

ition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened the PATH. Then no one was speaking for Theosophy in America. To-day there is the lecturer on the Pacific Coast going up and down the land; Bro. Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States; and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice, and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

Aphorisms on Karma.

THE following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.

WILLIAM Q. JUDGE.

APHORISMS.

- (1) There is no Karma unless there is a being to make it or feel its effects.
- (2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.
- (3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.
- (4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.
- (5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds

of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma

with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts: (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter

the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word “family” may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

Devachan.

A CORRESPONDENT writes to say that there seems to be some confusion or contradiction in theosophical literature and among theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's

"I was just waiting for you : you came to see me about the girl who is missing in your community."

A silent nod.

"I can't tell you anything now,—perhaps I shall know something in the morning."

He had to sleep on the matter. Next morning, the man renowned for his psychic ability, who had become the terror of witches, charm-workers, and evil-doers, wore a grave countenance.

"Yes," he told his visitors, after leading them to an inner apartment, "she has been foully murdered, and her slayer is with you, pretending to be anxious to find her. He struck her with a hedge-trimmer, knowing that before long their amour could not be concealed. I saw it all last night."

He then described that the body was buried in a clump of bushes in a corner of a certain field, a locality they easily recognized from his description—that the murderer had been careful to replace the brush of the path hewn out, so that it would be difficult to notice any difference in the appearance of the thicket ; that four inches of her apron-string was lying out from between two blocks of sod where he had dug the grave ; that the murderer would try to escape once he saw them go straight for that fence-corner ; and that, being an athlete, it would be impossible for them to overtake him except with good horses. Forty pounds were laid before the seer, but he picked up only a few, pushing the rest back.

Next day an inspection of the growth at the corner of that field showed the path cut away in the bushes, and four inches of apron-string sticking out, as described. Then the lover was seen flying down the turnpike like a wild Comanche, and it was many a mile before the horses overtook him. The recovery of the mutilated body of the girl was soon followed by the conviction and execution of the wretch.

THE CONVENTIONAL GHOST.

But it is high time to draw this series to a close. Only a few tales have been given from a multitude that are destitute of plot. A friend tells me he spent many years in Wales collecting goblin stories. None of these have been given, for they nearly all may be condensed into: "I was going to (so-and-so) and—saw a ghost."

It is strange that among all these yarns not a typical ghost has been described. The variety that appears frequently in works of fiction is enveloped in a winding sheet, and sometimes drags along a rusty chain. In centuries gone by, when a baron or other specimen of the upper classes chained an enemy to his cellar-floor until death came to the wretch's relief, occasionally the victim's wraith would parade the castle at night, bringing unspeakable terror to the guilty inmates. He also would bring his chain along as an additional reminder of his cruel death. Novelists should recognize that the

chain appendage belongs to an age long past. The conventional ghost is but a skeleton, with the exception, perhaps, of dull, leaden eyeballs and a tuft of mouldy hair on the top of his skull ; yet the bone bereft of muscle finds no difficulty in doing its office, with the one exception of his lower jaw-bone, which is frequently tied with a rag to his cranium, and when untied falls with a thud on his bony knees. As his skeleton fingers reach to clutch his victim, who stands with palsied limb and mind submerged in horror, the fleshless jaws grin hideously. The lugubrious voice seems to come from a resounding coffin underneath the sod, and is accompanied with a musty odor. Can anyone come forward with a yarn of this character ? Many of the goody-goody "spook-stories" now going about, a small boy could take to bed with him in a lonely attic.

JOHN M. PRYSE, F. T. S.

NEW YORK CITY.

(Concluded.)

APHORISMS ON KARMA.

I HAVE just read in the March numbers of *Lucifer* and *The Path*, a collection of "Aphorisms on Karma," which are attested by the signature of Mr. William Q. Judge, and—he affirms—were given "by teachers. . . some were written, others communicated in other ways. To me they were declared to be from *manuscripts not now accessible to the general public.*"

Now whatever may be the meaning of the last sentence, and whatever sense of reverence Theosophists may be led to feel concerning the mysterious origin of these aphorisms, it will be evident to anyone having even a superficial knowledge of Hindu literature that the majority of the aphorisms are to be found in the Shâstras and are current in every bazaar. They are, in fact, as common and as universally well-known in India as St. John's Gospel is in England, and all the best are in printed books. I am glad to notice that Mr. Judge, in his own case, makes the reservation that these aphorisms "approved themselves to his reason aside from any authority," and I doubt not but that he desires his readers to exercise a similar discretion. We are, I trust, far distant from the day when judgment and reason will be thrown on one side in the case of writings emanating from anonymous "teachers," in a second-hand sort of way, and vague statements as to the origin of any form of teaching must, to say the least, be regarded in a spirit of active criticism.

I have stated above that many of Mr. Judge's "aphorisms" are to be found in our Hindu books and, I must further add, others appear to me illogical and even absurd. I propose, therefore, to deal with each aphorism in its order, and shall endeavour to quote parallel passages from the Hindu Books, especially from those which have already appeared in English, when the two teachings agree, or to show, when

there is disagreement, in what respect these aphorisms differ from the Shāstras. It only remains for me to assure my readers that there is no intention on my part to force the authority of the Shāstras. But taking into consideration the fact that the teachings of Mr. Judge's "aphorisms" are to be found in our ancient writings, it seems but right that I should point this out, leaving my readers to form their own conclusions as to the comparative merits of both sets of teaching.

THE APHORISMS.

The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those of my fellow-workers to whom I now publish them:

WILLIAM Q. JUDGE.

(1) *There is no Karma unless there is a being to make it or feel its effects.*

This is a self-evident truth, and so much so that it is in the mouth of every Hindu. Karma, according to Sanskrit writings, has both action and fruition. Action is impossible without an actor, and fruition without an experiencer. This is what Patanjali says (II, 13). "*Sati mūlāy tad vipākaḥ jāti āyur bhogāḥ*. If they (the afflictions) are the root (of Karma) fructification (or result) is rank, years, and enjoyment" (See the Commentary translated further on). In *Mahābhārata* (Vanaparva, sec. XXXII) we read: "All the creatures in the world would have been exterminated if there were no Karma. If also Karma bore no fruits, creatures would have never multiplied.....Without Karma the course of life itself would be impossible." "There must be a body for the Karma to operate on, and Karma to operate on a body" (Vātsyāyana's Commentary on the Nyāya Sūtras, III, 2, 64).

(2) *Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.*

Since Karma is the name given to causes, and also the effects flowing from those causes, it is not "the adjustment of the effects" alone. Feelings are either pleasurable or painful, and since an entity is Karma-bound and, as has been already said, Karma is both action and fruition, that entity must have motives and feelings to recognize itself as such. These motives must be either painful or pleasurable. Patanjali says (II, 14) "These (Karmas) have joy or suffering as their fruits according as the cause is virtue or vice." (*Tēhlāda paritōpa phalāḥ gunyāpunya hētuvāt*).

(3) *Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.*

This is again too simple an idea to have come from any work "unpublished" till now. If once it is taken for granted that Karma exists, it must be a universal law, must be undeviating and unerring, and must operate incessantly. Our Purānas speak of Karma as being weighed in a very accurate balance by Chitragupta, and not a single spot can escape his detection and knowledge. It is further said that each entity has to answer the charge before Yāma, who is the punisher, and hence a dealer of justice. The *Mahābhārata* (Vanaparva CCIX) says: "The consequence of the Karma that is once done can never be obviated."

(4) *The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.*

Nature's laws are working whether one perceives them or not, and the whole tenor of the Vedānta philosophy is to teach that Karma can never be escaped from unless it is worked out. "*Arasya meva bhoktavyam kritam karma subhā subham*" (the Karma done must be suffered, whether good or bad) says the Sūta Samhitā: and again the *Mahābhārata* (Vanaparva, Sec. XXXII): "Indeed, all creatures live according to the Karma of a former life, even the Creator and the Ordainer of the Universe, like a crane that liveth on the water (untaught by any one)."

(5) *Karma operates on all things and beings, from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.*

"Karma affects the whole Universe from Brahma to the grass," says the *Mahābhārata*, and it includes every Ego, or every Jīva, whether man, god, or an elemental. Mānu (Chap. XII, vol. 39—51) only expands the same idea when he describes which kind of Karma gives birth to Gods, Rākshasas, Kinnaras and men. The verse from the *Vanaparva*, (Sec. XXXII) of the *Mahābhārata*, just quoted, may also be read along with this aphorism.

(6) *Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.*

The idea of Karma is co-existent with the ideas of Time and Space: and indeed the ideas of Time and Space sprang up owing to Karma. What the expression "Ultimate division of time" means, I do not know.

Vyāsadeva, the Commentator on Patanjali, says (II, 13):—"As it (Karma) is not controlled by Time and Space, it should not be judged by Time and Space," i. e., it is not possible to say when the result of a given Karma will bear fruition.

(7) *For all other men, Karma is in its essential nature unknown and unknowable.*

In the Bhagavadgītā, Krishna says:—(IV, 17) "It is very difficult to know which is Karma and which is not Karma". "He who knows it is a wise man" (v. 19). It necessarily follows, therefore, that to those who are not wise—i. e., are not *gnānis*, its nature is unknown and, it may be added, "unknowable" until they become wise. But Karma can never be "unknowable" in the sense that Parabrahm is said to be unknowable.

(8) *But its action may be known by calculation from cause to effect ; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.*

This is only a generalization of the theory laid down by Hindu writers, who actually describe the various kinds of Karma which give birth to a body, and here again Manu (Chap. XII, 39—51) may be consulted with advantage. Vyāsadeva, in his Commentary on Patanjali II, 13, says: "We have to conjecture about the nature of our previous Karma, by our present birth" (*drishtajanma ūhanīyah Karmā sayah ūkaripā-kārambhiḥ bhōgāhētrāt*). "Its action can only be conjectured," says Bhojadeva, another Commentator on Patanjali (*Ibid*).

(9) *The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara, or evolutionary stream, from which ours flows.*

Since every cause must have an effect and since the present Karma is the result of past Karma, and Karma is thus said by Sankarāchārya to be with no beginning, it is reasonable to suppose that the Karma of the present Manvantara is the result of the past; or, to use Mr. Judge's words:—"The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara."

(10) *And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.*

This is a corollary from the preceding and does not therefore call for any special remark. Certainly, 'the greater contains the lesser,' which is all that is said.

(11) *Because the Karma of this earth and its races began in a past too far back for human minds to reach, an enquiry into its beginning is useless and profitless.*

This is exactly what is meant when Sankarāchārya said that Karma was without a beginning, i. e., that when we begin to enquire what the cause of a man's present Karma is, we are referred to his past Karma, and when we begin to enquire into its cause, we are referred to the preceding, and so on *ad infinitum*. In other words, "the Karma of this earth and its races began in a past too far back for human minds to reach" and "an enquiry into its beginning is" therefore "useless and profitless" (see also Patanjali's Yoga Sutras II, 13, Vyāsadev's Commentary). Sankara also says (II. 1. 35): "The objection would be valid if the

world had a beginning; but, as it is without beginning, merit and inequality are like seed and sprout, caused as well as causes, and there is therefore no logical objection to their operation" (*anādoutu samsāre bijānkuravat kētu kētumadbhāveṇa kurmanah sarga vaiśamīyasyacha pravrittih*).

(12) *Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.*

In the Brahma Sutras, we read (IV, 1. 14): "Karma which has already began to operate cannot be (otherwise) exhausted (even by a Brahmagñāni)": and in the 19th Sutra following it is said that "the only way to exhaust it is by experiencing it." It thus appears that "Karmic causes already set in motion" cannot be interfered with, and no man, not even a Knower of Brahman, has any option whatever, but "to allow it to sweep on until exhausted." The expression, "must be allowed," seems to imply the possibility of interference. The Mahābhārata (Vanaparva CCIX) says:—"Whatever one does, he is sure to reap the consequences thereof; for the consequences of the Karma that is once done can never be obviated."

(13.) *The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.*

The Prayaschitha Khanda of the Hindus deals wholly with the counteraction and interaction of Karmic effects and this aphorism is as "old as this earth" to the Hindus. Mādhavachārya observes in his Commentary on Parasara Smṛiti, while treating of Karmavipāka, that "the object of this chapter is to find out which kind of Karma produces which kind of fruition." The Karmic effects here referred to are those of Karmas other than Prārabdha which must be actually experienced, for the Brahma Sutras say, (IV, 4, 15):—"The effects (of Karma) which have not yet begun to operate will be counteracted, or will die out (*anārabdha kārya evatu pūrvē tadava dhēh*). Mādhavachārya, at the end of the chapter on Prayaschitta, observes that all of them are only for Sanchita Karma and not for Prārabdha Karma, (*tīnīprāyaschittāni sanchita viśayāni*) and refers to the Brahma Sutras above quoted for his authority. He also adds that any Prayaschitta undergone for counteracting or mitigating any other kind of Karma is no real prāyaschitta, for, although their fruition is temporarily held in abeyance, he will have to suffer it in the future. (*Athy utka tairiha tyaistu punya pāpāih sarira bhrit prārabdham karma richchidya bhukhte tattatphalam budha prārabdha sesham richchinam punardehāntarēnatu bhukte dehi nanubhukte tallanghayati kaḥ pumān avasyam anubhoktavyam prārabdhasya phalam janaiḥ*).

(14) *In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.*

This is only an expansion of the idea in aphorism No. 1, and Vatsyana's words quoted in my remarks on that aphorism may be taken as containing a parallel idea.

(15) *And until such appropriate instrument is found, that Karma related to it remains unexpended.*

This is a necessary inference from No. 14. Mādhavachārya says in the Prāyaschitta Kānda:

"In the Sanchita Karma, that which is most powerful, first begins to bear fruition, and it has body (also) as its instrument to work through.".....Karma done in this birth may bear fruition in this or any other birth. Mādhavachārya's words quoted in connection with aphorism 13: "although fruition is temporarily held in abeyance, he will have to suffer it in the future," convey the same idea.

E. DESIKA'CHA'RYA.

(To be continued.)

FETICHISM AND OTHER CUSTOMS AS PRACTISED IN BRITISH NEW GUINEA.

FOR the reader to fully understand and appreciate the narrative to be hereafter related, it will be necessary for me to give him a very brief geographical sketch of the country of that strange and primitive people whose customs I am to deal with.

British New Guinea, also known as Papua, is an Island situated immediately to the north of Queensland, and is only a recent addition to the British Empire. Holland and Germany are part owners of the North-Westerly and North-Easterly portions respectively, but the Southern Coast, about a third of the entire Island—or that nearest to Australia, is now a British dependency, and takes its name from the kind mother who annexed it, and from Guinea on the African Coast owing to a supposed resemblance of the two people of these localities.

The Island is inhabited by a primitive and populous people of the Papuan, Malayan, and Polynesian race, whose chief characteristics are of the destructive kind, including cannibalism, and "head-hunting" by many of the tribes. But notwithstanding all this, they have many good qualities and are exceedingly interesting from an Ethnological point of view.

We know for a fact that, so far as history can trace back into the remote past, the many sub-classes or races of the human family, have always, at least with very few exceptions, looked up to something better than man himself. Most civilized races project their thoughts into the Great Beyond or Unknown for their ideal god. Others, again, whose imaginative faculty has not reached this lofty pinnacle of creative power, cannot conceive of anything beyond the material of their daily environments and so form their image of a god from the material close at hand, *e. g.*, wood, stone, metal or any such matter as is perceptible to their physical eye.

We have been, and are yet, in the habit of terming such people idol-worshippers. This may be true from our point of view, but is certainly not so, from the standpoint of an untutored savage people. Just here, I might be pardoned for asking, are we not as much idol-worshippers as the uncivilized savage (?) of Africa or New Guinea? In my humble opinion most emphatically yes! Do we not worship ourselves individually; do we not bow down and worship money and other worldly possessions, to a far greater extent than anything else in our beautifully created universe?

It is the custom of the Motumotu people, a powerful tribe in the Papuan Gulf, to make representations in wood of the renowned departed men of their tribe. These images are treated as counterparts or spirits of the dead men the figures are supposed to represent; hence, when they consult their images, which is invariably done on all topics concerning the tribe, they imagine them to talk, and themselves to receive wise counsel from the figure as they did when the man was alive, and they mostly act upon the advice so imparted to them. The Kadisu (spirit) sometimes named after the individual the image represents, is located in a special compartment in the extreme end of the Elamo, a dark and musty place indeed. The Elamo is a house up to a hundred feet long with a width of about twenty-five feet, a sort of club-house where the men sleep apart from the women. The privileged man or sorcerer who can converse with the idols, enters into the dark and supposed sacred chamber where they are kept, secure from the gaze of ordinary mortals, and so consults them upon the subject the people are desirous to be enlightened on—such as war, family quarrels, or trading expeditions, or any other important undertaking the tribe may be intending to embark on. Kadisu can produce illness, death, health, and most that is evil. He is the cause of wreckage of canoes, if offended with some of the members aboard; and should anything happen to a trading expedition undertaken by the people without first seeking advice from Kadisu, then woe to the man or men, who urged on the journey; he or they, stand in imminent danger of being killed by those immediately concerned in the calamity; in fact, Kadisu is the solace of all their troubles.

The sorcerers often obtain their revelations in dreams, which they cannot account for in any other way except as coming from Kadisu, and whatever their impressions may be, when purported to come from him, through direct consultation or dreams, they are always carried out to the very letter. No woman is permitted to set eyes on the idols for fear of provoking their wrath; to let such "*inferior beings*" as women look upon them, would mean destruction to the people. It is only old men, or professional sorcerers, who are the favored mediums. The professional class are always paid, and, if their predictions do not turn out favorable, they always create loop-holes, in case of accidents; yet the spirits are implicitly believed in. At the same time, there are instances where these conjurors have to pay the penalty

ing as a well authenticated apparition of the double nearly two thousand years ago. The other events narrated are given to show that correct predictions were made, in those days, in other ways than by astrology. Having dabbled a little in astrology myself, I am of opinion that by it, events can be predicted only in a very general way; and that when minute particulars are given, it can only be by clairvoyance. Similarly with palmistry and other kindred sciences. Clairvoyance is the key to all remarkable predictions, however brought about; the better the clairvoyant, the better the astrologer. I will now conclude this article, already too long, by a quotation concerning Domitian, the last of the twelve Cæsars, and trespass no further on the patience of my readers. "He (Domitian) had long entertained a suspicion of the year and the day when he should die, and even of the very hour and manner of his death; all which he had learned from the Chaldeans, when he was a very young man. Nothing, however, so much affected him as an answer given by Asdetario, the astrologer, and the subsequent fate of the latter. This person had been informed against, and did not deny his having predicted some future events, of which, from the principles of his art, he confessed he had a fore-knowledge. Domitian asked him, what end, he thought, he should come to himself? To which he replied, 'I shall, in a short time, be torn to pieces by dogs.' Domitian ordered him immediately to be slain, and, in order to demonstrate the vanity of his art, to be carefully buried. But during the preparations for this order, it happened that the funeral pile was blown down by a sudden storm, and the body, half burnt, was torn to pieces by dogs; which being observed by Jatinus, the comic actor, as he chanced to pass that way, he told it, amongst the other news of the day, to the Emperor at supper. The day before his death, the Emperor ordered some dates, served up at table, to be kept till the next day, adding,—'if I have the luck to use them'! And turning to those who were nearest him, he said: 'To-morrow the Moon in Aquarius will be bloody instead of watery, and an event will happen, which will be much talked of all the world over'! About midnight, he was so terrified that he leapt out of bed. That morning, he tried and passed sentence on a sooth-sayer sent from Germany, who being consulted about the lightning that had lately happened, predicted from it a change of government. The blood running down his face, as he scratched an ulcerous tumour on his forehead, he said: 'would that this were all that is to befall me!' Then, upon his asking the time of the day, instead of five o'clock, which was the hour he dreaded, they purposely told him it was six. Overjoyed at this information, as if all danger were now passed, and hastening to the bath, Parthenius, his Chamberlain, stopped him, by saying that there was a person come to wait upon him about a matter of great importance, which would admit of no delay. Upon this, ordering all persons to withdraw, he retired into his chamber, and was there slain."

A. BANON.

APHORISMS ON KARMA.

(Continued from page 476.)

(16) *While a man is experiencing Karma in the instrument provided, his other expended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time, during which no operation of that Karma is felt, causes no deterioration in its force or change in its nature.*

I herewith subjoin a translation of Patanjali's Yoga Sutrās, II, 13, and the Commentary thereon by Vyāsadeva, as it contains in essence the teachings of most of the preceding Aphorisms and adopts almost the same wording as the sixteenth:—

"Only when there are *Kles'as* (*Kāma*, *Kroda*, &c.), will Karma be able to bear fruition. When there are no *Kles'as*, no Karma can act, just as rice which has husk and which is not fried will sprout. Thus Karma will not be operative either when the husk of the *Kles'as* are burnt off by *Brahmagnāna*, or when there is no such husk. The fruition of Karma is either age and experience. We shall now enquire, is one kind of Karma the cause of one birth, or many births? Or, are several kinds of Karma the causes of a single birth? If we think of saying that a single Karma is the cause of birth, that will not do, as we cannot say whether it is one of the *Karmas* done in the previous births, or a Karma of the present birth, that is the cause of the next birth. Hence mankind will not, as a body, have a desire to do good Karma.* If we should suppose a single Karma, then the case becomes more hopeless. If we should again suppose that several *Karmas* are the cause of several births, how can there be a large number of births in a single birth, the conclusion to which we are invariably driven? Thus what we should say is, that certain kinds of Karma committed between birth and death (in an incarnation) group round a more important Karma, cause the individual's death, and give him a new birth altogether. It is those *Karmas* that give him sufficient age (to experience). How to know them? we can only infer.....

"Karma is of two kinds, *viz.*, that which bears fruition and that which does not. That which we can infer from the mere fact of our existence, is the Karma which bears fruition (*Niyatavipāka*). The other kind of Karma (*Aniyatavipāka*) is of three kinds: (a) That which perishes in the bud: (b) That which acts as an auxiliary to a more important Karma: and (c) That which does not begin to bear fruition at once, but works out only after several incarnations. The S'ruti says: 'Two kinds of Karma should be known: one is bad: the virtuous make it perish. Hence shouldst thou desire to make good Karma. The *Gnānis* know this Karma.'.....

(Sutra XII). "The residue of works have affliction for their root, and are felt (either) in this manifest birth, (or) in the unmanifest one."

(17) *The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body,*

* Vāchaspatī Misra, the Commentator thereon, observes that if we admit for a moment that a single Karma produces a single birth, then it means that the number of *Karmas* committed is much greater than the possible number of births, *i. e.*, Karma will become infinite, and mankind will prefer to do bad Karma, since they have no hope of ever being extricated from the net of infinite Karma.

mind, intellectual and psychical nature, acquired for use by the Ego in any life.

Both these are corollaries to Aphorism No. 14, since, according to that Aphorism, "Karma cannot act unless there is an appropriate instrument provided for its action."

(18) *Every instrument used by any Ego in any life is appropriate to the Karma operating through it.*

(19) *Changes may occur in the instrument during one life, so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.*

What the expression "a new class of Karma" means, it is not possible to say. The only interpretation that can be given of it, appears to be "a new class of Karma which has just begun to bear fruition"; in other words, the Karma which was hitherto bearing fruition has stopped doing so owing to the "repetition of Mantras, penance (under which is included *Prāyascitta*) and *Samādhi*," which are no other than the "intensity of thought" and "power of a vow" used by Mr. Judge. Any translation of either Bhojadeva's or Vyāsadeva's Commentary on Patanjali's S'utra (II, xii) would make my argument clearer. But when Mr. Judge says that such a change may also take place "through natural alterations due to complete exhaustion of old causes," he contradicts himself.

(21) *Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. What man calls Mercy and Justice, are defective, errant, and impure.*

If what man calls Mercy and Justice are "defective, errant, and impure," and if it is not explained what Mr. Judge means by Mercy and Justice, the Aphorism cannot be understood.

(22) *Karma may be of three sorts: (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives, and not operating yet, because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.*

Here Mr. Judge is on the track of our writings. This is exactly what is called *Sanchita prārabdha*, by our Vedāntic writers, who group the second and third classes of Karma into one, and name it *Sanchita*, which simply means that which is stored up for operation in future. I may here add that no notice is taken of *A'gāmi* (future) Karma in the above Aphorism. The reader is referred to the *Vedānta Sūtras* IV, 1, 13 and 15, and any Commentary thereon.

(23) *Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.*

With a slight difference in detail, this is just the same as is given in our writings, e. g., the *Bhagavadgītā*.

(24) *Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields, a different class of Karma from that using the others may operate at the same time.*

This is an inference from the two preceding Aphorisms.

(25) *Birth into any sort of body, and to obtain the fruits of any sort of Karma, is due to the preponderance of the line of Karmic tendency.*

Here "The preponderance of the line of Karmic tendency" is the same as "the important Karma" spoken of by Vyāsadeva, referred to in my translation of his Commentary on Patanjali, II, 13, given under Aphorism No. 16. "The important Karma, with its auxiliaries, determines the nature of enjoyment, (such as rank, age, &c.) in the next birth," says the above Commentator.

(28) *No man but a Sage or true seer can judge another's Karma. Hence, while each receives his deserts, appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials, which are for the discipline of the Ego and result in strength, fortitude and sympathy.*

S'rī Krishna says in the *Bhagavadgītā* (V. 19.): "He who knows Karma is a wise man." But in the next sentence, Mr. Judge is neither consistent nor clear. It is admitted on all hands that trials and difficulties are "for the discipline of the Ego, and result in strength, fortitude and sympathy;" birth into poverty cannot but be punishment for bad Karma. In the *Chhándogyopanishad*, mention is made of a great Adept, Raikwa by name, who was suffering from leprosy, as the result of bad Karma in one of his previous births, and, notwithstanding that he was a knower of Brahman, he had to experience the effects of Karmas other than *Prārabdha*. (*Vide Brahmasūtras*, IV, 4—15.)

(29) *Race-Karma influences each unit in the race through the law of distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each *Kaliyuga* period—family Karma is in general distributed over a nation. But even at such periods, some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.*

This is only amplification of some of the foregoing Aphorisms. It is easy to understand that the re-action of a force is felt more by those that are nearer to it than those remote. As regards the definition of families in the Aphorism, it is more a matter of speculative definition,

which each may regard as he likes. If a family may include smaller families, there is no line of demarcation between a family, a nation, or a race.

(30) *Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause, such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.*

In the Mahábhārata, Vanaparva, it is said that at the end of Kali-yuga, owing to the prevalence of Adharma and neglect of religious duties, famines, pestilence, and cataclysms will take place, and carry away men and women by thousands. The whole manifested nature, whether material or astral, is governed by Karmic law. Brahma, Vishnu, Rudra and other deities do their work, towards an individual, a nation, a race, or the whole world, according to the nature of the fruits of Karma they deserve. In Sanskrit writings, thought and the deity presiding over it are identical, and so both are involved when an action relating to either of them is mentioned.

(31) *Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on, are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.*

Certainly, if there is no Karmic connection between a person and a place, he will not be there, since Karma engages him elsewhere. This is a mere truism.

I may add that the Prayaschitta Kánda of Madhaváchárya's Commentary on Parasara Smṛiti contains an exceedingly clear and lucid explanation of the doctrine of Karma, and Hindus will do well to study that portion of the work.

E. DESIKA'CHA'RYA.

S'RI S'ANKARA'CHA'RYA'S SWA'TMA'NIRU'PANAM.

(Continued from page 498.)

99. The delusive notion, or *Máyá*, is destroyed by the sound knowledge of the nature of Truth, or *Tattvam*. Therefore initiates throughout their life-time perceive the very *A'tmá*.

100. The one peculiar characteristic of initiates is that, though they have seen and experienced *Sunsára*, they can, with a thorough examination of the *Vedas*, never find anything other than *A'tmá*.

101. For these initiates who recognise *A'tmá* in everything, there is nothing to be contemplated or not contemplated, nothing to be told or not told, and nothing to be done or not done.

102. Those that look upon the whole visible universe as a mere vision or sight, have neither bondage, nor freedom, nor salvation, neither the nature of *Paramátmá* nor of *Jíva*.

103. That alone is the sole sacred and knowable standard for the *Vedas*, which always teaches the true nature of *Brahm*, which ought to be frequently contemplated, and which is ultimate or final, (and which only points out the unity or oneness of *Brahm* as the import of the *Upanishads*).

104. The thus initiated disciple prostrated himself before the feet of the *Guru*, and being rejoiced, enquired in himself into the truth founded on self-experience.

105. I am free from old age and decay. I am *Práñña*, (*i. e.*, one who knows well everything). I am intelligence like *Pratyagátmá*. I am blissful. I am *Paranas'iva* (*i. e.*, the most sublime good). I am omnipresent.

106. I am the chief of all the embodied things (including man). I am the knower of the essence of joyous experience of (*Brahm*). I am that mysterious thing called "*I*" by all men, from children up to herdsmen.

107. I am above all sensual pleasures. I am free from the recognition of one particular kind of happiness as mine. I have driven off such thought or recognition. I am happy in mind with *Brahmic* happiness, which is unlike all the above kinds of happiness.

108. I am the king of kings. I am free from dislike and hatred. I am he who procures objects for persons that yearn for the experience of sensual pleasures, (*i. e.*, material desires).

109. I am the rise of worlds. I am he (*i. e.*, the peacock) who rambles in the pleasure park of the *Upanishads*. I am the flame of that mystic fire known as *Vadabá*, in the depthless ocean of sorrow.

110. I am he who, with infinite and inherent power, pervades all space above, below and beside. I am he who is established by hypothetical and deductive inferences.

111. I am a *Rishi*. I am the assembly of Sages. I am the creation. I am the creator also. I am plenitude. I am progress. I am contentment. I am that which signifies or shows contentment.

112. I am one. I have no such commonly cognised distinctions as "this," "like this," and "thus." Having no desire, I am fit to be adored. I have no fruits of good actions (*i. e.*, I am free from the effects of good actions).

113. I am he who shines forth as unification (taught in the sublime sentences of the *Upanishads*), to persons whose minds are trained by the knowledge of the signification of such sentences. I am the *tattva* of *I'svara* (*i. e.*, one signified by the term *I'svara*). I am the sun who dispels the night of *Moha* (ignorance).

114. I am the essence of medicines. I am the worlds woven into one another, like the warp and the woof in a texture. I am the proud