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INSPIRATION INTUITION

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INSPIRATION,
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Govindacharya, A.
A PHILOSOPHICAL STUDY.

Three Lectures delivered before the Federal Meeting,

Kumbhakonam,

On the 17th of February, 1897,

MAHĀMĀGHAM DAY.

BY

A. GOVINDACHARLU, F. T. S.

of Mysore.

PART, III: THEOSOPHICAL.

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A PHILOSOPHICAL STUDY

By M. J. ...
London

1887

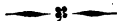
PHILOSOPHICAL

MYSORE

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INTRODUCTORY.

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PART III: THEOSOPHICAL

'There is no religion higher than Truth.'

THE old story again—innate ideas, intuitional knowledge, inspiration and revelation. Let us now enquire a little how this old question re-appears under its latest presentation, Theosophy. We examined this with the two rays from the West and from the East; and we shall now throw on it the third ray.*

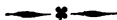
We saw among the Greeks how from Thales down to the Sophists, the question of innate ideas ran a certain course; how the course took a new

* As I begin this (6-25 A. M.) writing, the Sun just rises above the brow of the Châmundi Hill, and shines on me through the window of my study. I have a letter from a dear and valued brother of Kumbhakonam before me inspiring some ideas in me, and thirdly the Madras Mail dated 6th February, containing the news of Svâmi Vivékânanda's doings at Kumbhakonam and his triumphal entry into Madras has just by chance been placed before me; and I have risen forced from my bed to rise very early, after a vivid dream in which I went to a car-festival, and the officiating priest there gave me *Thîrtha and Prasâda* of a *Svami* riding in the car. I met here many friends&c.)

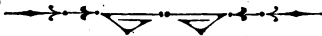
turn from the inspired knowledge which Socrates brought to bear on it ; and philosophy of the spiritual kind again re-asserted her empire, held brilliant sway till it got again entangled in the over-refinements of Aristotle's dialectics :—Then we saw how another period began with the Skeptics, some of whom came in contact with the primeval Hindu thought, and how again innate ideas passed through another race through Epicurianism to Stoicism. It is a saddening thought that the struggle of so many men from Thales up to Aristotle whose genius made such an elaborate systematization of ideas, should have produced a race of sceptics ! But it was inevitable. For the old dilapidated structure became all the better for its demolition, for it left the new builders free to reconstruct with the materials which were arranged and came in ready to hand. Then we saw how the crisis of the second period was the parent of the Alexandrian School where the formal re-habilitation of the ancient ideas was effected. This new trend of metaphysical thought ran down to the days of Proclus. And then arose the modern thinkers, headed by Descartes who once more divorced Faith from Reason and so on to Augustus Comte. And now, with the advanced thoughts of Germany, England, France and Russia and the Great Columbian world in the Antipodes, viz. America, and the advent of such men as Swedenborg and Schopenhauer, Madame Blavatsky and Annie Besant, and in India, Svamis Dayananda Sarasvati and Vivekananda, we see the sphinx of innate ideas once more unveiling itself in a manner

suitable to modern people and modern thought.

In the Oriental Part of this paper, the varied features which intuition presented was dwelt on. The *Chârvak* had his view and so the *Nayyâyik*; the *Vaiseshik* clung to Atomisticisin and the *Sânkhya* sublimated the same further up to primordial matter; then *Yoga* came in to practically demonstrate a science of intuition; the *Pârva Mîmâmsist* came with his vital *Dharma*, and the *Vedântist* with his science of devotion and proofs of a scientific God; then there was Buddhism with its sublimated *Dharma*; and the *Bhâgavatas* finished up with their scheme of self-sacrifice and resignation. How do we find ourselves now under Theosophy the third Ray? We shall inquire in the following pages.



AUM.



WE find that Theosophy is the latest expression, with developments, of eternal truths, which came to public notice probably in the days of Pythagoras, and still earlier in the days of the Egyptians and the Chaldeans, and later in the days of Pyrrho;—Theosophy, considered as not only the flower of Western thought but the realisation of the dream of the Indian philosophers from whom the West had already borrowed so much. “The information was for the most part Orient,” says *Pistis Sophia* (pp. xxiv).

“Wisdom is oft-times nearer when we stoop,
than when we soar.”

is what has happened to India lately? India had imbibed Western science, and with it came a leaning for materialism. India flew from its own land of thought and searched for wisdom amongst such intellects as Fichte, Hegel and Auguste Comte, but there came a lady from the West itself viz. Madame Blavatsky, and from still further west, or further east, if you please, from America a gentleman, Col. H. S. Olcott, weary of all modern grim skepticism, to seek wisdom at the feet of Indian sages. The Rishis of India, the custodians of eternal Truths, seem to have watched all the time for a fit opportunity to influence the Western mind first, and then by that means to teach the Indian to stoop down in his own land and find his

knowledge at home itself. But he would not stoop till inspiration came to him from the very same direction from which the inspiration of materialism and nihilism came ; the very direction from which inspiration of wine and beef also unfortunately came ! The Indian of old went so far in his metaphysical abstractionism, and his philosophical mysticism, as to lose all powers of organization, that he finds to-day that while the European bends his knee before our own Mahâtmas, he has to bend before the European to learn lessons of organization. I look up at the Madras Mail I mentioned before, suddenly, and I catch this, which indeed seems like an inspiration ; for what I happen to catch and write down here represents the present state of affairs in India.

**The Madras Mail Reporter to
Svami Vivekānanda and his answer.**

2. Do you think Hindu Society can successfully adopt European social laws ?

Svami, :—‘ No, not wholly. I would say the combination of the Greek mind represented by the external European energy added to the Hindu spirituality would be an ideal society for India. For instance, it is absolutely necessary for you instead of frittering away your energy and often talking of ideal nonsense, to learn from Englishman the idea of prompt obedience to leaders, the absence of jealousy, the indomitable perseverance and the undying faith in himself. As soon as he selects a leader for a work, the Englishman sticks

to him through thick and thin, and obeys him. Here in India everybody wants to become a leader and there is nobody to obey. Everyone should learn to obey before he can command. There is no end to our jealousies; and the more impotent the Hindu, the more jealous he is. Until this absence of jealousy and obedience to leaders are learnt by the Hindu, there will be no power of organization. We shall have to remain the hopelessly confused mob that we are now, hoping and doing nothing. India has to learn from Europe, the conquest of external nature, *i. e.*, of substance, and Europe has to learn from India the conquest of internal nature. Then there will be neither Hindus nor Europeans — there will be the ideal humanity which has conquered both natures, external and internal. We have developed one phase of humanity and they another. It is the union of the two that is wanted. The word freedom which is the watchword of our religion really means freedom physically, mentally and spiritually.*

From my own experience I echo Svamiji's sentiments. Not simply that every one wants to rule, and looks upon his brother with eyes jaundiced with jealousy, but we Indians have not yet learned the art how even to conduct a meeting decently. To begin with, no punctuality is observed, and when any business according to a fixed programme

* Madras Mail, February 6th, 1897 (Saturday).

begins, there is no spokesman selected. Half the members do not pay attention; of the other half, one-quarter begin to whisper in each others' ears and thus distract the attention of others. There is no order or method of discussing observed. More than one member is probably talking, in time or out of time, to all the rest at one time. Add to this blowings of noses, and takings of snuff, you might imagine the gravity of the meeting of Indians! If it is a meeting of *brothers*, it aggravates matters, for under the false notions of equality, *brotherhood* is supposed to bestow, all good-breeding and noble deportment are sacrificed. In great sorrow, not in anger, I say this; and I say it now and I say it here so that all our brothers who have congregated here together under the holy call of our brother Narayanasami Iyer Avergal, may join in one united action and make his commendable and self-sacrificing undertaking a perfect success. I have no fear of any pettiness being displayed under the distinguished leadership of our old brother Devan Bahadur Ragunath Raoji,* and we all wish you a hearty success, and anxiously wait to hear the results of your movement. Pardon me the digression, but I think it may help to consolidate our endeavours now and in the future for the re-building of another spiritual empire in India. I now pass on.

It is neither of the Christian, nor of the Hindu, either of this time nor of the past, neither of one

* It so happens that this very same gentleman had to speak on organization. see pp. 462, Theos. Vol. X.

Revelation nor of none, is the world-intuition that there is one Spiritual Source for all things, a source in which intelligence is perfect ; and that in a manifested order of the universe, no manifestation is possible without the intelligence working as an innate power. And therefore if knowledge in limited beings that we are, is imperfect and partial and incomplete, it is because we are limited beings circumscribed by limitations ; and therefore it follows, that as our limitations rarify, our knowledge shines the brighter ; and this process from limitation to no-limitation represents the evolutionary law in this respect as well as every other fact in the universe we are living. It is also a rule, that when tendencies grow in one direction they are crippled in another, according to which when our sense-habits become too much accustomed to practical proofs and demands scientific demonstrations, the intuitive perceptions suffer in proportion. Experimental science has its own material instruments, and material tests, and a long inurement to such a school induces a habit of thought that spiritual knowledge is also of the like nature, which must be amenable to the physical science tests. But remarks H.P.B.: "What science in general will never accept as proof: —the cumulative testimony of an endless series of seers who have testified to this fact (viz. the spirit is the one eternal reality, all else being fleeting, as coming and going). Their spiritual visions (that means the instrument of intuitive or inspirational knowledge) real explorations by, and through psychic and spiritual senses untrammelled b

blind flesh, have been systematically checked and compared with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes and our instruments are made by no human hands; for which reason perchance they are but the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalist may get out of order: the telescope and the astronomer's horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements."*

One truth so corroborated by the cumulative testimony of those who used the instrument of intuition is the existence of the soul, another the fact of re-incarnation, another, the supramundane states of man, and so on. And these truths with more or less incrustation are preserved in all the world scriptures; and the Vedas have been pronounced by all experts and theosophists,—not to say of even the un-theosophical oriental scholars like Paul

Deussen and Max Muller—to be the most ancient, most perfect and the best preserved of the scriptures embodying the above said and other spiritual truths. If H. P. B. spoke the truth, her august successor, our dear sister Miss Annie Besant emphasized it. And here is further testimony from the world-travelled Indian ascetic Svami Vivekânanda. He has just returned from England, and his opinions have to be received as of very great weight. He observes: “Before ten years elapse a vast majority of the English people will be Vedântins. There is a greater prospect of this in England than there is in America. You see Americans make a fanfarronnade of everything;* which is not the case with Englishmen. Even Christians cannot understand their New Testament without understanding the Vedânta. Vedânta is the *rationale* of all religions. Without the Vedânta every religion is superstition; with it everything becomes religion.”† Again he observes: —“All the social upheavalists, at least the leaders of them, are trying to find that all their communistic or equalising theories must have a spiritual basis and that spiritual basis is in the Vedânta, only I have been told by several leaders who used to attend my lectures that they required the Vedânta as the basis of the new order of things.”* Furthermore he observes that “it is in the Vedas that we have to study our religion. With the exception of the Vedas every book must change. The

* But not Americans like Dr. Turnbull who will be quoted by and by.

† Madras Mail 6th February 1897 pp. 7.

authority of the Vedas is for all time to come ; the authority of every one of our other books is for the time being. * * * Within the old structure is plasticity and life enough for the building of two hundred thousand new ones."*

Tilak's "Antiquity of the Vedas" is a scholarly book to read. Also Krishna Sâstri Godbole in his scholarly contributions on the subject to the pages of the Theosophist Vols. I, and II, proves mathematically that the Vedas (if not eternal) are at least as old as thirty thousand years (30,000).§

In the Secret Doctrine we find the following passages :—

"Scriptures of the world religions—preeminently in the *Brâhmanas* and the *Upânishads* of the *Vedas* and even in the *Purânas*."¶

"The Books of the Vedânta—the "last word of human knowledge."†

"Their priceless thesaurus, the Upanishads."

"The Upanishads in Gnostic Literature" is the contents of one whole section No. ix : vol. II. pp. 594. "Here the highly philosophical and metaphysical system of transcendental Psychology, of codes of Ethics, of such a grammar as Panini's,

* Madras Mail 6th Feb. 1897 pp. 7.

§ 30,000 Years before the Christian Era. An unparalleled book of this kind may well form the basis for an universal religion.

¶ Secret Doctrine Vol. I pp. 188.

† Secret Doctrine Vol. I. pp. 290.

of the Sánkhyā and the Vedānta systems, of a moral code (Buddhism) proclaimed by Max Muller the most perfect on earth—were the Aryas such fools, or children, as to lose their time in writing “fairy tales,” such as the *Purānas* now seen to be in the eyes of those who have not the remotest idea of their secret meaning?”*

And our esteemed sister, Miss Annie Besant says this, which I chance to find, out of many other utterances from her lips:—

“I take as the source of the spiritual teaching those books that are most ancient and most sacred, those books that are the very “Word” given to man; that science of Brahman which is hidden for us in the Upanishads, and is there, if we can find it for the guiding of our feet.”†

I have quoted testimonies for the Vēdas at some length in order to impress upon inquirers that to Vedas they can safely resort as a sure harbour of truth in the troubled sea of so many contending Revelations, in which the intellect is pitched and tossed in so much doubt and perplexity.§

*Secret Doc: Vol. II. pp. 264.

† The self and its sheaths.

§ Exclaimed the Great German Philosopher of this Century, Schopenhauer: (Vide Footnote P. 14.)

Theosophy is no new Revelation. H. P. B. plainly tells us, that Vedas are as it were the source of all other Revelations, and that spiritual truths which can be obtained by one's own intuition is in harmony with that found in the Vedas; and the Vedas being the corroborated cumulative testimony of ages of saints, it can safely be trusted as a help to the growth of one's own intuition in the manner of a child in its leading strings till it can walk by itself; or twigs provided as props to a climbing creeper; so the position taken up by Theosophy is quite distinct from that taken by the Bramha Samâjists. Both are eclectic systems, but Theosophy declares that Vedas are trustworthy intuitional knowledge, which when one believes, he is safe enough, and with which his individual intuitions do not collide; but Brâhmists by the weapon of their individual intuition cut and thrust at all Revelations as unworthy of credence; and yet each leader picks what he thinks agrees with his intuition. So much for that.

§ "There has been no study in the world so ennobling as that of the Upanishads. These have been the solace of my life, they will be the solace of my death" The sage further foretold that "The world is about to see a revolution in thought more extensive and more powerful than that which was witnessed by the Renaissance of Greek Literature." And Theosophy and the writings of such men as Max Müller, Paul Deussen and Col. W. Hart are actual fulfilments of that prediction

Intuitional perception, next, has discovered the truth about the existence of the soul. If this truth to non-experiencers must still seem to be a questionable one, and is one requiring scientific demonstration, Miss. Annie Besant exclaims "Oh! by-and by you will all be saying that it is obvious that there must be an ethereal replica of man's physical body, interpenetrating it"* and she further gives us her own experience thus:—And let me here say that more than all I hoped for in that first plunge has been realized, and a certainty of knowledge has been gained on doctrines seen as true as that swift flash of illumination. I *know* by personal experiment, that the soul exists, and that my soul, not my body, is myself; that it can have the body at will; that it can, disembodied, reach and learn from living human teachers, and bring back and impress on the physical brain that which it has learned; that this process of transferring consciousness from one range of being, as it were, to another, is a very slow process, during which the body and brain are gradually correlated with the subtler form which is essentially that of the soul, and that my own experience of it, still so imperfect, so fragmentary, when compared with the experience of the highly trained, is like the first struggles of a child learning to speak compared with the perfect oratory of the practised speaker; that consciousness, so far from

* Annie Besant on Theosophy pp. 17.

being dependent on the brain, is more active when freed from the gross forms of matter than when encased within them; that the great sages spoken of by H. P. B. exist; that they wield powers and possess knowledge before which our control of nature and knowledge of her ways is but as child's play. All this and much more, have I learned, and I am but a pupil of low grade as it were in the infant class of Occult School. So the first plunge has been successful, and the intuition has been justified. This same path of knowledge that I am treading is open to all others who will pay the toll demanded at the gateway—and that toll is willingness to renounce everything for the sake of spiritual truth, and willingness to give all the truth that is won to the service of man, keeping back no shred for self."* In another place, she tells us:—Psychology was advancing with rapid strides; hypnotic experiments were revealing unlooked for complexities in human consciousness, strange riddles of multiplex personalities, and most startling of all, vivid intensities of mental action when the brain that should be the generator of thought, was reduced to a comatose state. Fact after fact came hurtling in upon me, demanding explanation I was incompetent to give. I studied the obscurer sides of consciousness, dreams, hallucinations, illusions, insanity. Into the darkness shot a ray of light.

A. P. Sinnet's "Occult World" with its wonderfully suggestive letters, expanding not the supernatural but a nature under law, wider than I had dared to convince I added Spiritualism to my studies, experimenting privately, finding the phenomena indubitable, but the spiritualistic explanation of them incredible. The phenomena of clairvoyance, clairaudience, thought-reading, were found to be real. Under all the rush of the outer life, already sketched, these questions were working in my mind, their answers were being diligently sought. I read a variety of books, but could find little in various ways suggested in them, and got some (to me) curious results. I finally convinced myself that there was some hidden thing, some hidden power, and resolved to seek until I found, and by the early spring of 1889 I had grown desperately determined to find at all hazards what I sought. At last, sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a voice that was later to become to me the holiest sound on earth, bidding me take courage, for the light was near." § That was how our sister found 'Justification for her intuitions.' We know that such were the justifications found by all our sages and Mahátmas profusely illustrated in the Upanishads and the Purànas; and every one might find this for himself. As experience after experience adds to the testi-

mony of the spiritual truths embodied in Revelations of the Aryans, we may learn our lessons from those books without any doubt or fear of our ship foundering in an unexplored sea. And it only takes the trouble of collecting statistics of how many may be to day finding justifications for their intuitions. I dare say there are many. (One is now at this moment, amongst you).

We shall now take another view of intuition. You will remember my referring to Plato's doctrine of Reminiscence. This is, you know, the longing of the human mind to solve the ever-recurring problem of human knowledge. Plato's mind was troubled by such questions as this. If our knowledge is sense-knowledge, it is imperfect. And our Reason? Even there are inevitably found such imperfections as infest sense. Then how do we derive general ideas such as greatness, goodness, beauty &c. He said these were innate in the soul and what he called 'reminiscence' awoke the innate ideas which were in the depths of the soul. What is reminiscence then? Is it memory or remembrance, or recollection or what? And then again is there any continuity between Reason and Intuition? Are they the butt-end and flag-end of a single faculty or are they two faculties different from each other? As regards what reminiscence is and its connection with intuition, we will let H. P. B. answer:—She says:—"Besides memory in general you have *remembrance, recollection and reminiscence*, have you not? *Have you ever thought*

over the difference? Memory, remember, is a generic name. * * * Memory is simply an innate power in thinking beings, and even in animals of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our physical brain; and *remembrance* and *recollection* are the attributes and handmaidens of this memory. But *reminiscence* is an entirely different thing. Reminiscence is defined by the modern psychologist as something intermediate between remembrance and recollection, or :

‘A conscious process of recalling past occurrences, but *without that full and varied reference to particular things which characterizes recollection.*’ Locke, speaking of recollection and remembrance, says:—“when an idea again recurs without the operation of the like object on the external sensory it is *remembrance*; if it be sought after by the mind, and with pain and endeavour found and brought again into view, it is *recollection.*”

But even Locke leaves reminiscence without any clear definition, because it is no faculty or attribute of our *physical* memory, but an intuitional perception apart from and outside our physical brain, a perception which, being called into action by the ever present knowledge of our spiritual Ego, comes all those visions in man which are regarded as abnormal—from the pictures suggested by

genius to the ravings of fever and even madness—and are classed by science as having no existence outside of our fancy. Occultism and Theosophy, however, regard reminiscence in an entirely different light. For us, while memory is physical and evanescent and depends on the physiological conditions of the brain—a fundamental proposition with all teachers of memories, who have the researches of modern scientific psychologists to back them—‘reminiscence’ is the memory of the soul, and it is *this* memory which gives the assurance to almost every human being, whether he understands it or not, of having lived before and having to live again. ¶ So then memory is the faculty of the physical brain, and reminiscence the faculty of Atma. It will be most interesting to you now to learn that almost in this train of thought Herbert, Spencer found himself travelling, for he says in his Psychology † :—“ In the sense, then, that there exist in the

¶ Key to Theosophy. p. p. 84—85.

† “Reminiscence is a natural consequence of the dogma of a past life. The Nous [the spirit or root of individuality] has had no beginning; the man [of the present life] has had a beginning; the present life is therefore a new situation for the spirit; it has lived elsewhere and under different conditions’

‘It has lived in higher realms, and therefore
“ it conceives for the world of intelligibles a powerful

nervous system certain pre-established relations answering to relations in the environment, there is truth in the doctrine of "forms of intuition"—not the truth which its dependers suppose, but a parallel truth. Corresponding to absolute external relations, there established in the structure of the nervous system absolute internal relations—relations that are potentially present before birth in the shape of definite nervous connections; that are antecedent to and independent of, individual experiences: and that are automatically disclosed along with the first cognitions. And, as here understood, it is not only these fundamental relations which are thus pre-determined, but also hosts of other relations of a more or less constant kind, which are congenitally represented by more or less complete nervous connections.

"But these pre-determined internal relations,

love which no longer allows it to turn away its thought. This love is rather a part than a consequence of reminiscence." "Ecstasy is not a faculty properly so called, it is a state of the soul, which transforms it in such a way that it then perceives what was previously hidden from it. The state will not be permanent until our union with God is irrevocable; here, in earth-life, ecstasy is but a flash. It is a brief respite bestowed by the favour of Deity. (Such flashes are resting places on our long journey)."

though independent of the experiences of the individual, are not independent of experiences in general: they have been determined by the experiences of previous organisms. The corollary here drawn from the general argument is, that the human brain is an organized register of infinitely numerous experiences received during the evolution of life, or rather, during the evolution of that series of organisms through which the human organism has been reached." Though the question whether the life that springs from another is an old soul which goes seeking after its own fortune, again, or a new soul brought into being by the old living organism, we get this much from Mr. Spencer that internal relations are somehow predetermined, independent of experiences (to be gained hereafter). Herbert Spencer's reasoning tacitly implies reincarnation; and predestined "forms of intuition" may therefore be logically supposed to be derived from previous existence, and so on in regress till we must have a pristine germ of intuition which grows out into development by the process of evolution? Then the intuition now present is a faculty of a permanent entity which persists through many incarnations, and not a faculty of any one of the adventitious personalities in which the constant faculty may for a time get vested. And faculty is reminiscence. To us, to whom the ideas and souls, Karma and re-incarnation come as intuitions, and we hence are well acquainted with the constituents of Sthùla Saríra, and of Sûkshma Saríra; to us who know that the

Sūkshma is that which is the persistent vehicle of Atma in its stream of births and deaths, reminiscence is no puzzle. And Bhagavadgīta verse :—
 “Grihītvai tāni samyāti vāyur gandhānivāsayāt”
 [also Cp. Pras: Up III—9-10: “Punarbhavam indriyair manasi sampadyamānaih (9) yacchittas tenaisha prānam āyāti &c. and also Brih: Up: 6—4—2 and others not quoted here bear on this subject,] is a key to this question, which I need not explain now at length. The words *Vāsana* and *Samskāra* stand for the soul-memory, while *Smṛiti* stands for brain-memory. As regards connection between intuition & reason, let us first understand what exactly the term reason may mean. Reason is the discursive faculty of the mind, which performs the process known as Induction and Deduction. It is the faculty of deducing particulars from generals, and inducting generals from particulars. And now this faculty may be applied to reason on any set of facts presented by sense or otherwise, so long that they come under the domain of our actual experience. These facts may pertain to the outer world, or inner world, and reason can perform its deductive and inductive process thereon. Reason has thus to first derive ideas from some source and then it can reason upon them. Intuition is not this. Intuition, or instinctive truth, or notions *a priori*, transcendental truth &c, is an ante-experiential idea, an inborn element innate in the mind at birth. So that reason is the *a posteriori* faculty of the mind but intuition is an inherent potential power which

is born with the mind as a necessary result from ante-natal experience. By calling reason the mind-power, and intuition the soul-power, the distinction is somewhat clearly recognizable. Some people have confused reason with intuition; and intuition has been taken to mean devotional instincts, and faith, as the Bráhmôs have done. And some people have referred to a conflict between reason and intuition. "The power to discriminate properly,' one says, 'or, in other words to perceive the truth clearly and without doubt, is called *Intuition*. It is the highest degree of intellection and is the result of practice and growth either in a previous birth or in the present existence. It is itself the highest Reason, and can therefore not be opposed to the results at which we arrive by reasoning, provided we reason on the highest plane of unselfish thought. On the lower planes, our personal interests may clash with the dictates of our intuition, and by a continued disregard for the voice of Intuition and *Conscience*, the perception of the spirit becomes clouded, and the higher Intuitions are lost." * In this writing, what we have to understand is that what is called reason, if it works on the lower plane, becomes debased, but if it works on the higher plane, it is intuition or conscience, which is but the sublimation of reason. If intuition is soul-memory, and brain-memory is the subsidiary thing which helps or thwarts the soul-memory, so that the modified soul-memory becomes the intuition for a post-natal existence, we

* Theosophy : pp. 38; Vol. VI 1884, A. C.

might understand the writer to refer to this alternating process by his calling intuition the highest degree of intellection. Now comes another writer, no other than Dr. F. Hartmann whom we know. He wrote in June 1883:—...“but the misfortune with me and with others is, that in our present state of existence, our intuitional powers are so little developed as to be unreliable, and the information which we receive through them has to be confirmed by reason, before it can be accepted by the mind. To get above the plane of mere physical perceptions, without getting lost in the labyrinth of a misleading imagination, has been the main effort of my life. How to accomplish this is the all-absorbing question, for a solution of which we must look to Theosophy, the newly arisen star of the East.”

‘The ways of Heaven are dark and intricate ;
Puzzled with mazes and perplexed with error ;
Our understanding searches them in vain.’

(Addison).

“I had once a conversation with the renowned Jesuit, Pater Wenniger, about spiritual matters, and after proving to him, that his arguments could not be accepted, because they were contrary to reason, he finally said, “If our reason conflicts with our faith, let us imprison our reason and stick to our faith.” This silly answer of course ended the conversation ; but it now appears to me, that if we substitute the word “intuition” for “faith,” (which perhaps amounts to the same thing) his

answer may have some truth in it after all and seems to agree with the above poetical quotations.

“ In this conflict between reason and intuition the only way out of the difficulty seems to lay down the rule, that we should not follow the dictates of our reason, if they conflict with our highest intuitions, and that we should be careful before we accept as intuition that which is not confirmed by reason, and which may be after all only a morbid imagination running wild.” †

I introduced three quotations here to give you an idea of how the several terms, reason, and intuition, faith and conscience, are connected together and applied and understood. I will only say this, that with reason or without reason, people have innate powers in them. Their nature is exactly understood only after development. With reason or without reason, people do have faith in some thing or the other; and with reason or without reason, there are people who go into devotion, and prayer &c., to the extent of ecstasy, and inspiration. There are people whose sole criterium is Reason, anything else being morbid wanderings of the Imagination. When they say so, a difficulty presents itself to them, as to what is Imagination, and why should its wanderings be pronounced morbid? What is the criterium by which to decide the sane doings of imagination and its morbid doings? Here comes the use of Revelations, Revelations being the body of truths discovered by the sane wander-

† Theosophist September 1883. P. p. 327.

ings of the Imagination—which is no other than intuitions where it find fruition in learning truths from inspiration,—a body of truths, confirmed by comparison.

All discoveries are results of imagination. This use of imagination is called its scientific use. It has an element, constructiveness, what is absent both in memory and conception. And this element is what gives it power to link effects with their causes. . And this is discovery. What is discovery from the human side is inspiration from the Divine side. “It is not I think,” says Honourable A.J. Balfour, “inaccurate to say that every addition to knowledge, whether in the individual or the community, whether scientific, ethical or theological, is due to a co-operation between the human soul which assimilates and Divine power which inspires. Neither acts, or as far as we can pronounce upon such matters, could act, in independent isolation. For ‘unassisted reason’ is, as I have already said a fiction.” *

We have thus to infer that man's reason by itself is unable to accomplish anything great in the province of spiritual knowledge. Reason is a help and a guide, and contributes to the unfolding of spiritual faculties which are above it, if rightly used. But if it is to hold independent sway, it will find itself hopelessly unable to solve the problems of the spiritual universe. In fact too much of reason and dialectics develop so

* Foundations of belief. P. p. 329-330.

much in that direction as to allow very little opportunity for intuition to grow. The animal instinct—which is no reason like that which is in man—is more to be preferred than the overspun reason of man. Says H. P. B. in her *Isis Unveiled*, ¶ “Logic shows us that as all matter had a common origin, it must have attributes in common and as the vital and divine spark is in man’s material body, so it must lurk in every subordinate species. The latent mentality which, in the lower kingdoms is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscient Spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal. As his brain is more perfect than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct. Reason is the clumsy weapon of the scientists, intuition the unerring guide of the seer. Instinct teaches plant and animal their reasons for the procreation of their species, and guides the dumb brute to find his

appropriate remedy in the hour of sickness. Reason—the pride of man—fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his *own* physician, its subtle sophistries lead him too often to his own destruction.” Nothing is more demonstrable than the proposition that the perfection of matter is reached at the expense of instinct. The zoophyte attached to the submarine rack, opening its mouth to attract the food that floats by, shows, proportionately with its physical structure, more instinct than the whale. The ant with its wonderful architectural, social, and political abilities, is inexpressibly higher in the scale than the subtle royal tiger watching its prey. “With awe and wonder,” exclaims du Bois-Raymond, “must the student of nature regard that microscopic molecule of nervous substance which is the seat of the laborious, constructive, orderly loyal, dauntless soul of the ant !”

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. “We see what indicated the way to man to find relief for all his physical ailings,” says Hippocrates. “It is the instinct of earlier races, when cold reason had not as yet obscured man’s inner vision...Its indication must never be disdained, for it is to instinct alone that we owe our first remedies.” Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason.

and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman!"

I have now to place before you the opinions as regards ecstasy, some experiences, and the knowledge derived thereby, and I shall have ended my task.

Remember that eclecticism is a principle of Theosophy; and H. P. B.'s writings therefore on the subject of ecstasy are based upon the ecstatic schools of old, of which our Yóga is the base. She writes thus:—(and in her writings you will find again reference made to the allied subject of intuition). "Plotinus, the pupil of the great Ammonias Saccas, the chief founder of the Neo-Platonic school taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it saying that "the means or instrument of opinion is science, or perception; of science, *dialectics*; of illumination, *intuition* (or divine instinct). To the last *reason* is subordinate; it is absolute knowledge founded on the identification of the mind with the object known."

You will remember my expressing some ideas on what is meant by "identification of the mind with the object known in my exposition on Yóga system in the Oriental Part of my paper. And you will remember my referring to prayer both

in that Section and Part II, the Occidental Section. Here is a Theosophist on the subject, H. P. B., and you will see its connection with ecstasy:—

“Prayer opens the spiritual sight of man, for prayer is desire, and desire develops will; the magnetic emanations proceeding from the body at every effort whether mental or physical produce self-magnetization and ecstasy. Plotinus recommended solitude for prayer, as the most efficient means of obtaining what is asked; and Plato advised those who prayed to “remain silent in the present of the divine ones, till they remove the cloud from thy eyes, and enable thee to see by the light which issues from themselves.” Appollonius always isolated himself from men during the “conversation” he held with God, and whenever he felt the necessity for divine contemplation and prayer, he wrapped himself, head and all, in the drapery of his white woollen mantle. “When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father in secret,” says Nazarene, the pupil of the Essenes.” §

Every human being is born with the rudiment of the inner sense called *intuition*, which may be developed into what the Scotch know as “Second sight.” All the great philosophers, who, like Plotinus, Porphyry, and Jamblichus employed this faculty, taught the doctrine. “There is a faculty of the human mind,” writes Jamblichus, “which is superior to all which is born or begotten-

§ Isis Unveiled vol. I. P. p. 434-35.

Through it we are enabled to attain union with the superior intelligences, to being transported beyond the senses of this world, and to partaking to higher life and peculiar powers of the heavenly ones."

'Were there no *inner sight* or intuition, the Jews would never had their Bible, nor the Christians, Jesus.'

"That which supports the faith of man in God and a spiritual life to come is *intuition*..... were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may." †

Professor A. Wilder, another theosophist gives a definition of Ecstasy, in other words:—
 "Plotinus taught that there was in the soul a returning impulse, love, which attracted it inward towards its origin and centre, the eternal good. While the person who does not understand and how the soul contains the beautiful within itself will seek by laborious effort to realize beauty without, the wise man recognizes it within himself, develops the idea by withdrawal into himself, concentrating his attention, and so floating upward toward the divine fountain, the stream of which flows within

† Isis Unveiled. P. p. 435 vol. I.

m. The infinite is not known through the reason...but by a faculty superior to reason, by entering upon a state in which the individual, so to speak, ceases to be his finite self, in which state divine essence is communicated to him. This is "Ecstasy." *

Other writings of Madame H. P. B. on the subject :—

"The system of meditation the Philalethians resorted to was ecstasy, akin to Indian Yòga-practice." †

".....It is indeed identical with that state which is known in India as Samádhi. The latter is practised by the Yogis, who facilitate it physically by the greatest abstinence in food and drink, and mentally by an incessant endeavour to purify and elevate the mind. Meditation is silent and *unuttered* prayer." §

Apollonius of Tyana:..."I can see the present and the future as in a clear mirror. The Sage need not wait for the vapours of the earth and the corruption of the air to foresee (events)...the *theoi* or gods, see the future; common men, the present; sages, that which is about to take place."

Dear Brothers, I am writing this on the 14th morning, after an experience. Yesterday, I was ill, and felt quite exhausted after writing the words "which is about to take place." And I resigned

* Neo-platonism and Alchemy.

† Key to Theosophy P. 3.

§ Ibid P. p. 8.

my writing table, and stretched myself on an easy chair. I felt miserable, for my thoughts ran: that people should have said and written so much on ecstasy and inspiration, and that I should have worried myself so much about the subject for yearshaving had, not one demonstration of it to my own personal satisfaction. My thoughts then ran on to the descriptions of the Astral plane, of the Devachanic plane and so on that our recent Theosophists have been giving vivid descriptions of; and I said to myself, could all this have been a fraud, could all such jargon have been written to build the temple of fame for each writer; or is each man impelled by Judge-like motives; or is every man's brain under hallucination? The pain that my cogitations gave me was acute, and I had bodily pain, griping, at the same time. I also left my restless easy chair, and went out. I met my sister, who inflicted on me a long harangue on Srípâdathîrtha topic, but I gave her little heed, and wished she could give me quiet and go away. I felt quite weary by now, of myself and all the earth and sky included, and I turned in with the maddening thought that the whole creation was a frightful mistake, and it must have been a heartless God to look on people steeped in sorrow and suffering without making Himself known. I slumbered away like this, and about 5 A. M. this morning I found I was awake, and I distinctly heard the gun fire in the fort rampart. But I was dreamy immediately after, but I was making an assurance to myself that it was fully a waking state, and it

was no dream. But it was yet dreamy. And yet not like ordinary dreams. It seemed to be a borderland between the waking and dreaming states, for while my pleasant dream which I am about to relate, was going on, my consciousness still fitfully took note of the chirping birds, and the falling water near my well, and so on, the daily experiences round my house. And these it was that brought me the double-assurance that my dream was no dream. I was in a hall, well carpetted, and furnished with a table on which was placed a hand box filled with spiritual books. On a sofa was seated Mrs : Annie Besant, looking as divinely holy and bright and earnest as ever. The box I mentioned, I seemed to own. Visitors (only 2 or 3, all Bráhmans), who seem to be of your place, Kumbhkonam, had come to her to hold discussions. Mr. K. Narainsami Iyer and myself were there. Sister Besant asked him and me to fetch her latest pamphlet (she mentioned the name—which was curious but I have forgotten it), so that she might thoroughly convince the visitors of the folly of materialism. The scene changed ; I held a paper in my hand, on which were written all sorts of notes, which seemed curious and wonderful revelations ; and a thought passed at the same time to whom a man ought to pay his allegiance, to his own caste Guru, the hereditary Guru, or the several Gurus who teach us a book each, or the Theosophical Mahatmas, or Mrs. Annie Besant, and this thought naturally led to my thinking whether there was really on the spiritual plane, a fight for

spiritual sovereignty between Buddha and Krishna between Jews and Theos: Mahatmas, between Ramanuja and Sankara and so on. Then came my dead brother (elder brother, Mr. A. Raghava Char) and he asked me if I did not find Vedanta study a never ending source of spiritual happiness and so on. It went on like this, and I felt my whole being thrilling by this time with an indescribable happiness. I was now fully awake, and in a rapturous condition from which I arose, stirred my heart and sent forth a flood of tears, and I found I was perspiring. I felt my whole frame light, my heart springy and filled with emotion, an air flying feeling in the head, and the whole universe seemed full of God, and full of love. My soul seemed as if reconciled to every creature and every thing. There was no hatred, no jealousy, and I felt my love so large that it went out to embrace even those who had done me great injuries. And then in my ecstasy, I felt the glow that came over me so genial and comforting that I said that one in such a state must needs feel grateful to God and all the intelligences helping His work. As I felt that under this transporting influence, I was insensible to all pain and trouble in the world and every thing of the world past and present seemed such a trifle after all; and I wondered I should have minded its affairs so much. I now began sobbing and my feelings became still more wrought up under the magic influence of the verse sung by Yâmunâchârya, a saint, which I happened to recollect at the time, viz., "Sakritvadâkâra vilôk

násayá triníkritâ-nuttama-mukti-bhuktibhir mahâtmabhir mâm avalokyatâm naya kshanepi te yad viraho-ti dussahah" the meaning of which is:- "For my wish to see thy form even for an instant, I have neglected both this world's and heaven's happiness. Deigning to look on me with the Mahâtmas, fulfil my wish, for separation from Thee for even an instant is unbearable." I felt my whole being engulfed in love, and a promise seemed to come, and it seemed to come from God and all the saints rolled in Him.—(I found they were not quarrelling, but preserved the greatest respect and friendship for each other)—that I would be accepted to do God's service. I fain had wished that I had eternally remained in the delectable mood I found myself in, but it came to an end, and the practical world was before me, and the usual hum-drum was going on around me; but I prayed earnestly to God to deceive me as frequently as possible into similar moods; otherwise I should not live, and now I sprang from my bed, and found that I could bless every one I saw." Brothers, this was my experience. I wish you all the same. To whatever it was due, to my previous day's reflections, or to my religious life, or brown studies; whatever it was, whether neurosis or psycholepsy,—terms used by scientists to explain the physiology of ecstatic states,—there it was. It was pleasant, exquisitely delightful and seemed as if a noble calm had soothed the storm which was previously raging in the soul. Reason tried to persuade me to get out of

this madness or glamour into which I had by workings of fancy been as it were decoyed into. But reason was never heeded in the delight, and I was so sick as to be love-sick, and my whole being was so overwhelmed as to make me insensible and even angry with the cold and cruel reason. Brothers, I have tried my best to express in feeblè language my experience, but I tell you sincerely I never soared into the ten heavens of Dante, nor the seven Lokas of the Rishis, nor the Astrals and Devachans of the Theosophists; never saw any particular form of God or any forms of saints, and no new knowledge have I derived. Mine was more a metaphysical than a sensual sort of experience. It was simply this that it was a ravishing consciousness and I am sorry for not having it now; and if I had read this paper to you in person, I should probably have lashed myself into it again. Let scientists call it by whichever name they like, ecstasy, ecstatic intuition, ecstasy of feeling, intuition of the heart, or theological illumination as Dr. Maudsley classifies them, and classifies them all under Theopneusticism, under which come things like catalepsy, trance, frenzy, fanatical transport of enthusiam or of fury, epidemic emotion, and ecstasy of brain-disease and so on, yet there it is, it is a fact. It is a pleasant fact. It does not matter whether it is a state of the brain or of the spinal column, or a state of the ether above the brain. It is a state which every one ought to have, and ought to desire to possess. If God

has made a nervous system, and it is susceptible to all worldly pains and pleasures and emotions, why should that God-made machinery be not also peculiarly adaptable and adapted to spiritual experiences? If an occultist talks of supra-cerebral consciousness, and projection of the double, it seems unthinkable, but if all experience is found in the physiology of man itself as known to science, there is no quarrel. Why, our Yóga School never go beyond the microcosmic limitations of man. All its processes are confined in it, and illumination is said to take place at the various sympathetic centres of the nerves, but pre-eminently the thousand-petalled centre of the brain, the region where the *Corpus callosum*, *corpóra quadrigemina*, and the *Pineal gland* are quartered. Even if it be a dream, mania or hallucination, it is acceptable—why, the world is a dream, and it is a painful dream. It is an arid desert, in which an ecstatic experience now and then is indeed a refreshing oasis. That was how all the Bhaktas felt. For example, read the experiences recorded by Srî Râmânuja in his *Gadya-traya*.

Here is what our dear sister Annie Besant tells us about the ecstatic transport. But I will make a preliminary remark. Madame H. P. B. opened the eyes of the world to long-forgotten old truths, and under the term Theosophy, unveiled those truths lying hidden in the World-Scriptures, and further formulated them in a style and manner suiting the scientific intellect of the age. The fundamental things she called attention

to was the septenary constitution of man, and the latent power in man to hold communication with the spirit-world. It was for Annie Besant to take up these and show to the world how the fundamental truths rested on the world-old Vedas. i.e., how the septenary was the five-fold Kosas of the Upanishads, and how the latent power was no other than the power which develops in a Yogi. But Annie Besant further embellished Theosophy by her special treatment of the subject of devotion, and meditation &c. which, according to her, leads man to be conscious in the Anandamaya-Kosa. You know her systematic manipulation of the five Kosas in her 1894 Adyar Convention Lectures; and when she came to the treatment of the Anandamaya kósa, she said this : on reading which I know a thrill of hope and satisfaction passes through our being. She says :—

“ There are moments, supreme and rare moments, that come to the life of the pure and spiritual when every sheath is still and harmonious, when the senses are tranquil, quiet insensitive, when the mind is serene, calm and unchanging ; when fixed in meditation the whole being is steady and nothing that is without may avail to disturb ; when love has permeated every fibre, when devotion has illuminated, so that the whole is translucent ; there is a silence, and in the silence there is a sudden change ; no words may tell it, no syllables may utter it, but change is there. All limitations have fallen

away. Every limit of every kind has vanished ; as stars swing in boundless space, the self is in limitless life, and knows no limit and realizes no bounds : light in wisdom, consciousness of perfect light that knows no shadow, and therefore knows not itself as light ; when the thinker has become the knower ; when all reason has vanished and wisdom takes its place ; who shall say what it is save that it is bliss ? Who shall try to utter that which is unutterable in mortal speech-but it is true and it exists. That is the Anandamaya Kōṣa, where the Atma knows itself ; its nature is bliss ; all the spheres have ceased ; all else has gone ; none but the pure may reach it ; none but the devotee may know it ; none but the wise may enter into it. So far then for ecstatic states into which the intuitional power in man leads him, and where he gets knowledge first-hand by inspiration."

Now, as regards the point that knowledge coming through inspiration is often colored by the medium, I made some remarks already, and here I place before you a *rationale*. You know people are of different races, different beliefs, different ways of devotion, and are surrounded by peculiar circumstances, characterized by place, time and habits of the people. And these are personal errors, to eliminate which, and place the corroborated uncolored truths of the spiritual world before mankind is one of the duties which Theosophy has set to itself. These truths we know are as relating to the septenary constitution of man, and consequent on this, his

physical plane, Astral plane, Devachanic plane, Buddhic plane and Nirvanic plane, experiences or consciousness. You are aware of the Hindu counterparts of this Theosophic terminology. Physical plane is Prithvi, the Karma-bhûmi, the Astral plane is the intermediary regions the Bhuvar-loka and its inhabitants, the higher being the Gandharvas, Kinnaras &c, and the lower the Pretas, Bhûtas &c. And the Devachanic plane is no other than Svarga where souls remain for years in enjoyment and return to Earth again. Says Bhagavadgîta (XI. 21.) "Tetam bhuktvâ Svargalökam visâlam kshînepunye martya-lokam visanti," and explained away at length in the Brahma-Sûtra (III—1-8), "Kritâtyaye-nusayavân drishta-smriti-bhyâmya tetam anêvancha" &c. The Buddhic plane, or the Vijnânamaya consciousness is the Atmânubhava or Kaivalya plane; and Nirvanic plane or Moksha is the Brahmânubhava plane. After showing these correspondences of ideas between the purely Hindu and the Theosophic, let me now go back to the point that inspirational experiences are colored, and how far therefore they may be relied on. This is how Theodore Parker expresses himself on the subject:—

"Now it is the belief of all primitive nations that God inspires the wise, the good, the holy. Yes, that He works with man in every noble work. No doubt their poor conceptions of God degraded their doctrine and ascribed to the Deity what came from their disobedience of His law.

“The wisest and holiest men have spoken in the name of God. Menos, Moses, Zoroaster, Confucius, Zaleucus, Numa, Mahomet, professed to have received their doctrine straightway from Him. The sacred persons of all nations, from the Druid to the Pope, refer back to his direct inspiration. From this source, the Sibylline oracles, the responses at Delphi, the sacred books of all nations, the Vedas and the Bible alike claim to proceed. Pagans tell us no man was ever great without a divine afflatus falling upon him. Much falsity was mingled with the true doctrine, for that was imperfectly understood, and violence, and folly and lies were thus ascribed to God. Still the popular belief shows that the human mind turns naturally to this direction, each prophet, false or true, in Palestine, Nubia, Greece, spoke in the name of God. In this name the Apostles of Christ and Mahomet, the Catholic and the Protestant, went to their work. A good man feels that justice, goodness, truth, are immutable, not dependent on himself; that certain convictions come by a law over which he has no control. There they stand he cannot alter though he may refuse to obey them. Some have considered themselves bare tools in the hand of God; they did and said they know not what, thus charging their follies and sin's on God most High. Others, going to a greater degree of insanity have confounded God with themselves, declaring that they were God. But even if likeness were perfect, it is not identity. Yet a ray

from the primal light falls on man. No doubt there have been men of a high degree of inspiration in all countries; the founders of the various religions of the world. But they have been limited in their gifts and their use of them. The doctrine they taught had somewhat national, temporal, even personal in it, and so was not the absolute religion. No man is so great as human nature, nor can one finite being feed for ever all his brethren. So their doctrines were limited in extent and duration.

“Now this inspiration is limited to no sect, age, or nation. It is wide as the world, and as common as God. It is not given to a few men, in the infancy of mankind, to monopolize inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful as in their prime; ‘the most ancient heavens are fresh and strong;’ the bird merry as ever at its clear heart. God is still everywhere in nature, at the line, the pole; in a mountain or a moss. Wherever a heart beats with love, where Faith and Reason utter their oracles, there also is God, as formerly in the heart of seers and prophets. Neither Gerizim nor Jerusalem, nor the soil that Jesus blessed, so holy as the good man’s heart: nothing so full of God. This inspiration is not given to the learned alone, not to the great and wise, but to every faithful child of God. The world is close to the body; God closer to the Soul, not only without but within, for the all

persuading current flows into each man, little or great. Let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness, sin, there is nothing between it and God, who flows into the man as light into the air. Certain as the open eye drinks in the light, do the pure in heart see God, and he that lives truly feels him as a presence not to be put by."

"But this is a doctrine of experience as much as of abstract reasoning. Every man who has ever prayed—prayed with the mind, prayed with the heart greatly and strong, knows the truth of this doctrine welcomed by pious souls. There are hours, and they come to all men when the hand of destiny seems heavy upon us; when the thought of time misspent; the way of affection misplaced or ill-requited; the experience of man's worst nature and the sense of our own degradation, come over us. In the outward and inward trials we know not which way to turn. The heart fades and is ready to perish. Then in the deep silence of the soul, when the man turns inward to God, light, comfort, peace dawn on him. His troubles—they are but a dew-drop on his sandal. His enmities or jealousies, hopes, fears, honors, disgraces, all the undeserved mishaps of life, are lost to the view; diminished, and then hid in the midst of the valley he has left behind and below him. Resolution comes over him with its vigorous wing

truth is clear as noon, the soul in faith rushes to its God. The mystery is at an end."

"It is no vulgar superstition to say men are inspired in such times. They are the seed-time of life. Then we live whole years through in a few moments, and afterwards, as we journey on in life, cold and dusty, and travel-worne, and faint, we look to that moment as a point of light; the remembrance of it comes over us like the music of our home heard in a distant land. Like Elisha in the fable we go long years in the strength thereof. It travels with us a great wakening light; a pillar of fire in the darkness, to guide us through the lovely pilgrimage of life. The hours of Intuition like the flower of the aloe-tree, may be rare, but are yet the celestial blossoming of man, the results of the past, the prophecy of the future. They are not numerous to any man. Happy is he that has ten such in a year, yes, in a life time."

Beautiful is the above, and gives us in an epitome, as it were, the *rationale* of inspiration, and the ecstatic experiences connected therewith. Now I show you the opinions of Theosophist-Initiates said to have sensed the Devachanic world, and you will then use your own judgment as to the validity of the evidence thus furnished in deciding on the question of inspirations getting colored, and the provision by nature, in Devachan, for every kind of devotee on Earth. I leave the astral world, alone, as I have no time for it.

Mr. Leadbeater says:—.....there is but little

likelihood of his (pupil's) being able to pass in full consciousness into that glorious land of bliss, and return into earth with clear remembrance of that which he has seen there. Thence no accommodating "spirit" ever comes to utter cheap platitudes through the mouth of the professional medium, whither no ordinary clairvoyant ever rises, though sometimes the best and purest have entered it when in deepest trance they slipped from the control of their mesmerizers—yet even they have rarely brought back more than a faint recollection of an intense but indescribable bliss generally deeply colored by their personal religious convictions.*

As to how results of religious devotion on earth find their realization in Devachan, a few instances actually seen by trained disciples of the Theosophic Mahatmas are recorded here :—

"A fairly large number of entities whose devachanic activities work themselves out on this level are drawn from the Oriental religions; but only those are included who have the characteristic of pure but comparatively unreasoning and unintelligent devotion. Worshippers of Vishnu, both in his Avatar of Krishna and otherwise, as well as a few followers of Siva are to be found here, each wrapped up in the self-woven cocoon of his own thoughts, alone with his own God, and oblivious of the rest of mankind, except in so far as his affections may associate with him in his adoration those whom he loved on earth. A

Vaishnavite, for example, was noticed wholly absorbed in the ecstatic worship of the very same Image of Vishnu to which he had made offerings during life.*

“Some of the most characteristic examples of this plane are to be found among women who indeed form a very large majority of its inhabitants. Among others there was a Hindu woman who had glorified her husband into a divine being, and also thought of the child Krishna as playing with her own children, but while these latter were thoroughly human and real, the child Krishna was obviously nothing but the semblance of a blue wooden image galvanized into life. Krishna also appeared in her Devachan under another form—that of an effeminate young man playing on a flute; but she was not in the least confused or troubled by this double manifestation. Another woman who was a worshiper of Siva had confounded the God with her husband, looking upon the latter as a manifestation of the former, so that the one seemed to be constantly changing into the other. Some Buddhists also are found upon this sub-division, but apparently, exclusively those who regard the Buddha rather as an object of adoration than as a great teacher.

The Christian religion also contributes many of the inhabitants of this plane. ‘The unintellectual

* Cp. the ‘Tat-kratu-nyâya’ embodied in the *Brihadaranya Upanishad*, and Bh: Gí: VIII—6: *Yamyamvâpi smaran bhâvam &c.’*

devotion which is exemplified on the one hand by the illiterate Roman Catholic peasant and on the other by the earnest and sincere 'soldier' of the Salvation Army, seems to produce results very similar to those already described, for these people also are found wrapt up in contemplation of other ideas of Christ or his Mother respectively. For instance, an Irish peasant was seen absorbed in the deepest adoration of the Virgin Mary, when he imaged her as standing on the moon after the fashion of Titian's "Assumption," but holding out her hands and speaking to him. A mediæval monk was found in ecstatic contemplation of Christ crucified and the intensity of his yearning love and pity was such that as he watched the blood dropping from the wounds of the figure of his Christ, the stigmata reproduced themselves upon his own body." †

† The *rationale* of intuitional knowledge getting colored is given in these words by an able Theosophist Mr. Leadheater, in his lecture to a crowded lodge, since received. He says:.....we understand that the *real* Records are higher than we can reach, and that only reflections of them come down on to the lower planes. Those on the Astral plane are always partial and distorted, first as an image reflected on ruffled water would be distorted, for on this plane you never get a still surface; it is only by rising to the Devachanic plane that you get accuracy—there you cannot be mistaken—but then comes a difficulty in bringing down

The world of theosophy necessarily occupies itself with what is known as mesmerism. Mesmeric phenomena are extraordinary inasmuch as they exhibit a range of consciousness which is beyond the ordinary experience of man. According to a

the mental picture to the physical plane, and also in expressing it in physical words. The personal equation has to be considered. If any two clairvoyants looked upon a record together, the account each brought back would differ, as each would report the particular incidents which appealed to him. On the Buddhist plane the records would be still clearer than on the Devachanic plane, for then you would get the past, present, and future of an event simultaneously—here you get beyond time and space.” In the Oriental Part of this Paper reasons have been stated why inconsistencies prevail in the relating of ecstatic experiences and inspired knowledge (see p. p. 64 A : et. seq : Part II).; Another Theosophist H—X—writes: “In, or associated with, every mature human being is an emanation from the Absolute a ray of the divine sun, a scintilla of the universal intelligence. Exceptional men in all ages have not only possessed a distinct consciousness of this their heavenly guardian and guide but have been, at times, enabled to unite it temporarily, with its source, and so, for the time being, live, as it were, in the region of omniscience. These have been the prophets and seers of the world always more or less liable to err, from the extraordinary difficulty of reproducing correctly, and in their entirety, after a return to normal conditions, the true impressions received during what Plato and others called, the time of ecstasy.” P. p. 18. on *Swedenborg and Theosophy*.

writer on mesmerism, the phenomena are classified as :—

1. The Physical state, or waking degree :
2. The Half Sleep, or Simple Sleep.
3. The Magnetic Sleep, or Deep Sleep.
4. Somnambulism, or Sleep-walking,
5. Introvision, or Self-Inspection,
6. Extravision, or Clairvoyance.
7. Extasis, or Trance.

of which, Introvision and Extasis are faculties beyond the reach of the scientific psychologist. They are super-normal conditions which he finds he is unable to explain with his theory of 'afferent' and 'efferent' nerves. The Indian Yôga develops all these faculties ; what is meant by Introvision is, in the words of Dr. Williams M, A. "the power of self-inspection." In this state, the patient obtains a luminous knowledge of the interior condition of his *own* body and mind ; he gives a diagnosis of his complaint, and indicates the most effectual methods for its cure.'

Extravision is clairvoyance. "Here he passes the bounds of his own corporeity, and enters into *rapport* or relation with objects in universal nature. The faculty of introvision becomes exalted into that of extravision, extending to, as well as into, objects and individuals near or remote in both space and time."

Extasis is trance. "In this degree the patient

retains the same powers as in the preceding, but becomes abstracted from all things mean and terrestrial, and is exalted to the grandest and noblest sentiments. He undergoes a transmutation of being, often declares that he has entered into interior relation with individualities and objects of the spiritual world, seeing and conversing with spirits, which affirmation he as frequently tenaciously reiterates when restored to the normal condition." *

It is evident from the above short description that there are Faculties latent in man which get aroused under application of proper methods. And those methods are no other than what is comprised in the single Indian term "Yoga." For a study, it is enough that I have shown you the bearing of mesmeric science on ecstasy, the relation between ecstasy and inspiration having been explained elsewhere. The question of how to practise concentration in order to get into the states of introspection, extraspection or ecstasis, and what to concentrate on, whether on a concrete object, or an abstract subject or on an imagined thing or ideal, or to think on nothing, so as to reduce the mind to a state of unconsciousness as in sleep, occupied my mind for a long time. In Yôga, there are what are known as "seedless"; and "seeded" *samâdhi*, but all the literature that I read did not

* Read Therapeutic and Phenomenal Application of Mesmerism by Dr. Williams. M. A.

clear up my ideas. I asked our dear sister Mrs. Annie Besant on the subject, asking her whether one ought to place his Guru as the image before his mental vision, or some *Ishta Devata*; and if a Guru, who would be the Guru for every theosophist, who may happen to be a Brahmin claiming any of the Great Acharyas as the Guru, or a Christian, to whom Christ would be the Guru, or it may be that a real new Guru presents himself and undertakes the spiritual development of the novitiate, in which case the new Guru would be the Guru for the object of contemplation, and so on; and her answer was "do whatever is dear to you and to which you are accustomed." But even this did not quite satisfy me. I revolved the matter over in my mind thus:—

Some *àlambana* or specific form, on which the mind may rest, of some divinity or a Guru, seems necessary to be thought of in the region of the heart; and my 2nd thought was how to think in the heart, when all thoughts seemed to be in the head. Whenever I went to a temple, my thoughts asked me, "what will you select for your *àlambana*, the black *mûlavigraha*, or the coppery *utsava-vigraha*, or the four-armed standing *vigraha*, or the sleeping *Ranganâtha*, or the formless *Sâligrâma*? But I thought to myself: 'why should I not meditate on nature as a whole, instead of upon artificially made images, why should not I intellectually reflect on Divine attributes such as Love, Great-

ness, Universality, Immanency &c. The Saguna worshippers said, it was impossible for thought to think without some concrete form. What form, I asked? They said: 'any that has come down to us from immemorial sanction.' But I told them that "forming" the Deity in my mind was to me a thing which seemed crippled, cribbed and clogged after considering the nature of the Deity; and that I would rather let my imagination roam over a series of Divine Attributes—a sort of abstract contemplation, but never allow to be imprisoned in a little concrete symbol. They said that unless my thought was formulated in some clear fashion, it would have no fixity, and it was impossible to say what sort of realization my unlimited thought may find in the Devachanic land or any other level whatsoever whither destiny may carry me. But I argued again that confining thought is like "wrapping it up into a self-woven cocoon." Why should I do it? On the other hand allow thought freedom; and let it one day contemplate on the Sun, one day on the starry expanse, one day abstractedly on the marvellous design of the Universe, one day abstractedly on the beauty of the moral life of man, and so on. They said to all this a stout 'no.' But I would not be satisfied. I put this question to great Pandits, and when they gave me no satisfactory answers, I looked upon them in my mind as obtuse orthodoxy. In my silent moments, I thought to myself: "what? have I no salvation unless and until I tether my mind to some object? To train attention, it

may be a necessary step; but if one is able to dwell in imagination concentratedly on any spiritual thought in the abstract?—Why any object? In my musings, I turned over the pages of the Vedânta-Sûtras and their Bhâshyas, but every time skipped over a certain Sûtra. One day in my trouble, I looked up again, and the Sûtra (III. 3. 14) ‘Adhyânâya prayojanâbhavât’ caught my attention. It seemed as if a faint streak of light came to me from this Sûtra, as a solution of my difficulty. I looked into closer, and Râmânuja’s Sri Bhâshya disclosed to me the following facts:—

(1) God is to be contemplated on as Para-Brahma, *i. e.*, the Supreme Great.

Ah! I said, this satisfies the mind, let it think on the ‘Supreme Great’ or the all-encompassing Brahma. What higher ideal than this can possibly be there for one’s spiritual imagination to dwell on? And next as Supreme (Para).

(2) Next, Attributes of God are infinite. But what may be the Chief ones? I found them to be those described in the Sûtra “Anandâdayah pradhânasya.” Ananda (bliss), knowledge (jnâna), and amatva (purity), defining the *essence* of the Deity; and these are constant factors in every one of the methods of devotion. And I said, let the mind then happily fix itself to these *essential* attributes of the Supreme Great.

(3) But 'form' is stated in the Sûtra(III. 3—12 'Priya sirasthvádi' &c, and why is a head given wings, and a tail to God? And this was explained in the Sûtra I already quoted, viz. Adhyánâya &c. (III. 5. 14) i.e, the explanation was, that there is no use whatever in giving parts to an impartite Brahma, but parts are supposed in order to help contemplation. This lighted up my mind and I said to myself, that if I have all these years been spending my thoughts more in abstract contemplation than on concrete things, I cannot certainly have been a looser; and let my realization be formed in the *arûpa* planes, if it be so, rather than in a *rûpa* plane! So I said to myself.

This subject may be well-known to you, and it even seems strange that I should have stated it here at such length, and giving it perhaps an undeserved importance. But it has been such a long mental struggle for me—and even now I am not quite rid of it—that I have thought it but right to place my experience before you, as it may perchance be of use. I did not want to keep to myself what I found after years of inquiry and search; and so I give it to you with the belief that it may be a guide to you when similar thoughts which perplexed me so much assail you also.

I must now close, as I must despatch this paper to you at once by post. In so doing I write an extract from H. P. B, and one from Svàmî Vivekananda.

Secret Doctrine : vol. I. Pp. 508. 509.

“ No one will deny that the human being is possessed of various forces, magnetic, sympathetic antipathetic, nervous, dynamical, occult, mechanical, mental, in fact of every kind of force ; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral, the first being the vehicles so to say, the upâdhis, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being ; that they constitute the Ego in man, in fact. These potencies have their nervous, ecstatic, clairaudient and clairvoyant phenomena which are now regarded and recognized as perfectly natural even by Science.”

So that from whatever stand-point we view the question, occidental, or oriental or theosophical, the verdict is uniform that there is a “ Science of Yoga,” by which spiritual truths can alone be fully realised, by the gradual unfolding of the inner faculties which enable man to study the invisible world directly, by the expansion of his consciousness to embrace wider and subtler ranges of being. The truths given in the Vedas were to be realised by Yoga, but its methods nowhere fully stated, and to this end was the Guru instituted, that he might teach the worthy pupil to tread this difficult

path sharp as the edge of a razor." *

So he who wishes to tread the path, seek out the Guru. And the Guru will also seek him out.

Whichever way the man treads jñāna, karma, bhakti or yōga, let him do so in sincerity and purity, and take to heart Svāmi Vivekananda's mottoes to his Raja Yōga.

(1) Each Soul is potentially divine.

(2) The Goal is to manifest this divinity within by controlling nature, external and internal.

(3) Do this either by work, or worship, or psychic control, or philosophy, by one or more, or all of these—and be free.

(4) This is the whole of religion. Doctrines or dogmas, or rituals, or books, or temples, or forms, are but secondary details.



An humble offering by an humble traveller on the spiritual path, to the first great spiritual federation of the Aryans, at Kumbhakonam, South India.

14th February 1897.
MYSORE, VEDA GRIHM.

A. Govinda Charkhi.

* Mrs. Annie Besant's *the Four Great Religions* 1896; p. 13.

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