point to a single known example of one species producing another of a different type. *Variation* of species by artificial aids, or by the will of Man, may be generated, but to this there is a limit, beyond which even the will of Man cannot go; but to suppose that what cannot be accomplished by the intelligence and power of Man is effected by all lower forms of life than himself, and brought about by caprice, *without design*, appears to me irrational in the highest degree.

To those who can read between the lines, the ancient myth of the Phoenix rising out of its own funereal ashes, in a newer and more beautiful form, teaches that which I have just

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\* Every organised living form is continually throwing off invisible and impalpable somethings, surcharged with the life quality, and *this* is the base of material life for succeeding generations.

shadowed forth. Such has been in the long past antiquity, and the same is true in the present, and will be true for ever: the ashes of past generations supply the base for the existence of succeeding generations, and newer and more organically perfect structural forms of life, and the introduction of new forms of animated life only await discovery, and will follow as conditions are supplied for the same. The promise of this has had, and is having in our time, a fulfilment, of which the Naturalist and Materialist is ignorant. Clairvoyance has revealed the existence of these more perfect and beautiful forms inhabiting the realm of interior Nature, and these only await suitable conditions to be evolved for them to descend, or to appear visible in external Nature, and that which applies to the lesser kingdoms of Nature applies also to the Human kingdom itself.

The human Egg-cell, of which so much has been said, before its fertilization in the ovum, is a simple spherical cell. The great part of this cell is formed of a substance called yelk, or protoplasm, consisting of innumerable yelk granules, with a little inter-granular substance. (See figures 1, 2, 3.) In the upper part of the yelk lies a minute globular germ vesicle (so minute as to be observable only under high microscopic power), called the nucleus. This nucleus contains a darker germ spot called the nucloid; and it is this point that contains the true differentiated life-principiate. The sperm-cell (or the masculine), or fertilizing protoplasm, also contains a nucleus, and it is the union and interblending of these two nucloids which produces a *new nucloid* (*the first appearance of the new being*, see figure 2). This new nucloid takes a central position in the egg-cell, and is "The Life of the organism," which has to be developed therefrom into a structural form.

The human egg-cell, to appearance, is the same as all other animal egg-cells, and in this stage cannot be distinguished by any distinctive peculiarity of its own from animal cells. The transmutation, after the fertilization of the egg-cell, is exceedingly rapid, and in its first stages may be classed as:—

- 1st. The single nucleus. See figure 2.  
 2nd. ,, Two layers flat. ,, 3  
 3rd. ,, Four layers flat.

The above is the *first stage*. The second stage has also its divisions, and are :—

- 4th. The tube form, which the above four layered germs have assumed.  
 5th. The hood form, which is the beginning of the inversion of the germ vesicle, and has seven nuclei (4 and 3).  
 6th. The hood form, with eighteen nuclei (11 and 7).  
 7th. The hood form, with twenty-two nuclei (14 and 8).

From this stage it passes into another, which may be termed the *embryonic form*. It would be interesting to trace the development of the separate organs and functions from the *two* and *four* original flat germ layers, but to do so would exceed the prescribed limits.

In the Embryonic stages of development, as given below, the transmutations are not so rapid as in the prior ones, which are all developed in 14 days.

In the 2nd week (14 days), the embryonic form is a simple lyre-shaped germ shield, the side view of which is like the figure of a comma, *i.e.*, with a rough circular head, and a tail curving to a point, and which curvilinear form is maintained to the end. Actual size,  $\frac{1}{8}$ th of an inch long from the crown to the point of tail.

3rd week (21 days). The embryo has enlarged, and the earliest rudiments of the higher sense organs appear. Actual size  $\frac{1}{4}$  of an inch over all.

4th week (28 days.) The rudimentary head is now distinguishable, with the *five* primitive brain bladders; up to this stage there is no appreciable difference between the human and other mammals. Actual size  $\frac{3}{8}$ ths of an inch over all—with corresponding width.

5th week (35 days.) From this stage, the difference between the human and other mammals begins to be discernible, and from which, such difference becomes more and more marked. Actual size  $\frac{7}{16}$ ths of an inch over all.

6th week (42 days.) The rudiments of the form become more developed, and from this stage, the tail begins to shorten. Actual size  $\frac{5}{8}$ ths of an inch over all.

7th week (49 days.) The tail is almost absorbed, and the rudiments of the external limbs appear. Actual size  $\frac{3}{4}$  of an inch over all and  $\frac{1}{2}$  an inch in width. (Side view.)

8th week (56 days.) The tail has disappeared, and the external limbs are discerned, also, a large increase of the brain. Actual size 1 inch over all.

9th week (63 days.) The head has developed and shews 3 brain formations, the top, front and back brain : and the 2 pair of limbs—(arms and legs)—are developed, through not fully proportionate in dimensions.

12th week (84 days.) The form is well developed, the head and external limbs in proportionate dimensions. Actual size  $1\frac{1}{4}$  inches over all.

15th week (105 days.) The form is perfect, and from which stage it is simply a matter of growth. Actual size 3 inches over all.

20th week (140 days.) The different characteristics of the human race are distinguishable, chiefly by the formation of the head.

We have thus seen that there are 3 distinct stages, the cellular, tubular, and embryonic; and it is at the *fifth week*, (35 days) that (in the embryonic stage,) the human embryo begins to be distinguishable from all other animal forms of life. At 28 days, the *five* primitive brain bladders appear.

Can any Naturalist give a reason *why* the brain should be developed from *five* (why not 4 or 6 ?) primitive bladders, or rudimentary cells ?

I hold that Law is discernible in all the operations of so-called Nature ; and the deeply important question involved is, who, or

what, makes that Law? Such theories as, "Struggle for Existence;" "Survival of the fittest," are useless for the solution of such a problem; for, if found, it must be sought for in a very different region of mentality than that in which the Naturalist delights to roam. *There is a Law*, which works by order, and which is perfect in its operation, as undeviating as that which maintains the universe, and whose rhythm is harmony itself, proclaiming to the human ear,—that is not deaf, the presence and actuality of—Spirit. *Spirit is Life!* and, that which the Natural Scientist terms—matter, is only another term for Spirit in conditions of (apparent) solidity.

The manifestation of that Law is by—symbols! and Nature itself, in the infinite variety of ever changing existent forms, is the symbol of "Spirit in action!"

Who can draw the line and say "Here matter ends and spirit begins?" Or, who can define matter, and say at what point it becomes differentiated from Spirit? Although to outward appearances they *appear* distinct, they are in very truth but one dual: for, wherever matter is, there is spirit; the one, the external, and the other, the internal of the same thing.

According to the Naturalist, the true ancestors of all animal forms, and even human forms, of existent life are developed from the simple bioplast; but, how came the bioplast,—a living structural form, to be developed from prior inorganic matter? Upon what theory of development can this be explained? There is a chasm here which no materialistic science can bridge over; and, if we admit this primal chasm, it is easy to allow that the same exists between all diverse species of life-forms: for, what explains the one will elucidate the rest.

By a stultification of our highest faculty,—human intelligence, we may permit ourselves to be beguiled into the fallacy that a pair of animated forms may produce another form more perfectly organised than their own; but, to suppose that inorganic matter, even in its highest crystallised form, can produce a living, animated structural, organised form, is debasing, and a dishonour to that within us which is—human.

Darwin even goes so far as to say. "By considering the embryological structure of Man—the homologies which he presents with the lower animals—the rudiments which he retains—and the *reversions to which he is liable*, (was it ever known that a man became a monkey?) we can partly recall in imagination the former condition of our early progenitors: and can approximately place them in their proper position in the Zoological series. We thus learn that a man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world. This creature, if its whole structure had been examined by a Naturalist, would have been classed among the *Quadruma*, as surely, as would the common and still more ancient progenitor of the old and new world monkeys."

Pity it is that the interesting pair of creatures who gave birth to that animated form of life that we call Man, cannot be discovered in their fossilized state, so that we might be able to gaze upon the remains of the Parents of the Human Race,—the actual Father and Mother of the veritable Adam and Eve! And as parental respect is one of the highest virtues, we should, notwithstanding the appearance of the *tail*, yet be bound to acknowledge with reverential awe, that we behold the ancestors of ourselves!

If such a theory, as propounded by Darwin, and supported by so many Naturalists of the day, be correct, we may consider that the apes of modern times represent the "missing link," which were not so fortunate as to "select" partners that could produce human forms, and consequently *they* still maintain the original structural organism which, in far back periods, gave birth to the "pair" that leaped at a bound from the animal to the human.

This, in plain English, is what the Naturalist's theory of Evolution brings us to, but, the unsophisticated instinct—shall I say? of humanity revolts against such teachings, and the silent monitor within whispers—it cannot be!

Now what is the truth? Is human intelligence a *development* of animal instinct? Can the mere animal meditate on a past and future as well as a present? Can any form of life upon this globe, except the human, conceive of, and believe in, an eternity of future being, and regulate its moral action in reference thereto?

It may be urged, in answer, that some races of mankind are so low in the scale of intellectual life, that they have no conception of a future life, and no idea of God!

I, for one, question such statements, and put it down to ignorance of what so-called Savagism really is. Because the simple idea of the savage, or uncivilized man, is not expressed in the more complex language and ideas of civilized races, it does not follow that he has no idea of immortality. Increased knowledge of Savagedom reveals the fact that a belief in the intervention of Spiritual Beings in mundane affairs is universally prevalent, and their religions, or, it may be in our eyes, superstitious customs, unmistakably evince the presence of the human principle, and proves their belief in immortality. The animal lives in and only for the present; the human being lives, not only for the present, but for a future; and this fact demonstrates that between the mere animal and the human form, there is a distinct and discreted degree.

Sparseness of words, or fewness of linguistic symbols, is no proof of deficiency of the human faculty or principle. Simple and few as may be the words of the untutored and uneducated Savage, it is said that there are, or were recently, labourers even in England, whose vocabulary, in common use, does not embrace more than 300 words, and this in a language (English) which contains something like 100,000 words; and yet, because these men in our midst can interchange their ideas with such a vocabulary, they are none the less human than their more highly educated neighbours.

When I use the word Man, I do not refer merely to the outward figure and shape, but I include qualities—principles—which are human, in contradistinction to the mere animal. For,

while man has the animal within his form, the animal has not the human within its form. I hold that the qualities of the animal are not human qualities, but imitations of them. Animal instinct is a reflection of human intuition: animal cunning and skill are copies of human intelligence and human inventive power.

The error of the Naturalist consists in his confounding *connate* with *innate* power. The skill displayed by the animal in building its home and providing for its wants, is curtailed and determined by what is *connate*—i.e., by that power which is used for its own necessities in its earthly existence: beyond this it cannot go. For instance, the bees and ants whose homes are constructed with such geometrical precision, and whose government is so marvellously well regulated as to be thought almost equal to human social relations, yet their homes and modes are precisely the same as they have always been. Who ever heard of any particular species of birds constructing their nests upon a different plan to that which is proper to the species? These and other like facts prove that the habits of the animals are determined for, not by them, and their work is carried out in obedience to the impelling *instincts* of their nature, beyond which they cannot progress.

But does this apply to Man? Is the human principle developed by instinct only?

The inventive faculty which designs and outworks new adaptations, and which can command and utilize the powers of Nature, and render these, such as electricity, magnetism, light, heat, &c., &c., subservient to his requirements, places him, not only above all animals, but forms a gulph, or line of demarcation, that even the Gorilla or Ape can never pass, and constitute Man a Being diverse in kind, as well as degree, from all others. What shall we say when we see Man sweeping with his inventions the heavens above and the world beneath; measuring the distance, and tabulating the motions of the planets; foretelling, and providing for future events and requirements; hoping for,

and believing in, a continued existence when he passes from the present stage of life ?

The animal knows of no higher Power or Being than Man ! But Man conceives of and worships an Invisible Power higher than himself : and he knows, or may know if he will, that there are forms of life in other or higher worlds or spheres, which are as real as those which inhabit the earth on which he has his life for the time being.

Where the Natural Scientist stops in his theory of evolution, the Spiritual Scientist steps in and carries forward the process from Man to the Angel, from the Angel to the God, and even beyond the God !

There is a *descent* of Life as well as an ascent, and in the descending scale, at the zero point of humanity in earthly physical conditions, its commencement, *in such conditions*, is marked by the appearance of an infinitesimal point in a minute egg-cell. *In that point* (of which I have spoken at length) is involved all that is *evolved* until it assumes and develops the full and majestic structural organism.

We have seen that the new Being, in its first appearance and undeveloped expression, is a *monad*, which then becomes a *duad*, and from thence increases to 4, 7, 18, and 22 nuclei, each having an apparent life force of development of its own. But the original primal nucleoid is the *Master Principle of Life*, and although from that, other and innumerable cellular forms are developed, yet its life works in and through all, and is comprised in the whole of the (apparently) distinct atoms which aid in building up the perfect organism. It is this which forms the Ego and makes the differentiation of the individual. What power causes the first process of development, whereby the *point* in the primitive spherical cell changes its original form and becomes *two* flat germ layers, and so on through all the metamorphoses which the component parts undergo, until the ultimate figure and shape is arrived at, from which stage it becomes only a matter of growth, and not further development ?

From the moment of the formation and appearance of this new primal life-spec, it begins the work of development, and

draws to itself other atoms, which it assimilates and uses for the purpose of making for itself a body, or outward clothing, by which it maintains its contact with the outer plane of Nature, but over which it maintains its supremacy to the end of its being in earthly, or physical, condition. And, were it not to unduly extend the limits prescribed, it would be interesting to note the numerical and geometrical proportions of the various component parts, as the organism is developed from the one to the two, and then the four, and so on, for we should find that the mathematical precision and geometrical proportions are the exact outcome and expression of that Great Law to which I have referred: for numbers and forms have meanings, and are symbols which only the initiated can decypher and understand.

If we find the theories of the Naturalist to be defective, if not fallacious, as to the formation of individual species, and more especially the development of the human form, the question comes—How was Man produced, if not through the organism of the Ape?

This question is partly answered by propounding another—How does spontaneous generation come about?

We have indisputable evidence that what appears dead matter produces living organisms that bear no kind of analogy to the "matter" from which they sprang. And even from the putrified remains of what had been living organisms, we find new living forms are evolved that are diverse in form, shape, and structure, from the original structure out of which they sprang.

There are *two* worlds of Nature—one, called the outer, or external plane, cognisable to us by means of the five senses; the other is the inner, or internal plane of Nature (this inner world is unknown to, and unrecognised by, the Naturalist), and it is on this internal plane of Nature, commonly called the Spiritual world, that all forms of life subsist before they are projected on to the outer plane, and thereby become physical, or externalised.

The passage from the inner to the outer world is effected, in ordinary methods, by the conjunction, on the outer plane of Nature, of the two sexes, which supplies the conditions whereby

the transit is made from one state of being to the other. But this does not account for the production of *new species*. This is effected by a different mode.

Our present times afford the knowledge of means whereby the first pair of every new species of organised life has been introduced.

Those who have witnessed what is called Materialised Psychic Forms, at Seances, have seen, felt, and heard what appeared to be human beings, created, so to speak, in a moment of time, and after maintaining their solidity for a time, have either vanished or gradually melted away into apparent nothingness. Now, as these speaking, active, moving Forms could not possibly be created by the will and power of mortals, the question comes—How came they into existence? and who made them? (In some instances animal as well as human forms have been made, and vegetable forms are very common.)

These facts (and I do not stay here to meet the questions and ignorant denials of the sceptic) demonstrate the action and intervention of Intelligent Human Beings who live on a plane that is invisible to the outer senses, yet, nevertheless, a real substantial world of their own.

Here is the clue to the mystery of so-called creation! These wonders, which can be verified by thousands of truth-loving and common-sense individuals, have, as a rule, been produced by human Beings who have lived on the earth as men and women, and the statements of thousands who have returned to tell the story of their exit from earth, and entrance into spirit-life, are proof-palpable that Man is an Immortal Being.

These psychic temporary Forms are produced from existing matter, chiefly atmospheric, which is Life in solution; and it only requires the action of a Master Power, exemplified in those Mighty Intelligences who govern the planet, to produce and make permanent the first pair or pairs of the different species of animated forms of life, and which, when thus formed, become the parents of their race.

As a proof that human beings are in the inner world of Nature, who have not yet become externalised, I myself have had communion with some who informed me that they were coming into earthly conditions, and gave me certain indications whereby their identity was to be established.

I am quite aware that such a statement will render me liable to the charge of possessing "a diseased imagination," if not something worse; but, nevertheless, I mention this in the interest of pure science, for, tabulating all the facts which are known, I say the Spiritual Scientist has a basis upon which to erect a philosophy that will not degrade and debase, but exalt and uplift humanity, and which "Science," in the hands of able men who will follow in after generations, will unfold and tabulate, and expound the mysteries of Creation, Life, and Death.

Like all knowledge in the past, it has to be gained by slow but sure steps, and as the Naturalist himself has proved, even life-forms have commenced at the lowest point; and so likewise this knowledge and wisdom has its commencement, imperfect at first, but gradually developing into more and more perfect ideas and conceptions, proving that in all and every manifestation of Life, of Wisdom, and of Power, one Somewhat is unmistakably prevalent, and that is—Progress.

FINIS