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## ORIENTAL DEPARTMENT.

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FIRST.—To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

SECOND.—To promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

THIRD.—To investigate unexplained laws of nature and the psychical powers latent in man.

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General Secretary American Section,  
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### SANSKRIT WORD PRONUNCIATION,

VOWELS. *The refinements of Sanskrit vowel pronunciation occasion some differences of opinion among scholars. We therefore here suggest the use of the Continental Spanish or Italian sounds, these being sufficiently near to the correct pronunciation, and at the same time readily adaptable to American speech. No accents will be used, as the ordinary reader is not sufficiently acquainted with the language to distinguish between them:*

*a* as *a* in "that;" *a* (long) as *a* in "father;" *e* as *ay* in "lay;" *i* as *ee* in "see;" *o* as *o* in "mode;" *u* as *oo* in "mood."

CONSONANTS. *As in English; but "ch" is always pronounced as in "chain:"*

*Examples: "Chela" as Chayla; "Devachan" as Dayvachan; "Nirvana" as Neervana; "Karma" as Kar-r-ma; "Kama Rupa" as Kam-ma Roo-pa; "Upanishad" as Oo-paneeshad; "Buddha" as Boodha; "Prithivi" as Preet-heevée; "Manu" as Mannoo; "Manas" as Mannas.*

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## TALES FROM THE UPANISHADS.

BY PROF. MANILAL N. DVIVEDI.

IT is well-known that the *Upanishads* form the most important compendium of the metaphysics of Vedic religion. The doctrine of one essence taught therein is the key to many a Vedic sukta and Puranic katha, and reveals the true nature of the whole of Aryan religion, nay even of the so-called heathenism of the Hindus. Apart from the very important nature of the whole teaching, it is interesting to note in what homely and popularly simple manner these sublime truths are taught by the ancient sages. I have selected a few tales from the *Upanishads* with a view to enable the

general reader to obtain an idea of the principal truths taught in those sacred relics of antiquity. The tale selected for this paper is from the *Chandogya Upanishad* of the *Samaveda*. It relates to the studentship of Indra, the lord of the Gods, and Virochana, the chief of the Asuras—demons—under Prajapati whom they take for their guru. The following is a free translation of the text.

INDRA AND VIROCHANA.

That Atman which is beyond decay and death, free from sorrow, not open to hunger and thirst, of unflinching thought and desire, should be known, should be realized. That man has access to all the worlds, and has all his desires fulfilled, who having known this Atman fully realizes it. So said Prajapati. This reached the ears of the gods and the demons, who pondered, each according to his own order, on the power that gains access to all the worlds and fulfils all desires, and resolved that such an opportunity should on no account be missed. Accordingly Indra from among the gods, and Virochana from among the Asuras went up to Prajapati. Jealous of each other, they approached the guru with holy grass in their hands and lived with him as Brahma charins. Prajapati asked them after the lapse of thirty-two years what was the object of their residence with him? They said: "We have heard that your Lordship knows 'that Atman which is beyond decay and death, free from sorrow, not open to hunger and thirst, of unflinching thought and desire, which when looked for and known up to full realization, gives access to all the worlds, and places within reach the fulfilment of all desires,' and we want to know this Atman; hence our residence in this place." Prajapati replied, "The Purusha in the eye is Atman," and added, "it is the immortal, the fearless, it is Brahman." Hereupon the pupils asked "Oh Lord! which is that Purusha—is it not that which is seen in a looking-glass, or in water?", to which the teacher replied, "Verily it is the same, it is found everywhere;" but he took care to add, "if after looking into a cup full of water you should not find Atman, return and ask me again."

They accordingly looked into a cup full of water, and being asked by the guru what they saw, replied: "Oh Lord! we see the whole of this our Atman (self *i. e.* the body), a full reflection of it up to the very hair on our head, and the nails on our fingers." The teacher asked them to remove the hair and the nails and put on fresh clothes and ornaments, and look again into the cup. When they looked again into the the water, after shaving and after change of dress and ornaments, Prajapati asked them what they saw. They replied: "Oh Lord! we see our selves (Atman) as

they are, all shaved, decorated and dressed as we are". The guru remarked, "This is Atman, this is the immortal, the fearless, this is Brahman." The pupils hearing this went away in great joy. After their departure Prajapati observed, "Whoever of these two thus returning to their homes, without having properly known and realized Atman, takes his wrong impression to be the real Upanishad (*i. e.* Brahman, Atman), be he god or demon, will simply destroy himself and all who put faith in his teaching".

The Asura, Virochana, went entirely satisfied to his people, and taught them the Upanishad he had learnt. He declared, "It is only one's self (the body) that deserves all worship, it should be carefully served; he who worships and serves the body gains access to all the worlds, this as well as the next (the mastery whereof being obtained, it goes without saying that all desires are easily fulfilled)." Hence even to this day it is usual to call him an Asura who does not put faith in anything beyond *direct* perception, who observes no religion. This alas! is the Upanishad of the Asuras. They attend simply to this dead\* carcass, feeding it with sweet viands, and bedecking it with fine clothes and ornaments, believing all the while that only thus access is obtained to the next world.

But the god Indra, before returning to the gods, saw a difficulty, and said to himself: "This Atman (meaning the reflection seen in the water, *viz.* the body) appears well dressed, well adorned, well refined, upon the body's being well dressed, adorned, or refined. But even so must it appear blind, one-eyed, or without hand or foot, upon the body's becoming blind, one-eyed, or without hand or foot; and should moreover perish with the body. I for one see no fruit from the realization of such Atman. Whereupon he came back, with the holy grass in his hand to Prajapati who, seeing him, asked why he having gone away in all satisfaction in company with Virochana, returned to that place? Indra replied, "This Atman appears well dressed, well adorned, well refined. But even so it must appear blind, one-eyed, or without hand or foot, upon the body's becoming blind, one-eyed, or without hand or foot, and should moreover perish with the body. I for one see no fruit from the realization of such Atman." The teacher remarked: "Verily what you say is but too true, oh Indra! I shall explain it to you yet further, wait here for another thirty-two years." Indra lived with his master for the period prescribed,

\* Dead in the sense of "dead matter"; for Atman being nothing but the body, all matter and no thought, is from the *Upanishad* point of view a dead carcass as understood by the Asuras. The phrase adequately brings out the impossibility of thought or feeling in mere matter without thought (Atman).

at the end whereof Prajapati said: "The subject of all that is seen in dream is Atman; it is the immortal, the fearless, it is Brahman."

Indra went away satisfied with this answer, but again encountered a difficulty before reaching home. He observed: "True it is that this Atman remains unaffected by the blindness or one-eyedness of the body, it is not touched by any of its accidents, nor does it perish with it, but it appears to suffer like the body, to pale under sorrow, to despair under difficulty, and even to weep on occasion. I see no fruit of the realization of such Atman." Whereupon he went back to Prajapati with the holy grass in his hand. The sage, on seeing him, asked why he returned after having gone away in satisfaction? Indra replied: "True it is that this Atman remains unaffected by the blindness or one-eyedness of the body, it is not touched by any of its accidents, nor does it perish with it; but it appears to suffer like the body, to pale under sorrow, to despair under difficulty, and even to weep on occasion. I see no fruit of the realization of such Atman." The master said to his pupil: "What thou sayest is but too true, I shall explain it to thee again, stay here another thirty-two years". At the expiration of the prescribed period Prajapati said to Indra: "That which being in deep sleep, immersed in its native bliss, sees no dream is Atman; it is the immortal, the fearless, it is Brahman".

Indra went away fully satisfied, but even before he reached the gods a doubt again cropped up in his mind: "The Atman in deep sleep is not conscious of its existence, and knows not 'this is myself', nor does it know the things of the universe. It can, therefore, be none other than pure extinction or annihilation. I see no fruit of the realization of such Atman." Whereupon he traced his way back to his guru, with the holy grass in his hand, and being asked why after going away in full satisfaction he came again, replied: "The Atman in deep sleep is not conscious of its existence, and knows not 'this is myself', nor does it know the things of the universe. It can therefore be none other than pure extinction or annihilation. I see no fruit of the realization of such Atman." The master remarked: "What thou sayest, Indra, is very true, I shall explain to thee the truth over again, for it (Atman) is none other than that described to thee before. Stay with me only for another five years and I shall make the matter plain to thee." He stayed another five years and completed a hundred, often referred to as the period spent by Indra in Brahmacharya, under Prajapati.

The master said at last to his pupil: "O Indra! this body is

mortal, always subject to death, it is only the abode, so to speak, of the bodiless Atman (which thus circumstanced is called Jiva) which being thus with body partakes of pleasure and pain, for pleasure and pain do not leave one with body, it being the bodiless alone that is ever free from them. The air, ether, lightning, clouds, all bodiless in themselves, appear (as with body\*) in the sky, and rebecome themselves—the highest light. In the same manner this All-Bliss manifesting itself as the body (called then Jiva) merges in the highest light, and rebecomes itself. This indeed is the greatest Purusha. It appears to take on itself a variety of forms, sometimes engrossed in enjoyments of the senses, sometimes all playfulness and joy, some times indulging itself in the company of women, or in the pleasure of horses, carriages, etc., or in the affection of friends and relatives,—never remembering, or identifying itself with the body, its tenement governed by Prana, joined to it after the manner of a horse to a vehicle. The Purusha in the eye is the Akasa found therein, it is only its way out to the objective. That is Atman which is implied in the ego of the experience ‘I smell’, it being the very being of the sense of smell. It is that which is conscious of the experience ‘I speak’, being in itself the very essence of speech. It is that which is conscious of the experience ‘I hear’, being the very thing that hears. And lastly it is that which is conscious of the subjective experience ‘I think’, being the very being of the mind. The mind is its divine eye whereby it calls into being the various objects of experience and plays with them. As the gods in heaven devote themselves to their Atman, they have all the worlds within their control, and all their desires are always fulfilled. He therefore who knows Atman and realizes it in himself everywhere gains access to all the worlds, and has all his desires fulfilled.” This is what said Prajapati, indeed Prajapati, to his pupil.

[NOTE.—Any explanation is hardly necessary to lay bare the important moral of this simple tale. It sets forth in very vivid colors the Upanishad (creed) of the materialist of to-day in the person of Virochana bound to the physical as the only plane of knowledge and truth. The opposite view is happily represented in the attitude of Indra, the disciple submitting himself to reason (Buddhi) and willing to be guided by it. It may be seen in what reverence the guru is held even by such potentates as Indra, the god of gods, and Virochana the proud lord of the Asuras. The period of probation extending over a hundred years in the case of Indra, the true disciple who at last gets the truth, is worthy of the attentive consideration of western candidates for the truth,

\* *i. e.*, The body of manifestation.

the whole truth of Theosophy. The light cannot reflect itself in a mirror soiled with terrestrial mud, the removal whereof must necessarily be the work of time, patience, and intelligent perseverance.

The teacher at first points out the Purusha in the eye as Atman, thought, meaning thereby the cognizer of and through whom the eye is the eye, and is able to perceive things and receive impressions. The pupils, through not understanding the real truth, understood it only after the persuasion of their proud intelligence, and did not, out of sheer vanity, say plainly that they had failed to grasp the real meaning. This mistake has been repeated even by the better pupil more than once; and in our age of individualism and selfish pride how many daily recur to the same and debar themselves from the path of eternal wisdom! The Master out of kindness suggested that the pupils should look into a cup full of water, and return to him if they failed to find Atman therein. The self-sufficient lord of gods and the proud chief of demons tried the experiment and appeared to be satisfied at the sight of their own reflection in the water. The guru thereupon tried another innocent stratagem and asked them to change their dress and ornaments, and remove the hair on their heads and the nails on their fingers, and look again into the water. This ought to have been sufficient, for it was thus plainly indicated that Atman, the truth, is always as unalterably one as the body which remains the same though appearing to take on different forms under different conditions, and moreover that the Atman cannot be the reflection of the body which waxes and wanes with additions to and subtractions from the body. But the ignorance of the pupils would not allow them an insight into the real meaning of the experiment. They therefore went away in full satisfaction, taking the body to be the soul they were in quest of. The Asura got confirmed in his belief and taught that the body was the thing that was all in all, and everything that conduced to the ease and comfort of that combination of material elements, was the surest way to the satisfaction of all desires and to the supreme happiness of absolute even here. But the god proved more intelligent and wise. And this explains also what makes a god a god, and an Asura an Asura. He looked within himself and saw that the reflection of the body could not be the real essence which has been declared by the guru to be immortal and beyond decay, death, or change. He returns and enters another term of studentship which brings him more knowledge. In all that the guru tells him every time he returns, the substance is none other than the truth conveyed to him even at the first moment; and the teacher is not open to the charge of having held back the truth, for it is laid down: "Hold the torch before him only who can bear its light". Atman is that something through which the eye and all the external senses—*i. e.* the phenomena of waking experience; and the mind—*i. e.* the panorama of dreams, imagination, fancies; and lastly the blank experience of sleep; are all rendered possible. In other words: It is that some-

thing which is implied in the very existence of experience; for nothing can exist prior to thought. And Atman is that which is not any one of the three conditions, and is yet ever all and everything.]

*Nadiad, India.*

## THE GAME OF KNOWLEDGE.

(JNANA BAJI.)

BY PROF. MANILAL N. DVIVEDI.

THE game of knowledge may sound rather a curious title; for although we hear of games in all departments of life, it is rather curious to find knowledge made the subject of a game. The word "game" is, however, used in this connection in the simple sense of play, or mere pastime. It is noteworthy—though the idea is curious—that the Hindus (ancient Aryans) have turned their pastimes to use, and the highest use imaginable. The nation accredited with having invented a game to meet the wants of Buddhi—Mind,—the Chess, called Buddhi-bala in Sanskrit, has every right to stand alone in having found out something to satisfy the Atma—Spirit—as well. This game refers to the stages in the progress of an individualized Spirit in all grades of life to self-recognition.

The board is marked out into 108 little compartments corresponding to the number of beads in an ordinary rosary used in the Hindu religion. The first compartment is assigned to Illusion, an inseparable aspect of the Ineffable which occupies the 108th; and which, if the contents of the 108 compartments were arranged in a circle as in a rosary, would come nearest to it. With Illusion begins evolution; the next stage is rightly marked "Birth", which invariably leads to Selfishness, Sin, Lower Life, Delusion, Vanity, and the rest shown on the board. This is the general principle observed in filling up the compartments, but at certain points it will appear to be partially abandoned. We have at twelve the World of Elementals and the next stage is marked "Hell". Now it is not always certain that devotion to the elementals leads to Hell, but the extreme proximity of the one to the other is meant as a caution to those who are addicted to the worship of elementals. There is indeed a very thin partition between the world of elementals and the nether regions, likely to break down at any moment under the smallest pressure of selfishness and cruelty.

There is yet a third way in which the appropriateness of the several names has to be understood. We find 60, the place of Raja-Yoga, and 61 that of Dhyana or Laya Yoga. Now it is not at all correct that Raja Yoga leads to Dhyana, for the first is impossible without the second. How do we explain, then, the order of succession apparently implied? There is nothing like succession in this instance, the two are only juxtaposed, and the superiority of Raja over all Yoga is indicated by opening a flight of steps from it direct to 100, the place of Jnana—supreme knowledge. This indeed is the use of the dozen ladders we find interspersed throughout the diagram. And this leads to an explanation of the presence of an equal number of snakes distributed over the board. The principle is the same, only applied in the reverse order. The compartment where the mouth of a snake opens to receive the sinful wanderer is the last he traverses in that round, for the snake swallows him and throws him out at its tail in whatever compartment that be, whence he has to begin his journey again and pay in this manner the penalty of his sin. If at the tail of a snake there be the mouth of another, the fall will be still lower, for the end of the fall will be at the tail of the last serpent. If, for example, one comes to 30 and falls to 26, he cannot stop to re-begin his climb there, but must go yet further down to 7 and begin from that point upward. The same applies *mutatis mutandis* to the ladders. If one reaches 36, he finds a ladder ready to raise him to 68, whence again another will lift him to 96.

These particulars explain the principle of the game. Any two or more persons may play it, each having a distinct piece to himself. All the pieces should at first be placed in No. 1. Seven cowries—or seven small dice, each marked with an ace only on one face—should then be taken in the hand by one of the players, and thrown. The number of cowries with faces upward or of the aces turned up on the dice, is the value of the throw, and the player moves his piece so many compartments onward. The players play in this manner by turns. At any one time each player throws but once. If the number scored in a throw brings the piece to a compartment where a ladder or the mouth of a serpent is present, the piece goes up or down as the case may be in manner indicated in the last paragraph, the compartments through which a ladder or a serpent passes not being at all affected by these circumstances but being treated like ordinary compartments. When in this manner the player comes to 100 his difficulty begins. Care should then be taken that the throw scores nothing in excess of what is required; for otherwise the piece will have to retrace



its way. For example, a piece is at 102; if the score throws 7 the piece goes on to 108 but back again to 107. It goes again to 108 and wins the game, only if it scores one the next time. The reason for this is obvious. Having reached the stage of Jnana the student is expected to take a correct measure of his strength and strides.

The game thus explained and presented in the accompanying diagram is arranged according to the principles of the Vedanta (Advaita); but almost all systems of religion in India have a similar game marked with names consonant with the tenets of their teaching. These games are not very generally known even here in India; only very old people here and there who have perhaps never heard anything of Bezique or Whist speak of such things, and occasionally show them. I am not able to say whether we find this game mentioned in any ancient book, but at all events I know that it is very, very old; and if only for the very great ingenuity and usefulness of the arrangement, coupled with the simplicity in the rules of play, it deserves to supersede all those indoor games which entail the loss of valuable time and often money. This game, while serving as a pastime, is of very great use in inculcating the leading important principles of Advaita philosophy in the easiest possible manner.

*Nadiad, India.*

## THE BOOK OF THE GREAT DECEASE.

### MAHA-PARINIBBANA SUTTA.

THE Maha-Parinibbana Sutta, consisting of six chapters, is an account of the death of Buddha and of the sayings of that teacher to his disciples just before his decease. The text is Pali. Its date is uncertain, but it was probably written from two to four centuries B. C.

The following is taken from the translation by Mr. T. W. Rhys Davids in *The Sacred Books of the East*. It contains a general statement of the narrative. All needless repetitions have been expunged, and only the more important sayings and injunctions of the Buddha recorded. It is thought that this will be useful, as members generally cannot buy these expensive books. Other chapters will be given in subsequent issues.

### CHAPTER I.

Verses 1—5. The Blessed One was once dwelling in Rajagaha, on the hill called the Vulture's Peak. Ajatasattu, the king of Ma-

gadha, was desirous of exterminating the Vajians. He sent the Brahman Vassakara, his prime minister, to Buddha to ask the great sage what he would predict. Buddha was being fanned by Ananda, his favorite disciple, when the Brahman arrived with the king's request. He at once turned to Ananda and asked him if he had heard that the Vajians held frequent and full assemblies. Ananda replying in the affirmative, Buddha declared that so long as they met together in concord and remained harmonious, and did not try to alter established laws, so long as they performed their proper religious duties and provided for their priests, so long might they be expected to live and to prosper. Then he turned to the Brahman and said that he had taught the Vajians these conditions of welfare himself when he was staying at Vesali at the Sarandada Temple; and so long as they continued to practice and preach them their prosperity would remain assured. The Brahman thanked the Buddha, saying that he gathered from what was said that the king of Magadha could not overcome the Vajians unless he resorted to diplomacy and broke up their alliance. Then he rose from his seat and went his way.

Verses 6—11. After the Brahman had gone the Blessed One told Ananda to call a meeting of those of the brethren who dwelt in the neighborhood of Rajagaha, and to assemble them in the Service Hall. When they had been assembled Buddha said that he would then teach them seven conditions for the welfare of their community. The seven conditions were that so long as they held full and frequent meetings, preserved harmony in their midst, remained true to the rules of their Order, supported their elder brethren and listened to their words and took their advice, did not desire material welfare and existence, delighted in lives of solitude, and tried to train their minds so that good and holy men might come to them and dwell in their midst,—so long would they prosper. He then taught them seven other conditions. So long as the brethren were not attached to business, so long as they did not indulge in slander or gossip, did not allow themselves to be slothful, avoided social indulgence, maintained a constant struggle against their lower desires, avoided bad company, did not come to a stop on their way to final emancipation simply because they might have attained to any lesser thing,—so long would the Brotherhood prosper. Other conditions taught he them. The brethren would not decline so long as they possessed faith, modesty, and fear of sin, continued their studies, were energetic and mentally active, and were full of wisdom. So long as the brethren exercised themselves in the sevenfold higher wisdom—that is,

in mental activity, search after truth, energy, joy, peace, earnest contemplation, and equanimity of mind, they would live and increase. So long as they exercised themselves in interior meditation and the sevenfold perception due to earnest thought, they would prosper. So long as they persevered in kindness of action, speech, and thought both in public and in private, divided their substance with impartiality, practiced those virtues which were praised by the wise, and were productive of true freedom without the desire for reward, and were conducive to high thoughts, so long as they educated their Faith, so long might they be expected not to decline, but to prosper.

Verses 12—14. While the Blessed One remained at Rajagaha he instructed his disciples. Then he went with Ananda and a large company of the brethren to Ambalattika.

Verses 15—18. Then the Blessed One went with Ananda to Nalanda and stayed in the Pavarika mango grove. There the venerable Sariputta came to him saying that he believed the Blessed One to be the greatest of all the Buddhas, past, present, or future. Buddha, after asking him if he knew what all those of the past had been like, what all those of the future would be like, and what he himself really was, and receiving replies in the negative, asked him how, then, he was fitted to judge. Sariputta then acknowledged that he was wrong in jumping immediately at the wide conclusion that this Buddha was the wisest of all the Arahats, but said that he knew that those of the past had each of them to war with the flesh, to gain the mastery over all those mental faults which made man weak, to awaken the higher perception, to become enlightened; that he knew that the Arahat Buddhas of the future would do the same; and he concluded that the Arahat Buddha of the day had done so likewise.

Verses 19—25. The Blessed One and Ananda next went to Pataligama. The disciples there invited him to their summer rest-house. Buddha accepted the invitation, went to the rest-house, washed his feet, entered the hall, and seated himself against the centre pillar with his feet to the East. The brethren also washed their feet, entered the hall, and took their seats around the Blessed One, against the Western wall and facing the East. Then the Pataligama disciples, after washing their feet, seated themselves against the Eastern wall, opposite the Blessed One, and facing the West. Buddha then lectured the Pataligama disciples on wrong doing, and said that five-fold was the loss of the wrong doer. He falls into poverty through sloth, his evil repute gets noised abroad, whatever society he enters, he enters

shyly and confused, he dies full of anxiety, and he is reborn in an unhappy state. The gain of the well doer is also five-fold. He acquires great wealth through his industry, has good reports of him spread abroad, whatever society he enters, he enters it with confidence, he dies without anxiety, and he is born in a happy and felicitous state. Buddha continued to teach them far into the night. Then he dismissed them and retired to his private chamber.

Verses 26—32. At Pataligama Buddha prophesied that that fortress would become the chief of cities, but that three dangers hung over it—those of fire, of water, and of dissention. Later the chief ministers of Magadha, Sunidha, and Vassakara, proceeded to where Buddha was and invited him to dinner with them, together with the company of the brethren. Buddha accepted and went to dinner with them. After the meal he gave thanks and went his way. And the gate he went out at they called Gautama's gate.

Verses 33—34. But the Blessed One went on to the river. At that time the Ganges was overflowing. Some were seeking boats, some wood rafts, some basket-work rafts, to cross. Buddha on an instant vanished from one side of the river and stood on the other with the company of the brethren. As he beheld the people looking for boats and rafts he broke forth into song:—

“ They who cross the ocean drear,  
 Making a solid path across the pools—  
 While the vain world ties its basket rafts—  
 These are the wise, these are the saved indeed!”

#### CHAPTER II.

Verse 1—5. The Blessed One proceeded with Ananda and a great company of the brethren to Kotigama, and stayed therein in the village itself. There he told the brethren that it was through not understanding and grasping the four Noble Truths that they had to wander so long on earth and be often re-born. Upon the disciples asking what these four Noble Truths were, he replied that the first was that about Sorrow, the second that about the cause of Sorrow, the third that about the cessation of Sorrow, and the fourth that about the Path which leads to that cessation, adding that when these Noble Truths are grasped and known, the craving for existence is rooted out, that which leads to renewed existence is destroyed and there is no more birth. And at this place also he instructed his disciples.

Verse 5—11. After remaining at Kotigama for a convenient length of time they proceeded to the village of Nadika. There the Blessed One stayed at the Brick Hall. Ananda seated himself beside him, and after informing him that the brother Salha, the sister Nanda, the devout Sudatta, and others, had all died at Nadika, he asked where they would be reborn and what would be their destiny. Buddha replied that Salha, through the destruction of the great evils, had, by himself and while on earth, attained to Arhatship and to emancipation of heart and mind; the sister Nanda, by the complete destruction of the five bonds that bind people to this world, had become an inheritor of the highest heavens and would never return to earth; the devout Sudatta, by the complete destruction of the three bonds, and by the reduction to a minimum of lust, hatred, and delusion, had become a Sakadagamin, and would make an end of Sorrow in his next rebirth; the others had passed away to the highest heavens never to be reborn, as also had more than fifty devout men of Nadika. Buddha then told Ananda that more than ninety devout men of that place who had died had become Sakadagamins by their efforts, and in their next birth they would make an end of Sorrow; while five hundred had advanced themselves so that they were no longer liable to be reborn in a state of suffering, and were assured of final salvation. Then he proceeded to tell Ananda of the Mirror of Truth, which, if an elect disciple possesses, he may predict of himself that he could never be reborn as a soulless being or in any place of woe, being no longer liable to be reborn in a state of suffering, and assured of final salvation. This Mirror of Truth was the consciousness in the elect disciple that he had faith in the Buddha and his philosophy; that that was the Truth and that it was of infinite advantage to the whole world, passing never away, welcoming all, leading to salvation, and to be attained to by the wise, each one for himself. Also the consciousness that the disciple had faith in the Order, believing that it was worthy of honor, of hospitality, of gifts, and of reverence; that it was the supreme sowing-ground of merit for the world; and that it was possessed of the virtues of the good and wise, those which make men truly free, being conducive to high and holy thought. And again, at the Brick Hall, the Blessed One addressed to the brethren that comprehensive religious discourse on the nature of upright conduct, and of earnest contemplation, and of intelligence.

Verses 12—25. The Blessed One next proceeded to Vesali, and stayed at Ambapali's grove. Here the Buddha addressed the brethren and said: "Let a Brother, O Ye who have renounced

the World, be mindful and thoughtful; this is our instruction to you". Then he proceeded to tell them how a brother should so act as to become mindful. While he dwelt in the body he should so regard it that, being strenuous, thoughtful, and mindful, he might, whilst in the world, overcome the grief which arises from bodily craving; and also, while subject to sensations, he should so regard them that by analysis he might overcome the grief arising from the craving which follows sensation, and lastly, while he thinks and reasons, he should overcome the grief which arises from the craving due to ideas. He went on to inform them as to how a brother should act so as to become thoughtful. Whatever action he performed should be performed with his entire nature concentrated upon it and in full presence of mind; in going out and in coming in, in looking and watching, in bending in his arm or in stretching it forth, in wearing his robes or in carrying his bowl, in eating or drinking, in consuming or tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent. Thus he exhorted them to be mindful and thoughtful. Just about this time the courtesan Ambapali, hearing that the Blessed One was in Vesali and was staying in her mango grove, determined to pay him a visit. With her train she proceeded to where he was and took her seat respectfully at his side. And he instructed, aroused, incited, and gladdened her with religious discourse. Thereupon she invited him with all the brethren to dinner with her the next day. On his accepting the invitation—signifying his consent by his silence—she arose and departed to her carriages. The Lichchhavis of Vesali also heard that the Blessed One was in their city. They ordered a number of carriages to be made ready, and proceeded with great splendor to the grove. As they proceeded to where the Buddha was they met Ambapali, who stopped them, saying: "My Lords, I have just invited the Blessed One and his brethren for their morrow's meal". Whereupon they at once tried to bribe her to give up the meal. But she refused, saying that she would not give up so honorable a feast even if they offered her the whole of Vesali with all its subject territory. Then the Lichchhavis cast up their hands, exclaiming: "We are outdone by this mango girl!", and they went on to the grove. There they alighted and went to Buddha and seated themselves at his side. And he instructed and incited and roused and gladdened them with religious discourse. Then they also invited him to dinner on the morrow with all the brethren. But he refused, saying that he had promised to dine with Ambapali. And again exclaiming that they were outdone by a

courtesan, they expressed their thanks and approval of the words of the Blessed One, bowed before him and departed. The next day Buddha and the brethren went to Ambapali's dwelling house. And Ambapali waited on them with sweet rice and cakes, and the Order sat together, with the Buddha at the head. When the Blessed One had finished his meal the courtesan had a low stool brought, and seating herself at his feet said: "Lord, I present this mansion to the Order of which the Buddha is the chief". The Blessed one accepted the gift, and again instructed her with religious discourse. Then he arose with the brethren and departed thence. While at the mango grove also the Blessed One instructed his disciples.

Verses 26—30. They next proceeded to Beluva, and there the Blessed One stayed in the village itself. But the rainy season being about to commence, he dismissed the brethren, telling them to take up their abode about Vesali during that season. He himself would remain at Beluva. Shortly after the rainy season commenced the Buddha was smitten with a dire sickness, and sharp pains came upon him, even unto death. But the Blessed One, mindful and self-possessed, bore them without complaint. Then the thought occurred to him that it would not be right for him to pass away without addressing his disciples and taking leave of the Order. So, by a strong effort of will he bent the sickness down again and kept his hold on life until the time he fixed upon should come.

Verses 31—35. Presently he recovered. And he went out from the monastery and sat down behind it on a seat spread out there. Ananda went to him and sat down beside him, saying that he had perceived the sickness of the Blessed One and had felt it keenly; but he had taken some comfort in the thought that the Blessed One would not leave existence until he had left instructions concerning the Order. Buddha replied asking Ananda if the Order expected that of him, after he had preached to them the whole truth. "The Tathagata\*, Ananda, thinks not that it is he who should lead the Brotherhood or that the Order is dependent on him. Why then should he leave instructions in any matter concerning it? I, too, O Ananda, am now grown old, and full of years, my journey is drawing to its close; I have reached my sum of days, I am turning eighty years of age. And as a worn-out cart, Ananda, can only with much care be made to move along, so methinks the body of the Tathagata can only be kept agoing with much additional care. It is only, Ananda, when the

\*The Buddha.

Tathagatha, ceasing to attend to any outward thing or to experience any sensation, becomes plunged in that devout meditation of heart which is concerned with no material object—it is only then that the Tathagata is at ease. Therefore, O Ananda, be ye lamps unto *yourselves!* Be a refuge to yourselves! Betake yourselves to no external refuge! Hold fast to the truth as a lamp! Hold fast as a refuge to the truth! Look not for refuge to anyone besides yourselves!

“And whosoever, Ananda, either now, or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but holding fast to the truth as their lamp, and holding fast as their refuge to the truth, shall look not to refuge to anyone besides themselves—it is they, Ananda, among my Bhikshus\*, who shall reach the very topmost Height!—but they must be anxious to learn.”

( *To be continued.* )

\* Renouncers of the World.

## NOTICE.

*The “Maha-Parinabana Sutta” will be completed in the next issue and then will be commenced a series of papers on “The World’s Religions” opening with a study of Islamism. These papers are destined to instruct American Theosophists generally concerning the religions of the world and it is hoped that they will be carefully studied by members. The “Laws of Manu” will probably receive attention subsequently.*



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