

## APPENDIX TO CHAPTER XV.

### INTERPRETATIONS OF THE VEDAS.

That there appear to be many ways of interpreting the *Vedas* has been suggested more than once, in the Preface to this work, in the footnotes, and in the text itself. The current interpretation has led western scholars to characterise them (at least in parts) as "the babblings of child-humanity," as "about the silliest books that can be read" and even as "obscene orgic filth". Another method of interpretation would, it is said, yield results very different, which, if they could only be secured, would amply justify the claims of profound and all-comprehensive wisdom that is claimed for them by traditional belief. The justification of these claims is obviously impossible for a layman. The keys are not to be found by such. The lack of physical, intellectual and moral worth which has made modern mankind unfit to hold the wisdom, prevents their being entrusted with the keys.

"Then why speak of these things at all; why put forward claims which you cannot submit to test?" The reply from those who know, might well be: "We do not compel, scarcely even ask, anyone to take these things. We only give notice

and proclaim that such things *are* available in the world, and on such conditions, for those who care. If any one have developed the seed of potentiality (which exists in all) to the extent needed, then the call of the spirit, his own inner spirit, will come to him with our message, and he will fulfil the conditions and seek and find for himself. And the Guardians and Custodians of the Wisdom and of Mankind will have the satisfaction that another of their wards has attained the majority of the soul which relieves them of his burden, or, mayhap, even makes him a helper."

And with the proclamation, samples *are* offered, which may be tested to a greater or less extent. Many interpretations of allegories are given in *The Secret Doctrine*, which says expressly that the *Vedas* are the work of Initiates and that the *R̥g-Veda* especially is a veritable Manual of Occultism. *The Pranava-Vāda* would add that the Initiates or R̥shis belong to different groups or rays, of the 'departments' of Brahmā, Viṣṇu or Shiva. It is also repeatedly said in *The Secret Doctrine* that there are seven keys, *i.e.*, methods of interpretation, to be applied to all real Scriptures, each yielding one valuable sense. (*S. D.* Vol. II., of p. 335 Old Ed.)

In the present work, it has been suggested in a footnote in the preceding Chapter XIV. that

change of order of context and intonations, of the mantras, may give very different senses to the same words, and change them from factors in White Magic to instruments of the Black Art. In another footnote, in Chapter XV., it has been suggested that all such possibilities are dealt with in the all-inclusive *Veda* for good reason. In the first place, it is obviously impossible for the scientist (except by secrecy, so far as possible) to make sure that his discoveries shall not be misapplied for wrong-doing by the evil-minded. The difference between good and evil is only the difference between selfishness and unselfishness; and they shade off imperceptibly into each other, and are always, perforce, co-existent in every individual, one *predominating* at a time. In the second place, the Power Divine that is ever shaping ill deeds to good also, might well be regarded as making use of even the evil and selfish interpretations, for the purpose of gradually weening souls from still more gross forms of living.

As concrete illustration of two entirely opposite interpretations of the same mantra, is printed below, an abstract translation of that portion of *Bārḥāyana's Bhāṣhya* on the *Yajur-veda* which deals with it.

This *Bhāṣhya* is, of course, inextant; and the portion under reference was dictated to me by

Paṇḍit Dhanarāja on the 2nd May 1910. The Preface, which was written years ago, and was printed off in 1909, says that I had not seen Paṇḍit Dhanarāja since 1901. He suddenly turned up, at my house in Benares, on the evening of the 18th April 1910 and went off again on 3rd May 1910. In these few days I had very little opportunity of conversing with him, because of much other urgent business. But I managed to take down to his dictation the 'original' and inextant Patañjali's *Yoga-Sūtras*, 501 in number, and Vyāsa's *Bhāṣhya* (also different from the current one) on two of these (which appear as the 50th and 51st of the second chapter of the current *Sūtras*, 195 in number); some other little things; and the portion of *Bārḥāyana's Veda-Bhāṣhya*, referred to, on the mantra of the *Yajur-veda*, which, in the printed copies, appears as the 19th of the 23rd chapter—but, in the original, according to Paṇḍit Dhanarāja, is the 3rd of the 6th chapter—that is to say, in an entirely different setting and context. The current interpretation, in Mahīdhara's (printed) *Bhāṣhya*, explains it in a manner which horrifies the modern reader with its unnatural and obscene monstrosity—the chief Queen of the King who is performing the *aśva-medha*, seeking conception from the sacrificial horse, etc. In the older interpretation, which seems to be

drawn with the 'metaphysical' key chiefly, the *mantra*-prayer becomes an act of will and *yoga*-meditation, an intense and efficient drawing in of inspiration and power from the Universal Fount of all Energy, for the vivification of the subtler sheaths and senses of the celebrants and the benefitting of the whole world—an interpretation obviously suited to advanced and pure souls. The other (*Mahīdhara's*), suited to the *jīvas* at the stage of savage orgies only thinly covered with a veneer of civilisation, of surging animal passions which convert and drag intelligence down into cruel cunning and lust; *jīvas* who are as yet slaves as well as tyrants, fools as well as knaves, victimisers and victims in rotation, like animals—for the two are in reality one, by psychological characteristics. The Atlanteans, of the wicked portions of the Fourth Root-Race, known as the *Brahma-rākshasas*, were probably the first so to misapply the *Veda-mantras*. For such, and all subsequent *jīvas* of the same type, the distortion and evil interpretation of the scriptures—evil, no doubt, as being a vent for orgic tendencies—is yet good in that it prevents worse and far more frequent wallowing in indulgence of such, like the animals.

The abstract translation, from *Bārṇāyana* is: "The (the celebrants, the priests, etc.) pray

for the well-being of all this world, in all its manifestations and aspects, of form, taste, smell, touch and sound . . . . The *udātṭa* and the *anudātṭasvaras* are used . . . *Sbunds* have seven potencies and five *mātrās* (?) . . . *Paḍārṭhas*, objects, things, are 'counted' in *gaṇas*, groups, classes. 'Thou, the Supreme, art *Gaṇa-paṭi*, the Lord of all these *gaṇas*—these precious arrays of the experiences of the world, in terms of sounds and sights and fragrances, etc. Thou art *Brahman*—the Truth, the Wisdom, the Everlastingness, the Lord of all counts and numbers and beyond them all. Thee we invoke ever . . . . These glorious voices and forms, etc., are *priya*, dear, to us. And Thou art the Lord of them all, and Most Beloved of all, *Priya-paṭi*, being the very Self of all. Thee we invoke ever . . . . These potencies of sense-experience are the *niḍhi*, mines, the hidden treasures of the organs of sense. They are all rooted in Thee, and Thou art the Lord of them all. Thee we invoke ever . . . . Do Thou envelop us in Thy Glory, *vaso mama*. Do Thou ever protect and inspire us . . . . But, *jāni*, I am born, *garbhaḍham*, into the womb of *pravṛṭṭi*, pursuit, attachment to worldly things, and its accompanying pain. Thou art not *jāsi*, so born therein, *mā*

garbhāḍham, and ever resteth in nivr̥t̥ti. May I therefore be soon born in Thee, and Thou in Me, so might I be identified with Thee and escape these miseries. May I merge into the Universal' . . . . Thus do they, by vows and vigils and yōgā-meditation, perform the ashvamedha, the sacrifice of knowledge, for ashva means knowledge and the organ of knowledge, that which 'carries rapidly' the individual to any given object . . . .” .

The *Mahābhārata*, Shāntiparva (Mokṣha-dharma), chapter 345 (or 338 in some editions), describes how the pervasion began of the Scripture-words, so that from pure offerings they were wrenched to mean blood-guilty sacrifices: The Ṛṣhis and the (lower) devas disagree; the former favor the 'bloodless' interpretation; the latter crave blood. King Uparichara-Vasu is asked to arbitrate. He decides falsely, for the devas; and falls into the nether regions, but expiates later. Jaina books record a very similar tradition. In Theosophical language, Atlanteans kings and priests, growing more and more corrupt, displaced the white science by the Black Art and brought about the destruction of the Race and the Continent. And what occurred then on a large scale, has occurred and is occurring again and again on smaller scales.