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THEOSOPHIST

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Oriental Philosophy, Art, Literature and Occultism,

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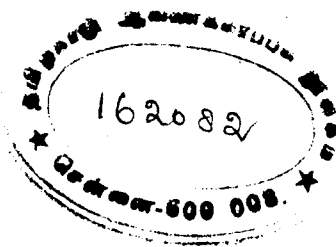
H. P. BLAVATSKY.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ANCIENT MAGIC IN MODERN SCIENCE.

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world*—yet, he is right in his statement. It is Aryan metaphysics† that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, historical Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her power-

* ESSAY. PREFACE by Colebrooke.

† It is only through Mr. Barthelemy St. Hilaire that the world has learnt that "with regard to metaphysics, the Hindu genius has ever remained in a kind of infantile underdevelopment."

ful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Niniveh, or an ancient tile-cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the “superstition” of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulæ; magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, *SORCERY*—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere...

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis*, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus *hysterical hypnosis*, but that does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their “*Divine Dynasties*” the *kings-instructors*, became *innate* knowledge in the Fourth race, that of the Atlantians; and that knowledge is now called in its rare cases of “abnormal” genuine manifestations, *mediumship*. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlantians, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The “witches” of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to *sorcery*, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, “the Sons of Light,” to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlantians. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *nolens volens*, science has to take it in hand. Archæology

in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world’s history that, if the latter is ever to be written at all in its completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archæology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then History will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and “F. R. S.’s” of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian *rhombs*, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful “superstition”—stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem* passport furnished to the osirified soul* of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the “soul” to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: “In the XIIIth year and the second month of *Schomoo*, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)† for the High-priest Pion-kison, and the scribe of the temple of Sosser-soo-khons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc. etc., preparing him for eternity. When ready, the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the “lady singer,” Nefrelit Nimutha, gone into eternity the year so and so—“some hundred years before!” The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other

* The reader need not be told that every soul newly-born into its cycle of 8000 years after the death of the body it animated, became, in Egypt, an “Osiris,” was *osirified*, viz., the personality became reduced to its higher principles, a spirit.

† “Substitute” was the name given to the father of the “Son” adopted by the gh-priest Hierophant; a class of these remaining unmarried, and adopting “Sons” purposes of transmission of power and succession.

writers and philosophers, who mention the subject. Those papyrus note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings'-*manes*, viz., of *phantoms and ghosts*. The same is found in the histories of other nations.

All claim for their first and earliest dynasties* of rulers and kings, what the Greeks called *Manes* and the Egyptians *Ourvagan*, "gods," etc. Rossellius has tried to interpret the puzzling statement, but in vain. "The word *manes* meaning *urvagan*," he says, "and that term in its literal sense signifying *exterior image*, we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred to *some form of theocratic government, represented by the images of the gods and priests*"!!!†

A dynasty of, to all appearance, *living*, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes*, the text of the "Secret Doctrine" will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archaeology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archaeological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately *its most important fragments are missing*. The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the XVIth century B. C.,† dating back to events that took place during the reign of Pharaoh Cheops, the supposed build-

* The Secret Doctrine teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures," in reality, "gods," in their luminous astral bodies; the *Sishta* of preceding manvantaras.

† Rossellius (vol. i, "Storia degli Monumenti dell'Egitto," (p. 8) He adds that Manetho and the old Chronicles agree in translating the word *manes* by *véxves*. In the Chronicles of Eusebius Pamphilus, discovered at Milan and annotated by Cardinal Mai, the word *véxves* is also translated *urvagan*, "the exterior shadow" or "ethereal image of men;" in short, the astral body.

‡ Supposititiously—during the XVIIth Dynasty of kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too

der of the pyramid of that name, who flourished in the XXVIth (?) century before our era." It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoar antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience*. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was "refreshed." But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the *genii* of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold;" but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince Gardadathu remarked that the highest among such magicians *never die*, and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the god Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:—

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter."

"I can do so, great King,"—answered Deddy.

"Let a criminal be brought here, without delay," quoth the Pharaoh.

"Great King, my power does not extend to men. I can resurrect only animals,"—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy

tended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were united; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprizes us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of child-birth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and with very long arms,* were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

A female slave having been punished once by the High priestess, the former ran away from the house, and spoke thus to the assembled crowds: "How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

*Long arms in Egypt meant as now in India, a sign of *mabatmaship*, or adeptship.

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.*

Another magical feat is given by Mariette Bey. (*Mon. Dir.* pl. 9, Persian epoch) from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the *stele* 114 which is an official statement about the election of Aspalout, shows how such events took place." (Gebel-Barkal) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come," reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying—"Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be".....Forthwith the whole army cried out—"But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ...He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves." "This is what the entire army saith: 'It is an excellent speech, in truth...a million of times.'"

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. "The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors."

* This is the more to be regretted—says the translator of the papyrus—that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence." The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that "land of mystery and riddle," as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers—and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their originality (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called "*Contes de l'ancienne Egypte*."

All the members of the Royal family pass in procession before the statue of Ammon-Râ—still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims—"This is your king! This is your Master who will make you live!" : and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer." (Gebel-Barkal).

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs believed—as well as the masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues had to be fabricated; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the divine (or infernal, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce its magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on MAGIC.

OSTENDE, July, 1886.

H. P. BLAVATSKY.

MOTHER GANGA.

THE paper on "Esotericism in Hardwar," which appeared in the June number of this Magazine, contained the promise of some observations on the sacred river Ganges, Mother Gangá, of our national piety. But before fulfilling the promise let me say that the name Haridvára is to be found in the Mahábhárata (Santi Parva, Mok. Dh.). Thus it would seem that, in the XVIth century, only a very old appellation of the place was revived and no vulgar designation invented. It is further to be stated that in interpreting the Durgá symbology the current tradition in Bengal about the conclusion of the goddess's combat with the buffalo-born Asura was adopted. In the Devi máhátmya or Chándipátha, forming a portion of the Márkandiya Purána, a somewhat different ending is to be found. Here the Asura perishes at the hand of the goddess, who thus typifies the eleventh form of Krishna, or the Tūriya Sakti, the oneness.

According to the Vishnu Purána the sin-removing stream the divine maiden, Gangá, flows from the toes of the left lotus foot of Vishnu. At the time of the Trivikrama Avatar the whole Svarloka was covered by the left foot of Vishnu. This loka represented by that portion of the heavens which lies between the tropic of Cancer and the Pole-star, the most stable object in the changing universe. The toes of Vishnu's left foot rested on the constellation of the Great Bear, and therefore this part of the heavens is called the Supreme foot (*paramam padam*) of Vishnu.* This part of the mundane sphere remains in its place during the time the fourteen Manus rise and fall, after each of them had witnessed the birth and death of fourteen Indras. But at the end of Brahma day the whole of the three lokas retire from manifestation. The Ganges is therefore the *kriya sakti*, or dynamic energy, of the three lokas, having her origin in the highest loka, representing the highest point of manifestation. Beyond this the Ganges is the ambrosial stream that issues from Vishnu's feet to give immortality to the dwellers of the spiritual spheres, which remain untouched by Kalpic *pralayas*; she is not, then, our Mother Ganges. The origin of that Gangá is at the highest point of the psychic or *svapna* plane—on the confines, so to say, between that plane and the spiritual sphere, of *sushupti*. At the end of a day of Brahma the physical and the psychical plane become merged in the *Tamo gunan* of *Sushupti*. The spiritual lokas, *jana*, *tapas* and *Satya* are really states of *Samádhi*, and not subject to change except during the Prákritic *pralaya*, which takes place at the end of a hundred years of Brahma; Mahorloka, standing midway between the upper and lower three, has properties peculiar to itself. It is called "mortal-and-immortal," because, though it is not destroyed at the Kalpic *pralaya*, it becomes uninhabited.

The Ganges issuing from the feet of Vishnu for a long time dwelt in the sphere of Brahma, that is on the *sushuptic* plane in the three lokas. The three forms of immortality, absence of pain and the extinction of its liability to recur, in which Vishnu's grace is enjoyed by the three spiritual lokas, must be taken as the Ganges prior to her manifestation in the world of death—the three lower lokas. The reasons which induced her to descend were to shed her benign influence upon the wicked sons of Sagara, incensed by the wrath of the sage Kapila, and give them a new life. Now Kapila is no other than Vishnu himself in a particular aspect, he is the Purusha that dwells in the sun, and therefore the same as Jivátmá. In the Vishnu Purána it is said that, at the Kalpic *pralaya*, the fire issuing from the mouth of Sankarsana or Jivátmá burns up the three lokas, which thus become the wicked sons of Sagara. The name Sagara, or "with poison," is a fitting designation for the sphere of death, consisting of the three lokas, Bhuh, Bhuvah and Svah. Bhurloka is the lowest; it is the sphere of the earth; Bhuvorloka is the atmospheric region where all elementals and elementaries

* "The witnesses of the three lokas, Dharma, Dhruva and others, dwell in this region of the heavens which is called the *paramam padam* of Vishnu," says the Vishnu Purána. It is hardly necessary to remark that the "Supreme foot of Vishnu" in the Upanishads means Nirvana, Vaikuntha, and is different from this.

reside; Svarloka is the abode of the gods. Below the earth there are seven other lokas, the antipodes, so to say, of the seven we have described, they represent the stages through which the evolutionary tide has mounted up to this earth; in the mineral kingdom and the states into which the spiritually-evil personalities fall. The monad is eternal, and consequently it never can evolve. The successive changes in the forms it inhabits constitute evolution. The three aspects of the Ganges as existing in heaven, on earth, and in the nether spheres, represent the three aspects of the evolutionary progress, as on earth, and above, and below it. To understand the character of the earthly Ganges we must remember that the ego in Devachan, or Svarloka, descends into incarnation by a very peculiar process. The jiva, or ego, in Devachan is called in Sanskrit *taijasa*; its abode is in the element of *ākāśa*, as can be seen from Gandapada Acharya's epitome of the teachings of the *Māndukya Upanishad*. After the exhaustion of the Karma that sustains the *taijasic* condition of the jiva, it falls into the element of air, and then it descends farther as the fire in the cloud, and finally comes down on the earth with rain, to dwell in the food which the parents of its next incarnation eat; and thus it finally passes into foetal life. It is hardly worth while to warn the reader against confounding these elements with their manifestations perceptible to us.

The Ganges in her passages through the various stages of her descent on earth describes the path of the incarnating ego. First, she falls on the hair of Siva, which is the element of *ākāśa*. For Vyomakesa, a name of that deity, means literally the 'ākāśa-haired.' She lives a long time among his matted locks, typifying the sojourn of the ego in Devachan. Then she acquires motion, through the element of air, and gaining form as the daughter of the Himālaya, descends as sweet water on this earth.

Near the geographical source of the Ganges is the spot where stood once the hermitage of Kapila. Here we must take Kapila in his human aspect of the jiva, and not what he *really* is, an avatar of Krishna, a naturally-illuminated being, or, in other words, Adi Buddha. As the highest manifestation of spiritual wisdom he is the presiding deity of the sun, and thus instrumental in reducing to ashes the three lokas at the time of pralaya.

The Ganges as the wife of Siva is the *Kriya sakti* (active energy). In the human body she is the force that is seated in the *Svādhisthāna* centre, in the region of the solar plexus. The important part which that nerve-centre occupies in our bodily economy as well as its numerous functions, will throw great light on the symbology of the course of the Ganges. The name of the goddess's "vehicle" is deeply suggestive, she is always represented as riding on a *makara* or dolphin. The word *makara* interpreted esoterically means the "maker of five" (*ma* = five, *kara* = maker). The Ganges is therefore the genetrix of the process of evolution of the five great elements.

It would be very interesting to collect together the various myths clustering round the Ganges and examine their esoteric significance. But that is a task of too great a magnitude to be undertaken here.

MOHINI M. CHATTERJI.

APOLLONIUS OF TYANA.

IN spite of misrepresentation and disdain, and the mistaken zeal of sectaries who have thought, by blackening the character of a great man whom they failed to understand, they were advancing the divine claims of their own leader, the character of Apollonius will always stand out as one of the grandest, if not the grandest, of his time. Mr. Tredwell, in a recently published work,* has given us the best modern account of Apollonius and his times and to this book we owe most of our details.

Apollonius was born, as nearly as can be determined, about the year one of our era at Tyana in Cappadocia. His parents were connected with some of the noblest families of the city. At fourteen years of age he was taken to Tarsus to be educated under the care of "Euthydemus, the Phœnician, a stoic and a celebrated rhetorician, and where he enjoyed conversation with the disciples of Pythagoras, Plato, Chrysippus and Aristotle." Dissatisfied with the manners of this city, he removed with his tutor, to *Ægæ*, a maritime town near Tarsus. Here he was placed under the tutelage of the Epicurean, Euxemes of Heraclea. While Apollonius was at *Ægæ*, his father died leaving him a considerable fortune, which he divided with his elder brother, and his relatives. Apollonius went to Tyana to bury his father and on his return turned the temple of *Æsculapius* into a Lyceum, where all kinds of philosophical disputations were held, and there he effected many remarkable cures.

He now determined to pass five years in silence according to the Pythagorean code. "This period was passed chiefly in Pamphylia and in Cilicia; and although he travelled through provinces whose manners were corrupt and effeminate, and much needed reformation, he never uttered a word, nor did a murmur ever escape him. The method he used in expressing his sentiments during his silence was by his eyes, his hands and the motion of his head. He never seemed morose nor out of spirits, and always preserved an even, placid temper. He complained that this life was irksome, inasmuch only as he had many things to say which he refrained from saying; that he heard many things of a disagreeable nature which he affected not to hear. In this manner he passed over many things said against him in dignified silence." It is hardly possible to over-estimate the value of this discipline as a training for the will, the judgment and the perceptive faculties. It is remarkable to what an extent, though voluntarily deprived of the power of speech, he was able to make known his thought. On one occasion, while residing at Aspendus, he quelled a tumult raised by the inhabitants on account of the exactions of the corn monopolists during a time of famine. The enraged populace were about to seize the governor and burn him alive.

* "A Sketch of the Life of Apollonius of Tyana: or the First Ten Decades of our Era," by D. M. Tredwell. New York, Frederic Tredwell. Readers will find in this book a most interesting account of the times of Apollonius and descriptions of the places he visited, illustrated by quotations that show that a wide field of research has been traversed by the author. In the attempt however to combine a picture of the age with the life of the philosopher the latter tends at times to become somewhat obscured.

Apollonius approached the governor, whom he asked by signs in what duties he had been remiss. The governor declaring himself innocent, Apollonius signified to the mob that he must be heard. The governor then explained that the real blame lay with the monopolists whom he named. The people then wanted to seize these men and take the hoarded corn by force. Again Apollonius interfered, giving them to understand that, if they would be patient, their demands should be satisfied without the commission of a crime. The monopolizers were sent for and rebuked and were glad to purchase their lives by the surrender of their corn.

When Apollonius had fulfilled his vow he went to Issus and Alexandria and thence to Antioch in Syria. At this place he entered the temple of Apollo Daphaneus and rebuked the neglected state of the temple and the absence of rational worship. At Antioch he occasionally addressed the people, "but he avoided promiscuous multitudes and places of public resort, for he disliked their rude and disorderly manners." But, so far from shutting himself up from all communication with his fellows, "he admitted with pleasure into his conversations all who were of good behaviour."

During the reigns of Tiberius and Caligula, Apollonius did not visit the capital, though he kept himself informed of all matters that transpired there, without apparently paying any attention to political affairs. He went from city to city and from temple to temple. "Whenever he visited a city which happened to be of Greek origin and was in possession of an established code of religious worship, he called together the priests and discoursed to them on the nature of their gods and the discipline of their temples, and if he found that they had departed from the ancient and usual forms, he always set them right. But when he came to a city where religious rites and customs were barbarous and with immoral tendencies, he enquired by whom they were established and for what they were intended and in what manner they were observed, at the same time suggesting whatever occurred to him as better, more becoming, and more adapted for the general good; this he sometimes did by private advice to the priests; at others by public discourses."

"Wherever Apollonius in his travels found devotees of virtue and morality associated for the promotion of the true philosophy, he commanded them to ask what they pleased, assuring them that those who cultivate the virtues and the true philosophy ought in the morning to commune with the gods concerning the matters of the gods, and in the evening, of human affairs." When he had answered all questions of friends and talked as much as he deemed sufficient, he then addressed the multitude, with whom he always discoursed in the evenings, but never before noon. In this manner of occupation his time was employed many years at Antioch and surrounding cities up to A. D. 40.

He now determined to travel in foreign countries and, accompanied by two faithful and expert scribes of his own family, he set out for India. In order to hold converse with the Persian Magi, he travelled by Babylon and Susa. At Ninus, on the Euphrates, he met Damis, who became his companion and disciple, and to

whose journals we owe most of the particulars of his life. Spending a short time in Mesopotamia, they entered the territory of Babylon, where Apollonius was met by the king's guard and commanded to halt. Mr. Tredwell omits the account of the journey to India, referring his readers to the full account in Bewick's "Life of Apollonius." Eliphas Levi considers that this account of the Indian journey is in reality a book of initiation, symbolically setting forth the trials and triumphs of him who aspires to tread the narrow way. The account has often been impugned as fabulous, but Mr. Tredwell says "the account of Damis is so minute in detail and exact in description, and bears such evidence of artless honesty and truthfulness, that we are convinced on reading it that it could have been written by none other than an eye witness. Many of the places and events described and related by Damis were never heard of in Greece before the visit of Apollonius, the truth of which modern research has confirmed." He also adds that "it was through these Indian itineraries of Apollonius that renewed impulsion was given to the Hindu element pervading the religion and philosophy of Greece." If the account of this journey was so written as to form a book of initiation, there is no reason for supposing that the separate events recorded therein were not true. In any case it is more than probable that Apollonius himself received instruction and initiation on this journey.

After his wanderings in India he returned to his native country by the Erythraean Sea, Babylon, thence to Ninus and to Antioch—subsequently the witness of ten ecclesiastical councils. He stayed here several months A. D. 48; but, becoming disgusted with the dissolute morals of the place, he left it for Seleucia, the seaport of Antioch, and thence took ship for Smyrna.

They touched at Cyprus, where Apollonius and his disciples visited the temples of New Paphos. Prevented by the weather from remaining longer on the island, they put to sea again and, in the evening, anchored at Rhodes. From this place they continued their voyage to Panormus, the port of Ephesus. As soon as his arrival at this place was known, the citizens left their accustomed occupations to meet and welcome him. He delivered several moral and religious discourses, "and the city of Ephesus, which was so notorious for its profligacy and frivolity, was brought back by the teachings of Apollonius to the cultivation of philosophy, and to abandon their dissipation and cruel sports."

The priests and oracles of Colophon and of Didymus and of Pergamus had already declared in his favour, and all persons who stood in need of assistance were commanded by the oracle to repair to Apollonius, such being the will of Apollo and the Fates. Embassies were sent from all the principal cities of Ionia offering him rights of hospitality.

Smyrna sent ambassadors, who, when questioned for a reason of the invitation, replied, 'To see you, Apollonius, and be seen by you.' 'Then,' said Apollonius, 'I will come; our curiosity is mutual.'

While at Ephesus, Apollonius spent his time visiting the temples and lecturing to the people. He also went to other places near and addressed the people wherever he went. From Ephesus he went

to Smyrna, and as he approached the city, the Ionians, who were engaged in their Panionian festival, came out to meet him. "He found the people given up to idle disputings, and much divided in their opinions upon all subjects which tended for the public welfare and the good government of the city. He exhorted them in their disputes to vie with each other in giving the best advice or in discharging most faithfully the duties of citizens, in beautifying their city with works of art and graceful buildings, advising them that beautiful cities resemble the statue of Jupiter Olympus* which Phidias had made, or the elegant work of Cleantes, the Corinthian, or of Polycleus, or the fabulous works of Dædolos, always beautiful and artistic and giving joy and culture to the beholders." At Smyrna Apollonius delivered many discourses, always taking care to confine himself "to such topics as were most useful to his hearers." He was the guest of Theron, a stoic and an astronomer.

While at Smyrna ambassadors from Ephesus came to Apollonius entreating him to return to their city to stay the ravages of the plague that had broken out. It appears that Apollonius had already warned the Ephesians that unless they paid more attention to the sanitary condition of their city a plague would inevitably break out. He went to Ephesus, and after haranguing the people promised them "that he would that day put a check upon the disease." According to Lactantius, the Ephesians consecrated a statue to Apollonius in commemoration of his having delivered them from the plague.

From Ephesus he went to Athens, after visiting Pergamus, where he discoursed in the temple of Athena Pallas. He also visited Ilium, a three days' journey from Pergamus. Near this place he is said to have visited the tomb of Achilles, where he passed a night during which several questions he put were answered. He then sailed for Lesbos, landing at Methymna. There he restored the statue of the god and built a chapel over it. He also visited the temple of Orpheus at Mytilene, at which place he spent one season, remaining till autumn. From Mytilene he went to Samos and thence to Athens. He arrived on the first day of the celebration of the Eleusinian mysteries. Apollonius wished to be initiated into the mysteries, but the hierophant refused to admit him as being "a man not pure in things touching religion." Apollonius replied that the real reason of this refusal was because "I know more of the ceremonies of initiation than you do." The hierophant then wanted to initiate Apollonius, who, however, declined, saying he would wait until another hierophant was appointed. Apollonius passed his time at Athens with the philosophers who were gathered there in considerable numbers, though the schools had already begun to decline. He delivered many discourses "both in the temples to the priests, and in the stoa to the people." He is said to have corrected many abuses of the temples, and on one occasion to have cast a devil out of a young man. He remained two years at Athens and then went on an embassy to the Thessalians "in obedience to a command of Achilles." He visited all the tem-

* A marvel of art in ivory and gold.

ples in Greece, purifying and amending the worship where necessary in each place. Passing through Athens he went on to Corinth, visiting Eleusis and Megara on the way. At Corinth he was met by an embassy of Elians who invited him to come to Olympia to witness the games. There the Spartans sent him an invitation to visit their country after the games were ended. He accepted the invitation, but, noticing the effeminate appearance of the ambassadors, he sent by them a message to the Ephori, blaming the modern system of education and recommending them to return to their ancient customs. At Olympia Apollonius discoursed on such subjects as fortitude, wisdom, temperance, charity and other virtues, delivering his lectures in the porch of the temple of Jupiter. According to his promise he went to Sparta and found there that the habits of the people were simple, manly, and unostentatious, and that their appearance in no way resembled the effeminacy of the ambassadors sent to him at Olympia. From Sparta he went to Epidaurus, where he stayed in the temple of Æsculapius, to whom divine honours were paid. Thence, by way of Malea, Bœa and Acmea, he went to Crete, staying at Gnosus. He also visited the labyrinth. While at Crete, Apollonius, engaged at the time in addressing the people, felt the shock of the earthquake and eruption of Vesuvius that destroyed the cities of Campania, Herculaneum and Pompeii, A. D. 64.

From Crete, Apollonius proceeded to Rome, going by sea to Puteoli and thence by land along the Appian way. At this time Nero ruled the Roman empire, and its capital was a dangerous place for philosophers to visit. One after another these had been imprisoned, exiled or murdered, apparently because their virtuous lives were a reproach to Roman vice. So strong were the warnings received by Apollonius on his way to Rome, that out of thirty disciples who accompanied him, only eight remained with him. They took up their abode in an inn near the ancient city walls and adjacent to Cicero's house. They spent several days visiting the different parts of the city. They endeavoured to attract as little attention as possible, and for some time were not molested. One evening they were discovered by a spy. This man, feigning drunkenness, went about the city singing verses written by Nero, with power to arraign all who listened with inattention or who did not pay him. As Apollonius and his friends did not seem greatly impressed by the singing, the spy accused them of violating the majesty of Nero. However they paid the singer and passed on. The next day Apollonius was taken before Telesinus, one of the Consuls. The Consul was amazed at his religious zeal and his boldness in answer to questions put to him, "and by way of honouring him, offered to grant him a permit to enter the temples." Apollonius said he preferred "to visit temples not so vigilantly guarded." After this Apollonius passed all his time in the temples, going from one to another and, as usual, introducing reforms wherever they appeared called for. He visited none, but declined to receive none, but at last he excited the suspicion of Nero through his influence over Demetrius, a celebrated cynic philosopher. Apollonius was now watched, but apparently left Rome for a time. Returning thither

he was arrested on a charge of high treason. It is said that an informer presented himself at the trial before Tigellinus, the public prosecutor, with a roll on which were inscribed all the accusations against Apollonius. This roll the informer flourished about, boasting that Apollonius' hour was come. When he presented the document to Tigellinus, everybody was surprised to find it blank. This is said to have been effected by the substitution of a blank roll by Menippus. However popular opinion immediately invested Apollonius with power over demons. Apollonius gave bold answers to interrogatories of Tigellinus who dismissed him saying, "Go where you please, only giving security for your appearance when required." Apollonius now became more cautious in his behaviour. One day he is said to have restored to life a maiden who was being carried out for burial. Apollonius went from Rome to Spain, but we have no particulars of the route taken, though there are records of his conversations with his disciples during this period, especially his criticisms on Nero. While Apollonius was in Spain, Vindex, governor of Gaul, was planning a revolt which Apollonius is said to have aided by his advice. Mr. Tredwell thinks that the real object of Apollonius' journey to Spain was to strike a blow against the power of Nero by encouraging the rebellion that shortly followed his departure.

After the fall of Nero, Apollonius went to Carthage, and thence by Utica, to Sicily. Here he visited temples in various parts of the island, and remained a year in Sicily. Thence he sailed for Athens. At Leucas he changed his vessel, saying, "Let us leave this ship, for it is not good for us to sail in her to Achaia." The ship quitted at Leucas was wrecked in the Gulf of Crissa. At Athens Apollonius presented himself for initiation into the mysteries, and the rites were performed by the very hierophant whom he declared should be the successor of the hierophant who had formerly refused him initiation."

Apollonius passed the winter in Greece and then determined to visit Egypt. He arrived at Alexandria A. D. 69. Here the citizens welcomed him gladly, for they had long held him in the greatest reverence. At this time Vespasian, proclaimed emperor by the army, was on his way to Rome. Passing through Alexandria he at once enquired after Apollonius. Being told that the philosopher was in the temple, Vespasian at once went thither and at their meeting said, "To you, Apollonius, more than any other man, am I indebted for my present success. I know your participation in the present revolution, and to you I shall look for advice." Vespasian remained several months in Alexandria, and during that time was constantly in the company of Apollonius. Apollonius is said to have performed many miracles while at Alexandria, some of them under the eye of the emperor. A rupture took place between Vespasian and Apollonius, because the former deprived Greece of certain liberties granted by Nero, and moreover sold offices and pardons, seeming to forget all but the claims of avarice.

After the departure of Vespasian from Egypt, Apollonius, accompanied by his disciples, went up the Nile to Sais, where they arrived

on the day of the celebration of the festival of Neith which took place every fourth year. From Sais they went to Heliopolis, at that time deserted, and thence to Memphis. Pthah was the deity worshipped at Memphis, and near his temple was another "dedicated to the pigmy god Cabeiri, into which none but priests entered." Apollonius considered that the pyramids were not constructed by the Egyptians and were constructed "firstly and chiefly as tombs; secondly, as places of worship; thirdly, to gratify the vanity of the builders—a people who inhabited the country anterior to the Egyptians." He compares them to the pagodas of India, and says that the meaning of Memphis is "land of the pyramid." During his Egyptian journey Apollonius was much disgusted at the excessive reverence paid to animals. His principal object in visiting Egypt was to see the gymnosophists of upper Egypt, and to compare their tenets and mode of life with those of the Indian philosophers. He passed some time with them, but found them far below their Hindu prototypes in knowledge, he said, "And now, in all candour let me submit to you: Do you think that your methods for propagating truth and purifying the world can prove otherwise than a failure? True, it may tend to the purification of yourselves; but why not practise your great virtues in the world and surrounded by temptations? Why not remain in the midst of crowded populations and help to purify them by your example and practice? Do you not rob the world of your ennobling influence by taking yourselves out of it? I think your system of philosophy in these particulars has little to recommend it besides its selfishness." In another conversation with these Egyptians Apollonius, speaking of his own experiences, says the philosophy of Pythagoras seemed to invite him within its embraces in these words; "O young man, the path to which I would direct your steps is full of cares and self-denials. If any man conform to my rule of life, he must remove from his table all animal food and forget the use of wine; he must not mingle the cup of wisdom set in the hearts of all men with a love of wine; he is to wear no garments made from either hair or wool; his shoes must be of the bark of trees; and his rest and sleep wherever and whenever he can get them. I am so severe with my followers, that I have bridles for curbing the tongue. Attend now, and I will tell you the rewards which await him who makes me his choice. He shall possess, without a rival, the virtues, justice and temperance; he shall become more a terror to tyrants than their slave, and shall be more acceptable to the gods, through his humble offerings, than they who shed the blood of hetacombs of bulls; he shall be sympathetic in the sufferings of others, with a transcendent love for all humanity. When once he is made pure, I will give him knowledge of hereafter, and so fill his visual ray with light as to render him capable of distinguishing the merit of gods and heroes, and of appreciating, to their full value, all shadowy phantasms whenever they assume the form of mortals or immortals." This, Apollonius told the Egyptian, was his philosophy and the life he had chosen. He also said, "I determined to seek the truth from its fountain head, and for such reasons I was induced to visit the Indians."

Apollonius visited all the historical places on both sides of the Nile, ascending as far as the first cataract and then returned to Alexandria. He then travelled into the East, the country of the Idumeans, Phœnicians, Syrians, Sicilians (Tarsus) and afterwards into Ionia. At the death of Vespasian his son Titus succeeded to the imperial dignity. On his way to Rome, Titus requested Apollonius to meet him at Argos and had a conference with the philosopher there. Titus had but a short reign and was followed by Domitian. This emperor soon showed signs of the characteristics of Nero, and Apollonius set to work travelling through the empire and sowing the seeds of discontent against the emperor. At Smyrna he preached on "Fate and Necessity" with special reference to the troubles of the time. He had been secretly advocating the cause of Nerva, and for this Domitian determined to put him to death. Apollonius, without telling his companions whither he intended going, set out from Smyrna and went to Puteoli, where he had a long conference with Demetrius the philosopher, who strongly advised him not to risk a visit to Rome. Apollonius, however, insisted on going on, and on his arrival was placed in custody to await the emperor's pleasure. He was brought before Domitian, whose questions he answered with great boldness, and remanded back to prison, where he was loaded with irons. On his second examination he was accused of wearing strange garments and long hair, of allowing and encouraging men to call him a god, of predicting a plague in Ephesus through magic and turning it away by incantations, of sacrificing an Arcadian boy for purposes of divination. Apollonius made a lengthy speech in his defence, at the end of which it is said he vanished from the court-room and appeared the same day to Damis and Demetrius at Puteoli (at least three days' journey from Rome) as they were conversing on the sea-shore. The day after he left Puteoli for Olympia and travelled about Greece until his death, about which there are different accounts, in A. D. 98.

The main authority for the life of Apollonius is Philostratus, who was born A. D. 172. He was a well-known writer and has been frequently quoted as an authority; his description of the temple of Ephesus was sufficiently accurate to enable Mr. Wood to discover, in 1870, the exact site of the great temple of Diana at Ephesus. The materials used by Philostratus in compiling the biography of Apollonius were, the journal of Damis, who accompanied his master throughout his wanderings and seems to have recorded all that transpired at the time, much as Boswell did for his biography of Johnson; a sketch of Apollonius by Maximus of Ægæ, written between A. D. 17 and A. D. 20, and necessarily imperfect; also another account in the works of Mæragenes, together with a collection of the letters of Apollonius made by the Roman Emperor Hadrian. There is also frequent mention of Apollonius in the works of ancient writers.

In the above narrative, taken, as we have said, from Mr. Tredwell's work, there is but little mention of the miracles said to have been performed by Apollonius. The account of Philostratus

is however full of such occurrences. This fact has, in later times, been urged to the discredit of Philostratus as a historian, especially by Christian apologists, who, apparently claiming a monopoly of miraculous power for their own founder and his followers, have tried to disprove even the existence of Apollonius. It is quite possible that the miracles may have been exaggerated, but there seems no reason to doubt that Apollonius, initiated in India, really had the power—an extension of the mesmeric faculty—of curing diseases even in the absence of the sufferers. The story of his sudden disappearance from the emperor's court after his trial, whether by the production of a *maya* or other means, is paralleled by an account of a Brahman ascetic in recent times, who, summoned before a court at some distance off, delayed starting till within an hour of the time fixed for the hearing, and yet appeared to take his trial at the proper time. There are some members of the Theosophical Society who can also recall an exact parallel to the disappearance in court of the writing on the document when Apollonius was brought before Tigellinus. In the case of his raising the young girl from the dead, it is to be noticed that she was only recently deceased and the body was not worn out, and in some such cases it is possible for an initiate to induce the principles—not yet completely separated—to reunite. But perhaps the most striking proof of the power of Apollonius was the manner in which he was received by temple priests wherever he went and the deference they paid to his recommendations of reform. When we consider that all the ancient ceremonies were founded on specific reasons, that their virtue depended on the exact observation of the rules laid down, and hence that there was every inducement to the priests to decline the smallest alteration, it is not a little remarkable that they were willing to listen to Apollonius, and it is impossible to imagine any but an initiate succeeding under similar circumstances.

Another point to be noticed is that Apollonius did not confine his efforts to attempts at the reformation of the priests alone, but he preached practical sermons for the people, and never failed to enforce the great truth that those who would know the doctrine must lead the life, and that men must *be* as well as *know*.

In several places he expresses his conviction that India is the real fountain-head of religious philosophy, and that he had drawn thence the best of what he knew. The fact that Apollonius, having attained in a distant country the highest wisdom within his reach, was able to impress its dictates upon so many systems is a fresh proof, were any needed, of the unity of the truth, of the supremacy of the Wisdom Religion, the source of all the creeds.

Of his political action enough has been said to show how great was his influence. He lived in difficult times and seems to have done what lay in his power to prevent the bad from becoming worse. On the conflicting accounts of the manner of his death we make no comment, he is not the only initiate who is said to have vanished. Without having attained the full rank of highest adeptship, Apollonius was one of those men who, combining the qualities of a "great man" with the powers of the initiate,

appear on earth from time to time, powerfully affecting their generation during life and leaving a sacred influence after death.

MAURICE FREDAL.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.
(Fourth Series.)

XI.

THE name Jod-He-Vadai is represented by the instruments of magic. Jod is the wand; He is the cup and the lamp; Vau is the sword; Aleph is the ring; Daleth is the crown of golden filigree; Nun is the brazier and the vase for the lustral water; the last Jod is the talisman to be chosen from among the thirty-six of Solomon.

These instruments are useful in the same way as are the vestments and accessories of the Catholic Church where you find the pastoral staff or crosier; the cup or chalice; the host, round like the golden disks; the censers for the fire; the vessels for the holy water and the miraculous medals which are true talismans.

All these things render the cult more efficacious by working on the imagination of the priests and the faithful; all are magnetised by consecration and herein lies the explanation of the fact that the Catholic faith is more fascinating and more powerful than the Protestant. Similarly, magistrates and soldiers, as well as other officials, have uniforms; and these distinctive marks, however unnecessary and useless they may appear to be, have an appreciable magnetic effect both on the wearers and the rest of the world.

To masquerade in the attire of a priest—to celebrate Mass without having received ordination, would be a sacrilegious farce. So it is with magical ceremonies. As to the instruments, one may possess without using them and those who are worthy and capable of using them soon dispense with them.

I have in other works expressed my opinion with regard to evocations. They are always useless and dangerous. The ceremonial consecration of rings and talismans is less so, but is liable to produce too strong an impression on feeble minds and may give rise to visions and hallucinations of the senses.

The Freemasons—ignorant heirs of the antique initiations—have preserved the magical instruments but only as symbols and under the form of jewels. Their ceremonial—once terrible—has preserved but little of its ancient splendour. The death's heads in which the tapers burn are only good to frighten children. Yet the principal strength of their society lies in their ceremonial rites.

We will now resume the translation of the fourth chapter of the Sephir Dzeniutha.

"The supreme Ancient is hidden and inaccessible to our thought, but the microprosope (the human and inferior divine hypothesis) is at once hidden and manifest.

"It is manifested by the letters traced in their order, it is hidden by the letters disarranged.

"For if you disarrange the letters, you no longer understand the harmony of the Elohim, and the superior letters are only explicable by the inferior ones.

"The mystery of the wise is intelligible to wisdom, but the mystery of madmen is intelligible to no-one.

"The wise believe in mysteries and fools believe in the absurd.

"God prepared the creation of man by causing animals to be born, and for this reason it is written: Men and animals shall be saved.

"For the animals are the first rough models of the human race, and this is why they belong to man.

"By the sacrifice of animals, man typifies the offering of himself."

Here are expressed great and admirable mysteries that reply to the scientific objections of our time. The evolutionists pretend that man is descended from the animal, but in reality it is the animal that ascends to man. True humanity commences with the manifestation of reason, and although unreasoning beings may possess the human form, they yet belong to the animal kingdom. So long as the animal being is not completed in the image and the resemblance of the divine intelligence, it does not merit the name of man and, like the animals, is subject to the laws of fatality. This idea gives us a more charitable notion of crime. The lion is not a criminal because he devours a man nor is the fox when he eats a chicken. Criminals are but dangerous animals against whom society has the right of self-defence but which society has no right to punish.

"The whole of the sacred name is contained in each of the letters that compose it. The shadow is the daughter of the light, and the light is measured and distributed by the antagonism of the shadow. Therefore do not say that evil is produced against the will of God.

"The angels descended from heaven on account of the beauty of the daughters of the earth; were then the attractions of these more powerful than the delights of heaven?

"Were not the spies sent by Joshua to Jericho saved because they took refuge with Rahab?

"The divine ideal is double and the human ideal is made in the image of God. There is the white man and the black one, the man of light and the man of darkness, and both are necessary for the triumph of humanity.

"There are also two women, the strong and the weak one; the wife and the mistress; the good mother and the bad one.

"Solomon was able to discover the good mother when the two women were brought before him; true purity is a mystery known to God alone.

"And the scripture says that then it was known that the wisdom of the Elohim was in him.

"Why was this? And why this plural name of Elohim, that is to say, Gods?

"Because then it seemed that there were two gods or two forms of the same God—Adonai in heaven and Solomon on earth.

"When Solomon ordered them to cut the child in half he seemed to be an iniquitous and barbarous master just as God seems to be when his law appears to impose unnatural obligations upon us.

"But the wise king irritated and revolted nature but to force her to manifest herself in the heroic sacrifice of the mother who redeems the faults of the mistress.

"For God and nature are like a husband and wife united in an eternal embrace. They are thus in heaven, but on earth they are constrained to hide themselves. They then conceal their mutual love and by a sort of divine modesty they seem to hate and avoid one another.

"Their two foreheads are no longer united beneath the same crown of flowers but they are covered with the bushel that is used to measure the grapes.

"The crown of mercy has given place to the tiara of rigour.

"But hear what the Lord replies to Moses.

"Why dost thou cry to me begging for the salvation of Israel? Dost thou think that I desire the loss of my people?

"Speak to the children of Israel and tell them to have patience and to go forward.

"And as Moses still stretched forth his supplicating hands towards the holy beard of the supreme Ancient:

"Why—it was said to him—dost thou give way to the anxieties of thy heart? Let Israel go forward in the straight way that I shall show him, let him hear my precepts and obey all my laws. I am the Lord and I take upon me to heal all his ills."

The dangers of this passage are plain, the writer affirms the necessity of evil and seems to give the initiate permission to use every possible means to ensure the attainment of his will.

But this passage is synthesised and completed by a glorious saying of Christ which solves the problem in a single sentence:

It must needs be that offences come, but woe to him through whom the offence cometh.

Thus, in vulgar parlance, you may make the devil serve you so long as you do not serve him.

We now commence the fifth chapter of our book.

"Woe to the race that corrupts its children by outraging the mysteries of birth.

"Marriage rites are either a prayer to heaven or an invocation of hell.

"It is written Bereschit Bara—thrice three letters which are the father, the mother and the son.

"And by these nine are explained the four of the divine tetragram of which the first is always understood.

"Bereschit is Nature—the mother made fruitful by the Jod."

Thus the author explains the last three letters of the tetragram by the first nine letters of Genesis allotting three of the latter to one of the former in regular order. The initial Jod contains all twelve letters. The word Bara explained by the keys of the tarot signifies religion, law and the priest who represents God on earth; but the true God, the supreme Jod, remains hidden. The three letters, Schin, Jod, Tau, are equal to Vau, for they express the fire

that generates all things—the fire of love. The three letters that explain the He are reproduced and explain the generation of the mother. The nine letters, with the addition of the occult Jod, form the ten sephiroth. The first clause of the second paragraph of this book explains why the love-song of Solomon was admitted into the canon.

"We may say that in God there is both a father and a son. The father is the hidden god, the son is the revealed god. For the one is eternally engendered by the other and the one is the contrary of the other. The supreme light translates itself for us into an immense shadow.

"There is a superior paradise and an inferior one; the first is inaccessible to change, the other varies according to the aspirations of souls and thus God says in Genesis: "Let there be a firmament to separate the waters that are above from those that are below." In other words, an impassable barrier between absolute science and human knowledge; between absolute goodness and the mercy that is attributed to God. For science and goodness are like the waters that quench the thirst of souls. Above the superior waters shines for ever the sun of truth, but in the inferior waters the divine reflection is like the moon whose reflection is constantly broken by the movement of the waters.

"The superior waters are a shoreless ocean, the inferior ones are contained in lakes and seas as in cups and vases. The essence of God is incommunicable, but the soul or spirit of God is manifested in all existences. God lives in the midst of all beings just as the tree of life grew in the midst of all the trees of Eden.

"There is then a perfect divinity and an imperfect one. There is the God who saves and the God who damns. The inferior God is he who repents that he created man and who makes the lower waters to rise, but the superior God gives peace to heaven and says: My spirit shall never strive with man, for man is a being of flesh and his life is not more than a hundred and twenty years.

"It is the superior God that spoke thus. But the inferior God is represented to us as repenting of having made man and as drowning him in the universal deluge.

"Thus God, figured by a human head, sends his breath through two nostrils, of which one is called anger and the other peace.

"Thus the words of God after the deluge breathe only pity, they breathe eternity and this is man's cure for time. For the number one hundred and eighty is written in two ways; one with a single Jod having two accents and the other by two Jods and these three Jods represent the eternal principle in time and in eternity. (The three letters are arranged in an equilateral triangle, one letter in each angle).

"The superior and solitary Jod represents the splendid and invisible forehead of the supreme God; the two inferior Jods are like the two nostrils of the revealed God alternately breathing out vengeance and pardon.

"The four letters of the divine name are but the giants of the earth. They are like the four rivers of Eden that start from the same source. The source is the supreme Jod that no-one sees and

none can name but which is represented by the inferior Jod, and the third Jod is man.

"Before the arrival of Joshua the holy land was occupied by the sons of the giants—idols—but when Jesus or Jehoshuah comes, the idols fall down of themselves like the walls of Jericho (The author here speaks of Joshua and not the Jesus whom the Christians adore).

"There were idols of silver and idols of gold and of wood, and there were also idols of flesh, the monstrous men of the race of Enoch who gave themselves up to disorder and lived wholly for pleasure.

"They were conquered but they were not destroyed by Joshua and their race was still existing in the time of Solomon."

The above passages give a formal negation to hell as conceived by the Christians. Nothing is more absurd than the conception of eternal war between God and man. Man would then be a rebellious God perpetually oppressed by the cowardly violence of a stronger God. In the Bible it says, "I shall not always strive with man, etc." There is here no question of the personal immortality of the soul—of which Moses never spoke. It was Christ who first revealed this immortality—not to all men, but to a few of the elect. The rest were to be consigned to Gehenna, there to be burned. But Christ referred to the perpetual fire and meant that the wicked would be cast out of the society of the good and that their personalities would be destroyed just as corpses are burned. God can no more be angry with a bad man than with a savage animal, but the man who is solely governed by animal instincts must share the fate of the animal. He who would free himself from animality must sacrifice the brute and emancipate his mind. So soon as he thinks reasonably, wills justly and loves devotedly, he feels himself immortal; for truth, reason and the love of the good are inaccessible to death. So soon as the man ceases to be a brute he begins to be a god, and God never repels those who come to him. He never pardons because he is never irritated; he remains calm and goes on eternally accomplishing his work of salvation and universal happiness.

The world is still far from realising this beautiful and true idea of God's nature and this is why there is so much impiety on the one hand and so much fanaticism on the other.

PHANTOM PICTURES IN THE ASTRAL LIGHT.

THE ingenious Dr. Elam, and other scientific writers, have noticed and commented upon the tendency of events to occur collectively, especially such as are related to mental action. They attribute the often-marked prevalence of a certain class of crimes and specific popular delusions to the imitative propensity of the human mind which, in persons of very sensitive natures, begets an irresistible tendency to repeat some deed, or profess some bizarre belief, that has struck their imaginations upon reading, or hearing

of it in connection with others. Imagination, very often, no doubt, plays a prominent part in these matters, but it is still left for non-occultists to explain why the phenomenon also occurs in countries where there are neither telegraphs nor daily papers to stimulate the public imagination, nor such mutual intercourse as might account for a delusion being carried like the cholera-germ from one tribe or people to another. The explanation of the occultist has the merit of being simpler than those of materialistic theorists, viz., that in certain positions of the earth as regards her sister orbs, currents flow towards her from space, along which are borne classes of elementals whose contact with humanity begets the nervous disturbances and mental predispositions provocative of the crimes and collective delusions in question. The physicists are ready enough to seek natural explanations for physiological phenomena, such as epidemic diseases; but when it comes to tracing psychological epidemics to causes equally contained in the earth's æiform envelope, they pause, and try to persuade themselves that it is useless to look beyond the human brain and its aberrations. The first impulse of the physicists is to reject *à priori* every theory based upon the agency of elemental spirits, elementaries, or the deliberate employment of embodied human will-power. Hence the small advance, until very recently, of psychological science in the West. The law of collective manifestation seems to apply equally to physical as to mental phenomena. Like troubles, which "come not singly, but by battalions," earthquakes, shipwrecks, accidents of various sorts, discoveries, etc., seem to come in company; and our physicists must finally try the occult hypothesis as a working factor, after they have stretched materialistic guesses to the breaking-point. A chance is offered them just now. Phantom ships, canoes, and horsemen are being projected out of the astral-light, all over the world. If the watery ocean is not giving up its secrets quite yet, the astral ocean is; and among the most stubbornly persistent of these phantoms is the Flying Dutchman, which ought to have been resolved into its finest molecules by this time, if scientific scorn were any more potent than the "toy thunderbolts" of the Romish Church. This time, the Royal Society has to deal with no ordinary ship-masters, able only to tell honestly what they saw and entered in their ships' logs when they saw it: men whom the scientists can afford to discredit and defame. The Royal Princes of England are the witnesses, and their diaries, after having been carefully edited by their governor, have just been published. The Flying Dutchman, or Phantom Ship, off the Cape of Good Hope, has long been relegated by science to the limbo of exploded superstitions. It figures conspicuously in Mr. W. Jones's *Credulities Past and Present*, and takes its place as such among superstitious nautical beliefs of various ages and nations. But it is amusing to occultists to see the tone in which the following account from *The Cruise of Her Majesty's Ship "Bacchante,"* by Princes Albert Victor and George of Wales, is noticed by the sober press:

"July 11.—At 4 A. M. the *Flying Dutchman* crossed our bows. A strange red light as of a phantom ship all aglow, in the midst of which light the

masts, spars, and sails of a brig 200 yards distant stood out in strong relief as she came up on the port bow. The look-out man on the fore-castle reported her close on the port bow, where also the officer of the watch from the bridge clearly saw her, as did also the quarter-deck midshipman, who was sent forward at once to the fore-castle; but on arriving there no vestige nor any sign whatever of any material ship was to be seen either near or right away to the horizon, the night being clear and the sea calm. Thirteen persons altogether saw her, but whether it was *Vandiemenn** or the *Flying Dutchman* or who else, must remain unknown. The *Tourmaline* and *Cleopatra*, who were sailing on our starboard bow, flashed to ask whether we had seen the strange red light. At 10-44 A. M. the ordinary seaman who had this morning reported the *Flying Dutchman* fell from the foretopmast cross-trees on to the topgallant fore-castle and was smashed to atoms. At 4-15 P. M. after quarters, we hove to with the head yards aback, and he was buried in the sea. He was a smart royal-yardman, and one of the most promising young hands in the ship, and every one feels quite sad at his loss.

"Then follows a statement about the admiral having been 'stricken down,' as if it had some connection with the apparition."

"What," exclaims the Editor of *Nature*, "can Canon Dalton (the Princes' governor) mean by permitting the insertion of the entry, without note or comment?" And furthermore the Editor said—nothing! If somebody of less degree had revived the satisfactorily exploded "superstition," there would have been some very plain language used, no doubt. We must leave the Royal diarists to fight it out with the materialists, assuring them of our pleasure that they will now learn by experience what it costs in reputation to tell the truth about psychical phenomena.

The legend of the *Flying Dutchman* is an old one, and many navigators testify to having seen the ship. It is seen, usually amid terrific storms, off the Cape of Good Hope, and various stories are connected with its origin. One is that she "was originally a vessel loaded with great wealth, on board of which some horrid act of murder and piracy had been committed; that they were refused shelter in any port; and that the wicked crew are condemned by some Higher Power to haunt those seas in expiation of their crimes." In Hindu language, they have become *Pisáchas*, and must work out their Karma in the *Pisácha Loka*. Another story is that the Captain, enraged at the terrible gales he encountered in doubling the Cape, fell to blaspheming, and swore he should keep on his course until the Judgment Day rather than turn back, as his crew begged him to do. So saying, he wrote his own doom. It is said that if he encounters a ship, he will hail it, send off a small boat, and ask the other Captain to take some letters home to Holland for him. If not prevented, a 'materialised' phantom coxswain comes aboard, goes oft to the quarter-deck, enquires eagerly about persons in Amsterdam who died more than a century ago, and offers a packet of letters. If they are not taken he lays them down, enters his boat, and returns to the phantom ship. If the letters are not immediately thrown overboard, that ship is doomed to shipwreck.† Some of our best authors have written

* Meaning, doubtless, Vander Decken.—Ed. *Theosophist*.

† *Blackwood's Magazine*, May 1821, contained a thrilling story upon this theme, entitled "Vanderdecken's Message Home."

stories upon this theme; and Sir Walter Scott, treating the *Flying Dutchman* as a harbinger of woe, says:

"Or, of that Phantom Ship, whose form
Shoots like a meteor through the storm,
When the dark scud comes driving hard,
And lowered is ev'ry topsail yard,
And canvas wove in earthly looms,
No more to brave the storm presumes!
Then, 'mid the war of sea and sky,
Top and top-gallant hoisted high,
Full spread and crowded every sail,
The demon-frigate braves the gale,
And well the doom'd spectators know
The harbinger of wreck and woe!"

It would seem that her fateful influence was shown in this instance of the *Bacchante*, for the sailor who first sighted her was presently "smashed to atoms," and the Admiral commanding the squadron fell sick soon after.

From Mr. Jones' interesting compilation we learn that among the Norman fishermen, the Phantom Ship was an object of firm belief.

"If the prayers offered for the souls in purgatory of those who had been shipwrecked had not been efficacious, the result is said to have been as follows: a tempest would arise, and a ship be seen at sea, struggling with the winds and waves. Suddenly the vessel would be driven with lightning rapidity towards the port, and on entering, the horrified spectators on the quay would recognize in the ship those who had been reported lost at sea years before. Assistance would be given to bring the ship into a safe place; ropes were thrown on board, which were caught by the crew, and the vessel was attached to the quay."

The relatives of the dead-alive would rush forward and greet their friends.

"No answer, however, would be heard from the vessel; not one cry from the crew, although the figures might be seen; not a lip moved, nor was any sign of recognition heard. At length the bells would sound the hour of midnight; a fog would steal over the sea, and on clearing off after a few moments, the vessel had disappeared."

That was the harvest-time of the 'douce' clergy. Amidst the sobs and the heart-rending bitternesses of the spectators of the Phantom Ship, the warning voice of a priest would be heard, 'Pay your debts; pray for the lost souls in purgatory!' In this country (India) it would be the voice of the *Pisácha* himself, saying: 'Make a pilgrimage to Kasi to release me'; or do this, that, or the other thing prescribed by Hindu mortuary customs. This Norman ship is a case of perfect materialisation, a faultless *māya*, or the objectivation of a phantom-picture of the vessel and crew, preserved in the Astral Light. A most wonderful thing is this materialisation phenomenon; something perfectly incredible to such as have not seen it done in the presence of modern mediums. The wretched ignoramuses of Norman priests had nothing to do with the production of the *māya*: they only converted it into coin. It was the unhappy elementaries, employing the forces of the elementals.

There is a story that a burning Phantom ship has been seen at long intervals off one of the New England ports, on the

American coast, and the legend is that she is the surviving astral counterpart of an emigrant vessel that was destroyed by fire, long ago, with all on board, in those waters. The German Ocean is also said to be haunted by a ship of doom under command of a certain Herr von Falkenberg, "who is condemned to beat about the ocean until the Day of Judgment, on board a ship without a helm or steersman, playing at dice for his soul with the Devil." A Cornish tradition also exists of what is called the "Spectre ship"—a schooner-rigged vessel which was seen off St. Ives Head, years ago. Boats put off to her from the shore; she was plainly visible to all; the bow oarsman in the foremost boat got near enough to catch at her bulwarks with the boat-hook; he made the attempt; his hook caught nothing, but passed through a phantom shadow; and he would have fallen into the sea if his comrades had not seized him. The spectre-ship, with her lights, her crew and all, instantly disappeared.

"The next morning the *Neptune* of London, Captain Richard Grant, was wrecked at Gwihion, and all perished." This then, was a true harbinger of disaster, and its probable cause, the agency of Pisáchas.

In the month of June, last past, a phantom vessel showed itself to some Maoris in New Zealand. The following account has been kindly sent us by Mr. Procter of Dunedin. It is from the *Dunedin Evening Star* of June 17, 1886:

"MAORI SUPERSTITION.

WELLINGTON, June 16.

"There seems to be no reason to discredit the statement recently made to the effect that a few days before the eruption* some tourists saw a phantom war canoe on Tarawera Lake, the Maoris standing upright using their paddles. This, it was stated, was an omen of the evil which has since befallen the tribe. Mr G. L. Sise, of Dunedin, when passing through Wellington yesterday, stated that on the day in question he was on a visit to Rotomahana with some members of his family—he was not on the bank of the lake, as stated in a previous telegram, but was in a canoe propelled by some Maoris. While skirting the southern shore those in the tourists' canoe distinctly saw a Maori war canoe gliding along nearly parallel to and apparently racing them. The Maoris in the tourists' canoe hailed those in the war canoe, but received no answer; and as the former rounded the bend in the direction of Rotomahana the latter shot out of view in a north-easterly direction. The Maoris immediately became terrified, and exclaimed "*Taiipo*." They said there was no war canoe in the district, and therefore this must be a phantom, indicative of evil. When the natives and the tourists returned to Wairoa, they made inquiries of the oldest natives, all of whom declared that such a canoe as had been described had never been seen by them. Mr. M'Rae, who has been seventeen years in Te Wairoa, also said that he never knew a war canoe upon the waters of the Lake country. The day was beautifully clear, and there was nothing in the atmosphere to cause an optical delusion. There is no feasible explanation of the phenomenon, but the fact of its appearance can scarcely be doubted."

Mr. Procter's theory—as will be observed from the following letter of his to the *Star*—is that the sensitive Maoris themselves created the *máya* and, by thought-transference, communicated the image of the canoe to the Europeans in their own boat. It might be so if there was among them a well developed mesmeric

* The recent volcanic eruption of Tarawera mountain.—*Ed. Theosophist.*

adept, who could focus his brain-picture upon the Astral Light, and then materialise it. But this is unlikely, since not a word to that effect was said by either the Maoris or European spectators. It is more probable that it was a symbolical warning given the Maoris by some powerful Pisácha of their own race, or it may have been a momentary materialisation by it of the astral image of an actual war boat that existed at a remote anterior period—say a century or two. Mr. Procter wrote as follows:—

"SIR.—As the above phenomenon has perhaps caused a little alarm amongst some of your readers, some explanation with regard to such so-called supernatural appearances will probably be of interest. The information to hand states that the boat was seen both by Maoris and Europeans, therefore we cannot think it was simply the effects of imagination, as we might have done had Maoris alone been the witnesses.

Everything that occurs in the universe has its impression in the astral light, and those who are sufficiently sensitive are capable of reading such impressions. The Maoris in this case could feel the influence so far as to know there was danger at hand. It is an ascertained fact (*vide* Sir David Brewster's "Letters on Natural Magic") that pictures of the mind are as much pictures on the retina as external objects are. Therefore, the Maoris having the feeling of danger vividly in their minds, it is only a question as to what form the picture will take. It was the invasion of an enemy to destroy them and their little world, consequently they pictured a war canoe.

But, it will be urged, the same form of danger would not present itself to the Europeans. In answer to this objection, I must refer you to Hugh Conway's book "*Called Back*," where it will be remembered that whenever Vaughan took hold of his wife's hand, while she was in the trance state, he could see the picture that was in her mind. So likewise the proximity of the Maoris would cause the Europeans to behold the same picture as they did.

One remarkable thing which I notice in all apparitions is that, however much we might think we would be frightened on seeing one, yet no one is tried beyond that which he is able to bear.*—I am, etc.

PERCY PROCTER.

DUNEDIN, June 16.

An editorial paragraph in the same paper says:

"The war canoe referred to in Friday's telegrams from Oxford was distinctly seen by a party of European tourists who were standing on the border of Lake Tarawera about a week ago. Among them were Mr. G. L. Sise, his wife and daughter, who returned to Dunedin by the Wairarapa. They say that when the apparition appeared the Maoris with one accord exclaimed that the end of the world had come."

Coming from sea to land, we find an account of an alleged appearance of a troop of spectre cavalry in the north of India, going the round of the Indian papers. The following is copied from the *People's Budget and Railway Service Gazette*, of Allahabad, a respectable journal of wide circulation:—

"A story of a miraculous appearance near Ajmere in Rajputana has reached Hyderabad and has caused no little excitement among the faithful, especially of the Shiah sect. It is reported that for some time past a troop of about four or five hundred horsemen, armed and dressed in green, issue nightly from a valley in the neighbourhood of Ajmere, and after riding about the plain for a time suddenly and mysteriously disappear. They are believed to be Sawari of Imaum Hussain who was killed at Kerbela, in commemoration of whose death, as well as that of his brother Hassan, the Muhurum is annually observed. The story is obtaining wide credence, and it is said that some of the Nobles are preparing to proceed to Ajmere to view the wonderful sight."

* A mistake: many have died of fright.—*Ed. Theosophist.*

The great Eliphas Levi, speaking of the reality and transcendent turpitude of the crimes for which, in the Middle Ages, sorcerers were punished with death, says that they were able to perform their wicked phenomena by manipulating the forces in the astral light.

"How was it possible?"—do you ask. "Because there exists a mixed agent, an agent natural and divine, corporeal and spiritual, an universal plastic mediator, a common receptacle of the vibrations of motion and of the images of form, a fluid and a force, which in one way may be called the *imagination of nature*. By this force all nervous apparatuses secretly communicate together thence springs sympathy and antipathy; thence come dreams; thence arise phenomena of second-sight and extranatural vision. This universal agent of nature's works is the *Od* of the Hebrews and of Baron von Reichenbach, it is the astral light of the Martinists, and we prefer, being as mere explicit, this latter appellation.

"It is a blind force in itself, but it is directed by the 'watchers' (*egregores*), that is to say, by the chiefs of souls. The chiefs of souls are the spirits of energy and action.

"The astral light magnetises, warms, lights, magnetises, attracts, repels, verifies, destroys, coagulates, separates, breaks, reassembles all things under the impulsion of its potent caprices. This entirely explains the whole theory of miracles and prodigies."*

The astral light is then to be regarded as nature's perpetual storehouse of images, or latent pictures, which may either be 'developed'—like the photograph—automatically, by the unconscious action of this 'blind force,' or designedly, by intelligent agents. These agents may be either incarnate or disincarnate—either sorcerers or superior "spirits of energy and action." Such would seem to be Levi's teaching. What limits to set to automaton action only profound occultists can know, but generally, may it not be said that any cosmic influence which disturbs the earth's auric equilibrium must show itself both in seismic phenomena—such as earthquakes etc.—and in convulsive agitations in her auric envelope, the astral light? Levi calls these agitations "astral congestions," and, in fact, they are the febrile symptoms of our mother Earth. The astral light may be thrown into the most terrific disturbances by the concentrated force of the human will, and the initiation of all the schools of magic embraced the practical teaching of this fact to the pupil. Will is, like every other force, capable of being used to effect the worst, most terrific and deadly results, or those of an opposite character. Black magicians—sorcerers, or *dug-pas*—produce the former; white magicians—*munis*, *siddha-purushas*, *yogis*, *mahatmas*, adepts, hierophants, etc.,—the latter. The one class work for the gratification of selfish passions and the destruction of society; the other for the support of religion and morals, the extinction of superstition, of crime, of vice and ignorance. The one force the astral-light to engender and disgorge monstrous phantoms; the other extract from it the splendours of spiritual truth and the means of blessing mankind. The astral-memory of the earth contains the latent impressions of myriad ships, war-canoes, and armed horsemen, as many as there were ever visible, corporeal duplicates of the same; and the objectivation of either of such images prior to or concurrently with marine disasters, volcanic

* "Histoire de la Magie." Int. p. 19. Paris, Germin Bailliere, 1860.

eruptions, or battles by land, or sea, may be or may not be mere coincidence. The dream-reader and diviner will trace supernatural relations between the phantom and the casualty, where the doubting physicist will see but the work of chance. But, while avoiding either of these extremes of blind credulity, the thoughtful occultist will recognize that such phantasmic surprises may be planned by intelligences friendly to the people who are made to see them. So much is affirmed by those who are ignorant of the mysterious Shadow World, and so little revealed by those who are really learned, that we had best leave the page of that locked book unturned, for each worthy reader of nature's mysteries to turn for himself. Blind fools move daily and hourly through a realm of stupendous yet unsuspected realities, and from ignorance of their innate psychic potencies do the world comparatively little harm. Give them the sword of knowledge and the sceptre of initiation, they would wreck humanity for the assuagement of their brutal selfishness, were their will not sooner to exhaust itself. The horrors, not the beatitudes, of the astral light would then be evoked, and "hell reign upon earth" in more than an apocalyptical sense. But the sword and the sceptre are reserved for the wise and the worthy alone: sorcery finds the one to be two-edged, the other to blister its unclean hand. The astral phantoms can only be made visible so long as the cohesive attraction between their component molecules resists the dispersive attraction of space. It must be a highly intense consciousness that can long survive the ceaseless action of this force. Given the cases of ten similar murders or other crimes of violence, and the potential objectivation of their respective astral pictures would perhaps cease after as many different lapses of time; one might become perfectly latent after ten years, while another would survive for centuries, and be evocable at any instant under the right conditions. It is common report that the phantoms of battles have become visible or audible, sometimes both, many years after all the combatants had died. Perfect latency is reached when neither the automaton motion of the astral light nor the exercise of a trained human will can make the pictures of space objective. But this only means that they have retired to the *penetralia*, or secret corridors of time, not that they have been quite obliterated.

If we care to form some approximate conception of the persistent survival of the Earth's memory of her children's acts, we may read an extract from "The Soul of Things." The son of Professor Denton, a boy of about twelve years, has had handed him a bit of plaster (*chunam*) wrapped in paper: even if it were not, there is no mark upon it to indicate whence it came, nor to what epoch or country the building, or wall, or other structure belonged from which it was taken. It is a fragment from the house of Sallust, at Pompeii. He holds it to his forehead, and getting from its aura a psychometrical impression, says:—

"I see a man going up a ladder with some mortar. Men are building a house of light-colored brick. It is in some foreign country. It seems to be in a city...the houses are handsome, and especially the doors. I see in one place over a door a representation of a man with a spear attacking a dragon; he has one foot on its back. It is engraved in stone....(Can you see people in the streets?"—Mr. Denton asks). Yes, all the time. They look like

Irish to me." (How are they dressed?) "Some of them are not more than half dressed; many of them have their arms bare, and their legs up to the knee. All the labourers are like that. I see others that are dressed all over, and have more dress than they need.....I see a large river now, and people boating for pleasure. The boats are shaped like birds,—geese, swans, &c.... The men row very prettily: they keep excellent time. It seems to be the principal pleasure of wealthy people to ride in their boats, etc.; etc."

The next evening the same specimen was tried again; he knowing no more respecting it than the psychometric representations had given him.

"I am not in the same place as last night. I am on quite an elevation, a little hill. I can see the river and across it, where they have begun to build.....Some of the fine people fish. One lady was scared. A gentleman pulled in a fish, and brought it near her face.....I see a place that looks something like a church. A great many people are going in. There is music here; very nice music. One instrument is like a harp: a man picks on it with his fingers. There is one like a triangle, and another like a gong. The band is on the platform. The people stand up. I see no seats. Oh! I see a number of pipes of various sizes; and a man puts a tube, that wind comes through, to each pipe, according to the note he wants. He is skilled at it.....A man is talking now. He uses his hands a good deal.....Why! this seems to me more a place of pleasure than of piety. They laugh at what he says sometimes, and he slightly smiles himself. His speech was quite a short one. He has sat down, and they have commenced to play (music) again."

Next day the same specimen was psychometrized by the boy.

"I am in the same city again.....I see some men making something like a lion in stone to go on a house. Three of them are at work on it; and they do it very fast. It is drawn on the stone with chalk; and the man follows it with a chisel, and cuts it very true. (One got a piece of stone in his eye: he cuts it very naturally). All three work on the same stone at once. Their hammers go thump, thump, thump."

With the same specimen, young Denton on the following day saw a Pompeian riot which was suppressed by the military. The mob had attacked and set fire to a house—apparently that from which the bit of chunam mortar came. The owner was a man of wealth.

"He seems to be a philosopher. He has globes and wheels, with weights and machinery of various kinds like models. The room where they are is not damaged.....He does not seem a bad man; and the mob seem to have attacked him because he undermined their religion."

So, for days and weeks, the young psychometer visited the reflection of ancient Pompeii in the astral-light, and gave his father, vivid and life-like descriptions of the place, its inhabitants, their avocations and every day life and conversations, and the final volcanic catastrophe, as though nearly twenty centuries had not passed since it became a city of silence and death, buried beneath the ashes and mud of Vesuvius! Terrible thought! that the meanest as well as the most heroic actions of one's life, the smile as well as the laugh, the trivial incident of an hour's pastime as well as the sublimest effort to save a nation or educate a world—are imperishably preserved in the "Book of Chitragupta." We talk of an Aryan Golden Age: if we would see it as in a mirror, we have only to appeal to Psychometry and we may march with the conquering legions of the Rāmāyāna, or sit at the feet of the Aryan Rishis and listen to them as they intone the inspired slokas. Hear Prof. Denton:

"The question is often asked, where are all these things that the psychometer sees? The following, unexpectedly seen by Mr. Denton, may shed some light upon this question. Can this be the realm into which the spirit is ushered at death? or is there a still more interior realm, from which we receive echoes occasionally, but of which we still know so little?"

"I am in a different realm from any I have ever observed. I have become positive not only to outward surroundings, but even to the psychometric influences usually received, in order to distinguish this. Yet it appears like a realm of real, substantial existences, stretching back, and backward still, almost interminably, into both time and space.

"I see forms—people, and the results of their labors; even the very efforts that produced the results. At first I thought it a species of mirage. It seemed like a picture of all that had ever been;* yet now it seems to me that I could step from this planet upon that world (I can call it nothing else), and travel back through all the scenes that have ever transpired in this.

"What a difference between that which we recognize as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder that we can endure it all, much more that we can desire to continue our present relations to it: in the other, all the elements are so refined, they are so free from those great, rough angularities which characterize the elements, here, that I can but regard that as by so much more than this the real existence.

"Something appears to me to be continually passing from our earth, and from all existences on its surface, only to take on them the self same form as that from which it emanated here; as if every moment as it passed had borne with it in eternal fixedness, not the record merely of our thoughts and deeds, but the actual, imperishable being, quick with pulsing life, thinking the thought, and performing the deed, instead of passing away into utter nothingness; that which is here and now for ever continuing, an eternized there and then.

"That portion of this realm which represents our earth and her history appears to occupy that portion of space through which the earth has heretofore passed,—her entire pathway since she became an independent member of the solar system."†

It is to be hoped that no student of occultism will pass over unreflectingly Mrs. Denton's deeply significant description of her, so to say, polaric relation with the Psychometric Realm in this experiment: she feels positive "to the psychometric influences usually received, in order to distinguish this"—realm. She has temporarily developed the higher phase of soul-sight and, spirit being the Eternal Positive—a striking expression found in an alleged spirit-message from Franklin—the more she spiritualises her vision the more objective grow to her the lokas called the "Great Psychometrical Realm."

From the known existence of the law of collective manifestation in natural phenomena, it would be assuming a very small risk to prophesy that the public is likely to hear of more of such manifested pictures of the Astral Light as are above recorded. The canvas is our physical atmosphere; the magic-lantern, the periodical agitations of the mystical aura of our planet; the operators—?

H. S. OLCOTT.

* How strikingly corroborative, all this, of Hindu religious beliefs respecting the several lokas, the post-mortem state of man, and the inflexible action of karma!—H. S. O.

† "Soul of Things," vol. iii., 345-6.

THE RULES OF PRACTICE FOR THE
STUDENT OF RAJA YOG.

SARTHHANTHIKA-JIVA-BRAHMIKYA-VAKYAMS,
OR

The Unification of Jiva and Brahm, the Individual Soul
and the Universal Soul.

- 1—3. HE who is in beings and in the Sun is One.
4. True it is that self or Jiva is Brahm, and that Brahm is self. This fact need not be doubted.
5. Thou becamest Brahm.
6. I became Brahm.
7. There is no difference between thee and me. Thou art I, and I am Thou.
8—9. The ultimate goal of the fifteen *kalas* of the Devas, and *karmas*, and *vigyanamaya* Jiva is the deathless *Paramatma*, who is one, and with whom all of them become one.
10—11. He who sees, hears, smells and speaks, and who discerns a good taste from a bad one, he (literally *that*) is called *Pragnyanam*.
12—13. In the four-faced Brahm (the creative agency), in Indra, Devas, mankind, horses, cows, &c., the Divine Energy—*Chithanya-Brahm*—is one and the same. (Therefore the power) in me is *Pragnanya Brahm*.
14—15. In the body which deserves to be known, the All-full *Paramatma* is said to be the I who shines as the watcher or spectator of Buddhi (Mind).
16. The self-sufficient *Paramatma* will be here described by the word *Brahman*.
17. With the knowledge of unification I will become Brahma.
18. *It* is one and non-dual; *It* has no name and no form.
19. *It* is said to have existed before creation, to exist now, and to exist in future.
20. What transcends the listener's body and senses is here described by the term त्वं—Thou.
21. By the term असि—Becamest—is meant unification. Let that unification be experienced.
22. The term अयं—This or he—signifies the self-shining yet invisible entity.
23. The term जिवः—Jiva—which pervades everything from *Ahankara* down to *Deha*, is said to be *Athma*.
24. The term तत्त्वं—Truth or Essence—is said to apply to the whole visible universe.
25. The term Brahma implies the self-shining *Athma*.
26—27. By casting off *Maya* and *Avidya* which conceal Jiva and Brahma, *Para-Brahma*, who is integral, and *Sachchidanda* will be observed.

28. The letter स—*Sa*—implies the aim of खचरो (*Khêchari*); it is believed also to imply the meaning of the word तत्—Thou.

29. The letter ह—*Ha*—means *Paramesa*—Brahma, and is also said to denote the meaning of तत्—That.

30. He who being *Sakara* (the letter *Sa*) ever meditates (upon Brahma) certainly becomes *Hakara* (the letter *Ha*, which means *Paramesa*—Brahma.)

31. The initial letter *Ra* represents the term तत्—That; and the letter म—*Ma* represents the term त्वं—Thou.

32. The initiates know that the term असि — Becamest—means the union of तत् and त्वं — That and Thou.

33. The term नमः — Salutation—connotes त्वं — Thou; and the term रामः — *Ramah*, तत्—That.

34. In the term असि — Becamest—the dative case should be understood. This is how the *Manthras* should be considered.

35—36. Just as milk mixed with milk, oil with oil, and water with water, become identical, even so he who knows *Athma* becomes one with *Athma*.

37. Just as the internal air or space of a pot—the conditioned or limited air or space—becomes one with the external air or space—the unconditioned or infinite air or space—by the destruction of the pot; so also he who knows Brahma becomes Brahma Himself when *Upadhi*—the sheath—vanishes.

[1—3. That *He* who is in everything and vivifies everything is *Paramatma*, who is one and non-dual. It is *He* who gives to everything the lustre of life. In Him and through Him everything shines. The mystery of the relationship between Divinity and everything else is beautifully brought out in *Bhagavat Gita*, IX. 4—5.

4. Brahm with *Upadhis* or sheaths is known as *Jiva*, and *Jiva* without *Upadhis*, as Brahm. The analogy between an ocean and a drop applies well to the relationship between Brahm and *Jiva*.

5—6. Every individual soul, like every drop of water, merges at last into the ocean-like Brahm. From Brahm everything comes; to Brahm everything goes. "While everything comes out of the invisible, exists in the visible, and goes into the invisible again, why so much ado about it (*i. e.* the beings)?" (*Bhagavat Gita*, II, 28.) When the spiritual sun sheds his splendour on the dark and dismal hearts, the night of their ignorance vanishes. The earnest devotee prays:—

"The dew is on the lotus!—Rise, Great Sun,"

"And lift my leaf and mix me with the wave."

"Om mani padme hum,....."

Then the result of the prayer is:—

".....Sunrise comes!"

"The dew-drop slips into the shining sea"

(*Light of Asia*, p. 238.)

7. The manifested difference dies in the unmanifested unity. In the unmanifested Brahman everything is *I* and there is no *Thou*, *You*. The manifested being finite, and the unmanifested being infinite and eternal, *I* alone is true and *Thou* false.

8—9. *Kalas* are the divisions of brilliancy. Divine lustre or splendour is said to contain sixteen *Kalas*. Therefore the highest number of *Kalas* which any other thing than Divine Being can contain is fifteen. The sixteenth, which completes the list, is appropriately the one which renders the non-divinity divine. In *Mahapralaya* all things find a common home in one and the same unknown, unconditioned, invisible, inconceivable, eternal and nameless *Om*.

There are five *Upadhis* or sheaths: viz., *Annamaya*, *Pranamaya*, *Manomaya*, *Vignyanamaya*, and *Anandamaya*. *Jiva* is said to be veiled by the fourth *Upadhi*. *Atma* through the fourth, body shines as *Jiva*. *Atma* is karmaless; but, on the contrary, He is the Law itself, which decides and distributes the effects of Karma. *Paramatma* being *Sachchidananda swarupi* (the embodiment of *Sath*, *Chith*, and *Ananda*—being, knowing, enjoying), *Jiva* should rise above the fourth *Upadhi* to reach the fifth stage, *Anandamaya*, which is the first stage of Divine manifestation soaring above the fifth stage from below, i. e., from matter, and first stage from above, i. e., from spirit. *Jiva* now becoming free from *Upadhis*, is seen to be the invisible and unmanifested *Atma*. So everything having come out of *Om* goes back to *Om*.

10—11. *Pragnyanam* is the fundamental knowledge or omniscience which is the peculiar property of none but God—no organ, no sense ever perceives, unless the perceiving mind acts upon or through that organ or sense. In the absence of mind there is no perception. This essential quality of mind is of Divine nature. Without the external auxiliaries mind perceives, in some cases. Such perception is what is known as *Intuition*. The cultivation of the intuitive faculty leads a neophyte to mysteries of the secret world and opens up a vista of the spiritual land. Thus an occultist sitting in a solitary den sees in his introversion the sun-lit world and the sealed secrecy. He knows of no secret. By developing intuition he becomes omniscient. It is not, then, his body or organs or senses that perceive the outside world, but the godly spirit in him.

12—13. The One Life—like Brahman—pervades everything. "Nature (say God) knows no vacuum." From the highest to the lowest of things, He occupies. Force is in everything, and force is identical with Brahman, who therefore is styled as *Chithanya-Brahma*.

14—15. This portion involves the question of the "Identity of Self," which Dr. Bain and John Stuart Mill discuss. Who is *I*? It is identified with nothing *in re* but with all things *in toto*. That perfect thing which is complete in itself is nothing else than *Atma*, who alone can say "I see; I smell; I do; &c." Therefore it is needless to remark that *I* is neither the body, the limbs, the flesh, the blood, the bones, the brain, the senses, nor anything else. Yet we say "I see," "I do," &c. While

the legs are walking, we say "I walk;" while the hands are working, we say "I work;" while mind is perceiving, we say "I perceive," and so on. Now again the question recurs "who is *I*?" Then, this *I* is the unknown something known only by name. This definition approximately applies to God. Therefore, the presumption is that it is not utterly wrong to say that *I* and God—*Paramatma*—are one and the same. *I* in another sense may be viewed, as has been contended by some Vedantins, as *Jiva*. But Srimath Sankaracharya elaborately discusses and deduces the identity of *Jiva* and *Atma* in his work called *Mahavakyadarpanam*.

16—19. There are *Paramatma* and *Jivatma* in man. *Paramatma* is only a witness of what *Jivatma* does. *Jivatma* is also known as *Sabala-Brahm*, the sheathed Brahman. And *Jivatma* is also described as the reflection of *Paramatma*.

So *Paramatma* and *Brahm* are synonymous.

In the Vedanta mind plays a very important part. Mind is the source of creation and destruction. So by knowing and believing one's identity with Brahman one becomes Brahman Himself. The Divine entity has no sex, no name, no form, nothing whatever that is conceivable. It is said to exist in past, present and future times; for It is not bound by time.

24. Brahman in his swollen, cosmically-manifested form, is called *Virat*. God we know as nature with her laws; and we know him in no other sense. Therefore the essence of Brahman known to man, viz., the universe, is styled *Brahmatatva*. Nature is never studied thoroughly by any man. Nature is co-extensive with God.

To know the one in its entirety is to know the other. The so-called supernatural is so only on account of our ignorance of the higher and unrevealed, and therefore unknown, laws of Nature. Much that was once supernatural has now been brought down into the principles of natural laws.

28. What is aimed at in *Khêchhari Mudra*, the first of the five mudras, or methods for perceiving the internal self-illuminated *Atma*,—viz., (1) *Khêchhari*, (2) *Bhûchhari*, (3) *Madhyalakshya*, (4) *Shanmukhi*, and (5) *Syâmbhavi*—is *Paramatma*, whom *Sa* represents. This *Sa* implies *Thou*, when *Thou* becomes a *Brahmagyani* and thus *Paramatma* Himself.

28—34. In these sentences the method of studying, understanding, and practising several *manthras* from the standpoint of a *Raja Yogi* is prescribed. Out of the several *manthras* which the Hindus repeat every day, only the typical ones are chosen for illustrating the said method:—*Sôham* (called *Ajapa manthram*), *Râma* (called *Râmamanthram* or *Thârakmanthram*), and *Râmâyanamah* (called *Râmâpanchâkshari* or also *Thârakmanthram*)—respectively known in Sanskrit characters as सोहं, राम, and रामायनमः—*Raja Yogi's* aim being the perception of the union of self with *Atma*, in order to recognise this principal of union taught in every *mantra*, he will analyze each *mantra* into parts, and classify the parts under their appropriate heads:—

Table of Analysis and Classification.

Mantra.	तत् Atma— That.	असि Became.	त्वम् —Thou.
1. सेहं — Sôham.	ह — Ha.	(Union understood.)	स — sa.
2. राम — Râma.	रा — Râ.	Do.	म — ma.
3. रामायनमः—Râmâyana-mah.	रामा — Râmâ	य — ya	नमः —namah.

Whatever manthram a *Raja Yogi* may repeat, with this guide he will find one truth, one principle, taught in it. Thus he finds the silent secret speaking out audibly. The term *ya* is the dative case suffix in "Ramayanamah." This *ya* implies असि — becomest (i. e., union.)]

B. P. NARASIMMAH.

THEOSOPHY AND THEOSOPHISTS.*

IT is necessary that we often recall the things of the past, so that by comparison of that which was with that which is, we may be able to complete the pictured outlines in the loom of events. Let us understand that the distinctions made by man, of good and evil, are only relative and arbitrary. Whatever man calls good, is simply the thing that brings pleasure or profit to his physical nature either in person or personal surroundings. Whatever diminishes his profit or pleasure on the physical plane he calls evil. Consequently, as the physical is the unreal, and the spiritual alone is real, it follows that men have laid most stress upon the unreal. Of those things that are evil for the soul or mind man takes but little cognizance until he stands face to face with the unseen, unknown and physically invisible. Then, appalled, he shrinks back and there surges through his mind, the wish—perhaps the first wish of his mentality—that he knew more of the real. All this may, perhaps, be a consequence of the law under which man runs his course upon earth. If there were no fields to conquer, there could be no conquerors. If there were no victories to win, there could be no victors to stand forth in strength and power against the assaulting forces of the invisible and unknown. There may be objections to call.

* Read before the Chicago Branch T. S., June 26, 1886.

ing anything unreal which has been cognized by physical sense, especially our own sense; but what is unreal, and is known as such, has no lasting condition. The vapour shaping itself into clouds is called unreal, and in comparison with ourselves it is so. But do we not know that our physical being undergoes far more frequent, for greater and far more astonishing changes than this vapour, when measured by spirit-force and power, that which changes in its shape and properties is mortal, and that which is mortal is essentially unreal. That only which belongs to the realm of mind, spirit, God, is the immortal, the undying and the real.

This conceded, where shall we go for our highest and best instructions? Shall we turn to the weakness, baseness, and darkness of the physical being for our inspirations and aspirations, aye, for our positive knowledge, or shall we seek the immortal, the everlasting, the wisdom of the gods, the ancient wisdom that has been transmitted down the long-winding ways of the past?

They who seek the ancient wisdom, who desire light from the infinite light or are seekers of God's wisdom, the old Greeks named *Sophistes Theon*. All who are earnest in seeking the supernal brightness, who desire knowledge of the unseen, whose souls hunger and thirst after righteousness, with a full assurance that they shall be filled, are most truly Theosophists.

It does not signify that this should have been taken as the name of a rising sect. It does not alter the facts. They who have thrown aside all the burdens which rabbis and priests, laws and customs have imposed upon them and have dared to look up to the light for themselves, have dared to see and hear and believe the inspiration that thrills through the astral light; who have afforded opportunity to the knowers to pour forth their knowledge into listening ears, are really and truly Theosophists. They longed for the wisdom of God, and it was true inspiration that led those who assumed the name directly to choose but two separate and distinct objects to be attained. The first, the establishment of a great human brotherhood. The second, an enquiry into the one truth by earnest and intelligent study of all the ancient records wherever found, and under whatever condition, together with a comparison of these with the results of more modern investigations. Does it seem strange that man should lift his eyes from that which lies prone upon the earth; up from the night of the unreal, to the glorious light of the real? As the lark springs from the shadows and darkness of the meadow-land, and soars up, up into the sun-light, so should the soul rise above the purlieus of the physical and enter the brilliant gates of paradise,—a paradise that gives surcease of all the weights of those attractions that drag us hourly toward the earth.

Let us be explicit here, that we may in no sense be misled or misguided by the sound or meaning of simple words. Remember the truth, and blush not to acknowledge your desire for light from the Infinite Source of all Light. He who contentedly dwells on the lower physical plane may well be ashamed of his condition. But whosoever is a true seeker after wisdom and thereby a genuine Theosophist, has no cause to feel the least trouble in his soul. They

who have dared to think for themselves, who have questioned truth; are all Theosophists, no matter by what name they are, or desire to be called. If they are seeking the ancient wisdom and long for the light of the Infinite, they can have but one platform, for there is but one truth, but one light, but one *logos* or word. The truth, the light and the word are the Supreme Intelligence.

They who lift their eyes to the light are all one brotherhood. If they do not allow soul to mingle with soul, it is because they are not only willing but anxious to cling to, and accumulate a little more physical mire.

In the present condition and stage of development of mind, we are forced to recognize the fact that leaders are a necessity. And so long as there are some souls fearless in their advocacy of right, strong in their perceptions of truth, and vigorous in their progress, we shall never be without guides and teachers. Such souls always stand to the front. So long as they continue in well-doing they continue to lead. If they ever retard their pace through fear or selfishness, they will be overtaken by those behind. However this may be, the movement of the everlasting truth sweeps on in an endless cycle. It is the truth we seek, not the sayings of this one nor the utterance of the other; this opinion or that denunciation. They who have been leaders of men in other days have passed beyond earthly recall. The truth has not, neither shall it ever, perish with them. This, to us, is comfort and encouragement.

They whose souls have dominated over their physical being, may, by reaching up and out, come in contact with the currents of thought, coming from such leaders, and receive the impress of truth therefrom. Let us then be bold, patient, united one with another, as we are taught by the sages from the earliest times until now. If one be strong and fearless, then ten shall become a legion and a thousand an unconquerable army. As in the union of physical elements there is strength, so in the union of the spiritual there is produced an immeasurably more mighty force. Man understands well his physical power, but of his spiritual nature and power he is only possessed of the veriest rudiments. As the day dawns in the East, and gradually expands into the full heat of the noon-day sun, so there is approaching a great flood of spiritual truth to be seen in the days of the near future. Take heart, fear not: although now but a handful of earnest workers, we may certainly hope for a thousand-fold increase. Let us look forward to the time when Theosophy or the Wisdom Religion of the ancients shall fill the whole land, and thrill every heart with the realization of Universal Brotherhood.

M. M. PHILON.

A WORLD-OLD STORY STILL UNLEARNED.

A TRAVELLER, journeying from the most Eastern East, towards the West, penetrated a dark forest. Before setting out he had received instructions from the King of the Boundless Ocean, who ruled the land through a sub-king and through triumvirs under him. They stood where the curtains of star-dust parted the nirvanic illumination from the twilight deepening into Night, lying on the outside. Through Elysian fields "measureless to man," they had passed in swift transit, and now they stood on the confines of the Border World.

Far onward in the distance lay the planet Earth, swathed in gray clouds and environed by a dark circular band. Through occasional rifts it showed a dull red gleam, and the band was but infrequently parted by strong adept hands.

"Son of Osiris," said the Shining One, "you have had full instructions concerning the kingdom you are to enter, but in order that your entrance may be safe, I now disguise you by throwing over your vision the Veil of Isis. You will be so completely enveloped by it that in the darkness you will not even know yourself for a time. But be not afraid. At the gates of the dark forest a golden key will be placed in your hands, which will unlock your memory of this hour and enable you to see through the veil as through transparent atmosphere. I give you also a sacred ivory box. Carry it ever in your bosom, for in it is the Wheel of Illumination—the matchless magic of the Perfect Law—and, inside the wheel, the Book of Life. Consult it whenever the silver bell of silence sounds from the inner temple-dome. Obey it, and your feet will not stray from the path. If ever a deep and desperate need of larger strength comes to you while traversing the dark forest, turn the wheel to the eastward thrice, and I will come even from the uttermost verge. And now, a long farewell. Depart, and peace be with you!"

And so the departure, the envelopment, and much of the journey had been accomplished. He had reached, had penetrated, the dark forest, the golden key had turned the backward slide, and he knew his origin, himself, and the shadowy people who inhabited the dark forest. He mingled freely with them notwithstanding he could not mix his soul with theirs; but they thought him one of their race, nor saw that to him the Veil of Isis was as though it were not.

By and by he paused for a short time, and joined a group earnestly discussing the nature of a certain tree, about which they were gathered.

"Now I," said one, "want nothing but the Truth! The truth I must have, even at the cost of everything I otherwise hold dear. Surely, every one can see that this tree is *blue*: it is plain that it belongs to the Azurine family, and that it was sent here by divine Providence to make us blue: you think so, my friends?—of course you think so!"

As he pronounced those last words, the traveller saw him make a curved sweep with his right hand, and noticed that from the

forefinger a blue wave streamed outward and communicated with some telegraphic apparatus related to the heads of the crowd.

Immediately, a blue mist formed before their eyes. They nodded their heads in assent.

"Yes," they chimed, repeating his words, "it verily is blue, and we must become saved and blue through it! Thank the great god Pan for such an interpreter of his works!"

"Then," cried the orator, "join hands in a circle with me, my friends, and dance around the tree!"

Just as they began the dance, Sir Orator espied the traveller.

"Stop!" he exclaimed, to the group, "let us make a convert!"

Then they all gathered around him. "O, be one of us!" they urged. "See what a lovely blue tree we have!"

"Where?" asked the traveller, looking directly at it.

"Do you not see it?" they cried, "it is there—there, where your eyes are looking!"

The traveller smiled a little sadly.

"Good people," he replied, "I am pursuing a journey: I must be passing on. I seek the Light at the end of the forest. I cannot stay to worship your tree: but even if I could, I should be obliged to tell you that it is not blue. Cast from your eyes the glamour and you will see it as it is: farewell!"

Then they all fell to pitying him as he passed down the forest glades.

"Poor soul!" they said, "alas, he cannot see; so bright an intellect, and so gone astray!" How thankful we should be," responded the orator, "that we are privileged to behold this tree of blue truth!—that our souls are unsealed to the blessed knowledge! Brothers, let us dance around the tree to my tune!"

The traveller, glancing backward over his shoulder, saw the ranks close up.

"The next traveller from the Orient," he said, "will the more easily widen that narrow ring because I penetrated it before him."

He soon came to a similar group in the shadowy forest, the only difference being a differentiation in the apparent color of the tree. This time it was yellow. The Great Mogul of the occasion, the High Priest of the Deflection, simply cast a glamour of the chosen color over the sight of his subjects, and every one at once declared that, unless everybody else would put on a yellow garment and bow in reverent acquiescence to the yellow tree of the cult, everybody must be very wrong and hopelessly wide of the only path:—like a rayless star, in fact, coursing through dark space.

Thus, group after group were passed, each one keeping warm a differently-colored cultus, and each enthusiastic in its special claim to precedence. The traveller had not yet fallen in with a single group which included in their vision the all-embracing white light of Om. It was, therefore, not in their nature to take an all-sided view of anything on the rolling world. And from each group as he passed by, there were certain ones who took him to task because he did not wear the color they wished.

"Why did he do this, and why did not he do that?" they demanded, with the assumption of oracular authority. And each

one retired to his tree, satisfied that he had nobly acquitted himself of a duty in trying to turn from his course a benighted traveller.

Such were the inhabitants of the shadowy forest.

But at length, the wayfarer came to another landmark in the wood; it was a certain rough and large tree, which proved to be the abode of a hermit. Instead, however, of dancing around its base, he had climbed up into it, using it as a kind of observatory: and from its top he looked forth to the four quarters of the heavens, and communicated with them by means of a white dove hidden within his bosom; sending it to all points for news, which it gathered and brought back to him. The traveller knocked upon the lower door, rough with gnarled bark. Presently a venerable personage appeared. He had flowing silvery locks and beard, but his face was unwrinkled and his eyes shone, star-like, with a deep, inner light.

"Enter, my son, for I expected thee, he said, and rest, for thou art weary: here is water; drink: it will refresh thee."

Gratefully the traveller seated himself, and drank from the proffered cup. The water bubbled pure and sparkling, even in the cup—so full of life it was.

As he drank, he became re-created, and a heavenly glow overspread his frame. All exhaustion was removed as by the power of the Amreeta.

The traveller turned to thank his venerable host, but he was gone. "To leave me alone awhile was the kindest kindness," he said: "I will lay me down to rest."

Resplendent visions came to him as he reclined in perfect relaxation of body,—visions of the grand unities of things, of the harmonious relations between the unmanifested Brahm and the manifested Brahma. He saw why the lotus unfolded amid a chaos of waters in ages far back: why the chain of the worlds swept outward from the Supreme and returned on its cyclic pathway, vibrant with the diapason of the eternal; all dissonance disappearing in concords of sweet sounds, as the oceanic light of Nirvana, beaming far outward, threw its spell over them.

"O blessed hermit-abode!" exclaimed the traveller, as he came to himself, and felt his body infused with the life-force flowing from every atom of the walls, "why could not all dwellings be like thine!" As he looked up, the noble figure of the hermit stood again before him.

"Holy Magus," said the traveller, "I thank thee for this heavenly entertainment, so sorely needed by a weary soul. I am wholly refreshed and renewed for the remainder of my journey: but before I set out, what advice hast thou to give me?"

Then the hermit replied.

"None, son of Osiris, save this: consult the sacred Wheel of the Law within the Temple. It was given thee for that purpose: a god controls it: give heed to that god and know that he can never be found save within the Temple. Thou hast the key: many have sought and will seek to guide thy footsteps: but voices from the outside are not for thee: the enemy is without: but the Lamp of the Way is placed on the altar of the god, and the god can only

keep it burning from within. Fare thee well, and peace rest upon thee!"

"And peace rest upon this house, noble Magus," cried the traveller, in a passion of gratitude. The hermit smiled. "It was built of such blessings," he said, laying his hand on the traveller's head in benediction.

And the traveller, passing down the shadowy forest-aisles, his vision made clearer, looked through the Veil of Isis and saw far, far onward: heard the turning of the golden Wheel of Light, safely housed within his bosom: knew that its compass pointed to the poles of absolute being: knew that he was slowly yet swiftly becoming: heard the voice of the silence, shaken sometimes from the highest heavens in the upper deep, and understood that not far from the outer border of the forest, directly in the path, rose the Mountain of Light, illumined from the unspeakable ray. And as he neared the border and the light grew clearer, leaving Maya and darkness behind, a voice beloved sounded through the distance, coming every instant nearer, saying, "Son of Osiris, read thou the next turn of the Wheel!"

The traveller brought forth the ivory box from his bosom and turned the wheel thrice forward by the key of 5. The order of movement was as follows:—forward once and five-eighths, backward eleven-thirteenths, forward five rounds, backward twice and four-sevenths, forward by seventeen.

Then he knew that this divine proportion was the measure of movement in our planetary chain, and also that by these steps the neophyte passed inward to the central sun of Truth. It was the harmony of Isis, the mystic rhythm of law.

And as the key of 5 rested at 17, at once the illumined letters flashed out in characters of living fire. The sigil read as follows:—
'Growth is attained only through liberty.

'Be the slave of no outside will. Be thine own saviour in all realms, and thou shalt drink Amreeta with the gods, dwelling upon the Isles of the Blest within the shoreless sea.'

M. L. BRAINARD,
 Secy. C. B. T. S.

SOME HYPNOTIC EXPERIMENTS.

FOR a long time a strange stagnation prevailed in the progress of artificial somnambulism after its earlier exponents, Mesmer, Puysegur, Deleuze, DuPotet, and others, had passed away. These old adepts in the art had no doubt their followers who continued to practise it in private according to the rules laid down by their masters dead and gone. But they added no new results, and did little to establish those already obtained on a broader and firmer basis. There are still many isolated individuals who follow the old traditions, but the investigation has entered upon a new era and is now for the most part prosecuted by the scientists, who, after the adverse report of the French Acade-

my, had treated the subject with scorn and derision, and dubbed the followers of Mesmer impostors, charlatans and quacks.

The change is for the most part advantageous, because in the first place men who have made a profound study of the structure and functions of the human body in all its ramifications have necessarily acquired a facility in observing symptoms which in some cases almost amounts to an extra sense. They have trained their special senses for such work by constant practice and cultivated the 'clinical eye,' and the 'physician's finger'; also through their knowledge of the working of the body in its normal state they are less liable to be led astray and discover 'mares' nests.' Further, by comparing the induced hypnotic phenomena with the symptoms which spontaneously occur in hysterics, hystero-epileptics and cataleptics, it is probable that they will in time let in light upon those mysterious conditions, and at the same time carry their psychological investigations concerning the functions of the cerebro-spinal and sympathetic nervous systems into a new region, which is at present a *terra incognita* to them. There are also said to be dangers to the subject in the deeper hypnotic states, and a medical training certainly quickens a man's perceptions to see at once that something is going wrong. The only thing is that science moves slowly and her votaries are terribly afraid of the biting sarcasm of their colleagues, if they venture to leave their 'foot-pounds' and make deductions on the metaphysical plane.

We see then that there are now two distinct schools, following the same study but calling it by different names and holding somewhat antagonistic views as regards its nature. The older, or shall we call it the mystical, school, call their art Mesmerism or Animal Magnetism, and hold firmly to the belief that the trance states and their phenomena can only be produced by the agency of an animal or vital force, closely resembling electricity, which is directed by the will of the operator and emanates from his eyes, his hands and other parts of his body, to permeate the entire physique of his subject. The modern or scientific school include all the induced trance states under the generic name of Hypnotism, but classify them according to their degree of intensity and their attendant symptoms, of which more anon. The more dogmatic members maintain that all the phenomena are due to a change in the condition of the nerve centres produced by purely mechanical means. But there are others who hold that much more evidence must be accumulated, before any deductions can be made, and they are content to investigate more or less in the dark, in the hope that light will at length dawn upon their labours. The phenomena of the mystics and scientists are for the most part identical. It may be said that the modern Hypnotism is but the old Mesmerism writ in scientific type. There is moreover no word to express the science in question, which is equally acceptable to the adherents of the opposing sects, so, as hypnotism has the advantage of being a general term not implying any special form of belief, it will for that reason be here employed.

In support of the assertion that the hypnotic trance can be produced by the will of the operator there is much valuable evidence.

DuPotet* gives an account of experiments performed under test conditions before the Academy of Paris, in which it was demonstrated that an operator in one room could induce the hypnotic state in a subject in another room who was not expecting to be operated on at that hour, but considerably later. Townshend† relates that the idea suddenly occurred to him whilst sitting at home to hypnotise a subject whom he had frequently operated upon in the ordinary way from close quarters. He requested some members of his family who were present to note the hour and bear witness that he made the experiment, then vividly brought before his imagination the person of his somnambule, aiding the concentration of his thought by adopting the positions and making the passes which it was his custom to use. An hour later he said "I will now awake Anna," and accordingly made reverse passes and willed that she should awake. The following morning at breakfast time the subject made her appearance and exclaimed: "Oh, Sir! did you magnetise me last night? About nine o'clock I fell asleep, and mother and sisters say they could not wake me with all their shaking, and they were quite frightened; but after an hour I woke of myself; and think from all this that my sleep must have been magnetic, &c. &c." Gregory‡ relates that a former subject of his was in Paris, he being in Edinburgh, and was suffering agonies from neuralgia. She used to send a pair of gloves through the post for him to magnetise and found that they relieved her pain. The doctor on certain occasions, in order to test whether her relief was merely due to imagination, or really to a specific effect of his magnetism sent the gloves back untouched. On those occasions the subject wrote to say that she could not understand how it was that the gloves did not produce the customary alleviation. Many instances might be cited, but these three, which are all from trustworthy sources, are sufficient for our purpose. The assertion made by some members of the scientific school, that the phenomena are produced by purely mechanical means, also carries a considerable weight of evidence, Heidenhain an eminent German Physiologist and Histologist, who has bequeathed his name to certain minute cells in the human body, but who holds a belief in witchcraft and mysticism to be a symptom of mental disease, advances the hypothesis that the cause of the phenomena of hypnotism lies in the inhibition of the activity of the ganglion-cells of the cerebral cortex, and may be produced in persons of nervous-irritable organisation by gentle stimulation of the nerves of sight, hearing and touch. Staring at a glass button that has not been handled by the operator, listening to the ticking of any watch (not necessarily the operator's) with the eyes closed, or gentle stimulation of the skin, were sufficient to throw into a hypnotic trance many of the persons upon whom he experimented. According to the deductions he made from his investigations, one of the principal characteristics of the hypnotic trance is the faculty of imitation.

* "Traité complet sur le Magnétisme Animal."

† "Facts in Mesmerism, with reasons for a dispassionate inquiry into it."

‡ "Animal Magnetism."

He says,* "Movements carried out before a hypnotised person, who apparently has his eyes shut, are nevertheless perceived by the eye. The closure of the lids is, in fact, not complete.

"The perceived, but not consciously perceived, movement is imitated.

"The same with many movements which are accompanied by a familiar and distinctly audible sound.

"I clench my fist before Mr. H., who stands hypnotised before me; he clenches his.

"I open my mouth; he does the same. Now I close my fist behind his back or over his bent head; he makes no movement.

"I shut my mouth, still over his bent head, rapidly, so that the teeth knock together; he repeats the manoeuvre.

"I noiselessly contort my visage; he remains quiet.

"A hypnotised person behaves, therefore, like an imitating automaton, who repeats all those of my movements which are for him linked with an unconscious optic or acoustic impression."

In this way the Professor accounts for the public phenomena of the professional mesmerists. The experimenter in a loud voice commands the subject to perform a certain action, but the latter, according to his view, has not the least idea of the order given but unconsciously mimics the pantomimic action with which the experimenter accompanies the command. For instance, the operator puts a piece of raw potato in the subject's mouth, and tells him that it is delicious fruit, at the same time himself performing audible masticatory movements. The subject chews away, without the least knowledge of the nature of the object he is chewing.

How are we to reconcile these apparently conflicting statements? On the one hand we have strong evidence in support of the theory of a magnetic fluid capable of operating even at a distance under the direction of the magnetiser's will. On the other hand we have the testimony of such accurate observers as Professor Heidenhain, which cannot lightly be set aside, and they assert that their subjects only imitated their actions, when hypnotised by mechanical means quite independent of any will power. In all probability both classes of observers are correct in their theories, and an explanation may be found in the fact that the body may be brought to perform the same action through external or internal causes. A boy may draw up his legs because his master commands him to do so, the stronger will acting upon the weaker: he may draw them up because the soles of his feet are tickled with a feather—a case of reflex action: or, he may draw them up because he has St. Vitus' dance or some other nervous affection. Similarly the hypnotic trance may be induced by the will of the operator discharging magnetic currents against his subject's aura: by gentle stimulation of the nerves of special sense, as for instance by means of the ticking of a clock: or, it may be due to abnormal conditions or functional derangements of the nervous system, as in the case of

* "Animal Magnetism. Physiological observations." By Rudolf Heidenhain, M.D., Professor of Physiology in the University of Breslau. Translated from the fourth German Edition by L. C. Woolridge, B. Sc. Lond., with a preface by G. J. Romanes, M. A., F. R. S. Lond. 1880. See page 11.

hystero-epileptics and other nervrotic individuals. If we go a step further and view the problem by the light of Kabbalistic and Theosophical writings, we may form the hypothesis, which will probably prove correct, that the two schools, the mystics and the scientists, operate for the most part on different planes of matter, though they must necessarily overlap to some extent. Eliphas Levi* states that there is in every man a circulation of astral light. A man can produce at will two breaths, warm and cold. He can likewise project at will active 'light' or passive 'light.' But he must acquire a knowledge of this force by habituating himself to thinking about it. The same gesture of the hand can alternately draw in and throw out what is commonly called 'the fluid,' and the magnetiser himself will know the result of his intention, by experiencing an alternate sensation of warmth and coldness in his hand, or hands. The subject will, at the same time, experience the sensation, but reversed; that is to say, when the operator feels warmth the subject feels coldness, and *vice versa*. The theory held by many of the followers of Mesmer was that the magnetic fluid of the magnetiser penetrated through the body of the mesmerised. But it is more probable—and this theory will find support in some of the experiments that will presently be given, that the magnetic fluid of the operator only comes in contact with the 'aura' surrounding the body of the subject, and either by its superior strength impresses it with its own vibration wave, which is thence communicated to the magnetic fluid permeating the subject's body, or, acting like an electric current on a galvanometer, attracts magnetism of opposite polarity to its own, and thus causes a disturbance of magnetic equilibrium in the subject. But experiments are needed to elucidate the problem how the currents work, and the relative magnetic conditions of operator and subject; and to arrive at any satisfactory results it is important for the experimenters to bear in mind what has already been stated, that hypnotic phenomena can, in all probability, be traced to causes acting on at least two different planes.

Professor Charcot and his colleagues have made a useful classification of the different state of Hypnotism,† which, according to the learned professor of the Salpêtrière, is a term applied to a group of nervous states differing from each other, and each having its own appropriate set of symptoms.

The three main types are: 1. Somnambulism, 2. Catalepsy, and 3. Lethargy. Each can be primarily induced under certain conditions and persist by itself, or be secondarily developed out of either of the others. They may, however, be considered as representing merely phases or periods of one affection. For there are no hard-and-fast lines of demarcation, but mixed states may occur with the characteristics of more than one of these

* Cf. "Rituel de la hante Magie." Ch. L'Equilibre Magique.

† The substance of the following remarks is mostly taken from a pamphlet by Dr. Paul Magnin, Member of the Anthropological Society and of the Zoological Society, under the title "Etude Clinique et Experimentale sur l'Hypnotisme: de quelques effets des excitations périhériques chez les Hystéro-Epileptiques à l'état de veille et d'hypnotisme." Paris, 1884.

states. The different forms or different degrees of the provoked sleep depend on the relation or proportion of the functions of the body, which are obscured or abolished, to those which persist, or are abnormally excited. It is, indeed, possible by one and the same exciting cause, if it be continued for a sufficient length of time, to make a subject pass by insensible degrees from the waking state to that of somnambulism, thence to that of catalepsy, and finally to that of lethargy, the deepest of all. In the case of hystero-epileptics, the sensibility of the subjects to the different agents which serve to provoke hypnotism is so variable, that a peripheral stimulation (such, for instance, as pressure or friction on some special part of the surface of the body) will occasion somnambulism in one, catalepsy in another, and lethargy in a third. Though hypnotism is not confined to the victims of nervous maladies, it is none the less a fact that most of the persons in whom it can be most easily brought on are more or less subject to nervous affections, of which hysteria is by far the most important as a predisposing cause. One of the most constant phenomena in all the hypnotic states is what has been called neuro-muscular hyperexcitability—the tendency to tetanic muscular contraction, either local or general, as a consequence of stimulation of the skin, of the tributary nerve, or of the muscle itself or its tendon. The different phases of this contractability will be described with the different varieties of the hypnotic sleep in which it occurs in varying degree.

SOMNAMBULISM.

Somnambulism can be primarily induced in the hystero-epileptic from the state of normal consciousness, or secondarily produced in subjects previously thrown into a cataleptic or lethargic trance. Whatever method is employed to bring on the condition, the appearances are the same. The eyes are completely or only partially closed, and a slight quivering of the lids is often perceptible. Left to himself the subject appears to be asleep or benumbed. But his pose does not show the absolute muscular relaxation which is characteristic of lethargy. Pressure on the muscles or nerves, or striking the tendons, produces no more neuro-muscular excitability than it does in the state of normal consciousness. Stimulation of the skin may, however, be followed by muscular contraction, but this is not so well defined as in lethargy. This somnambulant contraction can be localised in a segment of a limb. It usually commences in the muscles underlying the portion of integument stimulated. It does not yield to excitation of antagonistic muscles, as in lethargy, but a repetition of the stimulation which produced will remove the symptom.

The rigidity which occurs in somnambulism may easily be confounded with that of catalepsy, but they are entirely distinct. For if we try to bend the joint in order to change the pose of a limb in a state of somnambulant rigidity, the resistance is often considerable, whereas in catalepsy we invariably find immobility without stiffness.

Although insensibility to pain may be complete, we generally find a marked increase in the sensibility of the skin, the muscular sense, and some of the special senses.

It is generally easy by 'injunction' or 'suggestion' to make the subject go through quite a pantomime of automatic acts.

All these things show that this state corresponds with what used to be described as the magnetic sleep. It cannot possibly be confused with catalepsy or lethargy. Experience shows that the feebler or more prolonged the stimulation, the greater is the muscular contraction and the more exact its localisation. A distinction is drawn between stimulation, by touch, or weak stimulation, and painful or strong stimulation. The contraction is equally produced whether the stimulus is applied to the skin directly over the body of the muscle, or to the tendon, or to the nerves which supply the muscle. An instance may make this clearer:—

M. G.—Somnambulism induced by pressure on the top of the head. A light touch on the cutaneous zone corresponding to the principle anterior muscle of the leg, causes it to contract and fixes the foot in flexed position, that is to say, with the toes pointing upwards. The slightest stimulation of the skin over the tendon of the abductor muscle of the thumb, causes that muscle to be thrown into action. A similar effect is produced by pinching the skin over the branch of the radial nerve which supplies the muscle in question. To go fully into this subject, a knowledge of anatomy and physiology is required, but some account of it was necessary as a prelude to what we are now coming to, namely, *muscular contraction produced by vibrations of sound, light and heat, respectively*. The intensity of the sound may be very slight. The results are particularly clear if the ticking of a watch is the agent employed. The experiment may be easily performed with a caoutchouc tube some ten yards long, one end of it furnished with a mouth-piece. After the patient is entranced the free end of the tube is held within an inch or two of some special part of the body. When a watch is brought near the mouth-piece contraction immediately occurs in the muscle or muscles directly underlying the cutaneous zone stimulated. This contraction is characterised by interrupted movements isochronous with the ticking of the watch. Fibrillary muscular twitchings keep time with the sound. If the stimulation be kept up for some time, intense tetanic contraction may be induced in the muscles concerned.

Stimulation by light produces results in no way different from those by sound. The experiment can be performed by using a Drummond's lamp, or reflecting a ray of solar light with a mirror. The contraction occurs in the muscle, or group of muscles, which correspond to the point of the integument stimulated. The only difficulty is to localise the action of the excitant; but where this is done successfully, the phenomenon is well marked and easy to repeat.

Thermic stimulation can be demonstrated in a somewhat similar manner. In the case of P. G., a somnambule, by pressure on the top of the head, a drop of warm water is placed on the palmar surface of the forearm, where the skin is in relation with the long flexor muscle of the thumb. The muscle is thrown into a state of intense contraction, and the thumb is fixed in a position of forced flexion. Cold water, however, in this and another case in which

it was tried under the same conditions, was found to have absolutely no effect. These clearly localised reflex contractions are not always well defined. On the contrary, they are often indefinite, and the reflex contraction diffused. Or, contraction may occur in the corresponding muscles on the opposite side of the limb, as well as in those subjacent to the point of stimulation. This is called by Plüger the law of transversal irradiation. Again, if the skin over a group of muscles be stimulated, it may happen that, instead of that group of muscles being thrown into action, the corresponding group on the opposite side of the body may be. But this only occurs in patients with loss of sensation on one side of the body. Or, if one arm be rendered bloodless, stimulation of that arm produces action of the opposite one. Muscular contraction may spread either upwards or downwards from the point stimulated on the same side of the body, or it may extend diagonally. For instance a stimulus being applied to the left leg, muscular contraction occurs in that leg, passes up the limb and the abdomen of that side, then crosses over, and invades the chest, arm and head, on the opposite side. There are analogies to all these forms of reflex in the records of the physiological experiments on animals by Ferrier, Brown-Séquard and others.

In somnambulism the muscular contractions are never painful, however intense they may be. But in the waking state they occasion severe cramp. This can be demonstrated by awakening the patient during a muscular contraction. He complains of pain. Re-somnambulism, and the pain is no longer felt.

N. C.

(To be continued.)

ON PRAYER.

THOUGHTS, words and works are the accepted determinants of Karma, and good wishes as well as timely speech and benevolent actions are regarded by students of the esoteric doctrine as effective for the transference of the effects of Karma. This being so, it seems illogical that Prayer should be condemned, as it occasionally is, by Theosophists and in some Theosophical publications. For what is Prayer, but a more emphatic formulation of good wishes, whether it be an ardent aspiration after one's own highest ideal or the expression of good wishes for others?

If action and reaction are equal and opposite, Prayer, like every other form of force, must have an equal and opposite reaction (or answer). Since the ideal centre, the point whose position is infinite, is everywhere, it seems as though a force flung out towards the infinite centre must necessarily impinge on that actual point in the universe whence the equal rebound can take place. If the equal reaction cannot come in a direct way it must come in an indirect way, for force cannot merely expand itself and become nothing. A physical force when it cannot react in the original line of motion reacts at right angles to it.

"As above, so below," wherefore the dynamics of matter and the dynamics of thought must be similar. This would seem to

shew that when Prayer fails to produce the desired effect on the person praying or the person prayed for, the good effect turns to the benefit of the world around.

In physical force sometimes the reaction takes place in a quite changed form, as when motion is changed to heat. In cases parallel to this the reactionary force of Prayer might fail to be recognised. There would appear to be no answer, which is probably the chief reason why Prayer is so divided; whereas the psychical analogy would shew that there must of necessity be an answer in exact proportion to the intensity of the good desire, no matter in what unlooked-for form it might come.

Sometimes it may appear as if prayers and good wishes expended on men of evil nature turn to curses instead of blessings. Instead of effecting the transference of good Karma, our best prayers and thoughts, and our compassionate words and deeds, only serve to intensify the evil—like Narada's flute-playing, in the ancient story, which kindled noble desires and holy aspirations in the minds of good men and angelic beings, but when heard by evil men and demons stirred up quarrels. This seems at first sight a terrible thought to contemplate. Is it, then, more merciful to curse and hate the wicked lest our love do them an injury? But an injury to what? Their lower nature? The darkest hour precedes the dawn. Frequently a strong force in the extremest condition of negative polarisation is more easily reversed into an equally strong positive force, than a feeble impulse of force, scarcely removed from the mean point of indifference: is stimulated and fostered into strength. And the very intensification of the evil nature may imply the more rapid exhaustion of it, after the "growth and fruition" of any evil tendency comes its "death." Conversion is not a slow returning, step by step, along the wrong road that has been traversed, but a turning round, a change of the cardinal points of the desire, and then, when this is accomplished, in proportion to the power of the present evil may be the might of the future good. Our good efforts for the well-being of any of our fellows, whether by labour, or prayer—which is another form of labour, though for a time they do but intensify the evil, may be in reality hastening the day of the reversal of the poles. Even if, in some individual cases which we have deeply at heart, this is not so, for the will of man is free and may reject the offered good, still the wealth of compassion we have expended surely cannot be wasted. According to all analogy, if our prayers fail of their immediate object they must redound to the good of ourselves and of the world. No least expenditure of right effort can fail of a proportionate good effect. For, if otherwise, the law of the universe is not one, and it is not true "As above so below."

L. S. COOK, F. T. S.

SOWING AND REAPING.

CHAPTER X.

The Wheel Rolls on.

[Conclusion.]

IT is useless to disguise the truth from myself. Be it said in sorrow and shame. In spite of my ascetic vows, in spite of all that has been to me the higher reality of life and soul, my heart is breeding passion. If I am not actually and vulgarly in love with my wife, my attachment to her is tainted with passion. The absorption of my mind in Grace has, like the accursed simoom, blasted alike my ordinary life as a man, and the higher life of the mystic. I have all but violated my vow. I have been overwhelmed by the surging billows of Karma. Even if a happy domestic life were possible for me the ghosts of my vows and all that I have known—yes all—will, like the fabled vulture of the Caucasus, eternally prey upon my heart. Ah! Master, Master, thou art the soul of mercy; why didst thou permit this weak, miserable creature to pollute the temple of truth with his rash vows? I cry in appeal to the Master; but he is no longer the Master of him who fain would fly from the threshold of the sanctuary,—yet, who knows but that when within the temple, the only truth that will be revealed is blank despair?

A darkness has lighted upon my soul, which nothing can lift. Why can I not submit to despair and seek surcease of sorrow in the knowledge that there is nothing to attain and nothing to avoid? Who can answer why? I feel as if somewhere there is life and joy, and this feeling itself is the worst pain to endure. I know nothing, feel nothing. I am one mass of contradiction myself. Do I love pain? I answer boldly no. But yet, it would seem as if I do. Thought, act and will alike chain me to the wheel of despair.

Have I meditated vulgar suicide? No, for, alas! I know thee beyond too well. It holds forth no hope to me. But the other form of self-destruction, the murder of the soul, has, like a tempting fiend, dogged my steps. I have started up in my sleep with the hideous nightmare of despair and doubted the existence of my own soul. I have questioned myself with cold tremor,—“Have I a soul or is it but the superstitious delusion of fools? How do I know that the Brahman mystic, having gained a mesmeric influence over me, has not impregnated me with all the absurd fancies of his race?” I know no more; I doubt everything.

There's no life in living—it's all a lie,
No rest in sleep with its inward cry,
No thought in work, no hope in dream,
That draws not life so shallow its stream.
Death's but a mockery, its landless shore
Can hold no rest life's torpor o'er.
Above, below, the lidless stare
Of lightless, lifeless, void despair.

After hours of struggle and meditation I feel the peace of soul and resign Grace Stanley and her life to the world of illusions which ignorance invests with the appearance of reality. But again, through that pleasant illusion the world of illusions returns to me. Some malicious wave seems always to wash me back

into the typhoon when, after a whole dark night of buffetting with the waters of distraction, I come in sight of the shore.

In the midst of this chaotic wreck of my being one consideration is clear. Is it my passion alone that binds me to Grace or have I a duty by her, some pre-generated cause which must work itself out before my suffering ends? For if it be my passion alone, nothing will keep me tied even for a moment; my will has not yet been completely extinguished. I will fly whither my duty lies, I will tear my heart to pieces and feed fat the hungry kites with my heart's offal. But there is a duty as well, the Master said so; and so my own higher nature dictates. This question has to be answered before I can achieve my freedom. Is there a duty yet or is it over? There is that fatal script. If Grace, by her conduct, too vile to be characterized properly, has absolved me from my duty, I am free and nothing will stand between me and the life that rightly belongs to me. I am free if my worst suspicions are realized—but—I hope disappointment will save me from despair. It wants but an hour to the time of the assignation.

With my brain on fire and my heart in ashes I mounted my horse and galloped in the direction of Jakko. The bright sun shone overhead and the clear atmosphere gave unimpeded view of the mountain peaks pointing mortal vision heavenwards. I rode on mechanically. My whole nature was annihilated in one nameless pang. By a kind of almost animal instinct I found what answered to the description of the trysting place, but saw no human being there. I dismounted and bathed my head in the flowing stream, and retiring to a short distance sat down to reflect. My horse was tied to a tree.

"Ralph Ravenshawe calls me friend. If he is in Simla why should he not have come to see me if he is an honest and honourable man. The last time I saw him was on board the *Ganges* in charge of Dr. Lyon, going home to be placed in a private lunatic asylum. When he recovered and intended coming to India, the first person he ought to have written to is myself. He has done nothing of the kind. Yet he has been able to find out Grace. The villainy of the man is as plain as day-light. He must have heard Grace was married, and as he had ruined one man and woman once, he tries to do it again. To punish him is not a matter of personal pleasure, but clearly an act of duty incumbent upon me as the protector of Grace. If it is not already too late, that girl will thank me when I rescue her from Ravenshawe even if the villain's blood has to be shed."

In the midst of this chaos of thought one idea came flashing into my mind. Grace certainly had no means of reading Ralph's note. It may be she will not come. But as I have ascertained from Mr. Rider, under the false name of Verney the scoundrel has been in Simla for the last three months. I dare say he will have found some means or other of communicating with Grace. It is not possible that this is the first time he has written to her, for in such a case he would not have written in invisible ink. My doubts and surmises were put an end to by the appearance of Ralph and Grace on horseback at no great distance. They

trotted down to the side of the stream and began to talk. I could not hear distinctly what they said for some time, but as the wind changed the words came to me clearly enough.

"The Punditji," said Ralph, "is coming here in a few days himself. He wanted me to come here a few months in advance. He has been to Tibet, but is on his way back."

"Oh, how long have I not seen him! But it can't be helped—Karma," said Grace.

I concluded at once this was hypocritical. They had somehow discovered that I was near.

"Now, Ralph," Grace continued, "under what different circumstances do we meet. Do you remember the first time we met when you were overtaken by a storm near the Carli Caves?"

"I shall never forget the day," Ralph replied, "it was the beginning of a new life to me, although I did not believe much in real mysticism at the time. I owe a great deal to St. Clair too. I wish all that has happened in the meantime had not happened. But it had to come. No good comes of repentance. We must make the best use of what we have got."

The blood mounted to my face. Ralph Ravenshawe did not repent Grace's marriage, because that was no bar to his villainous desires.

"We must be grateful to our past," said Grace, "but for it the present would never have come. If a single link had been wanting in the chain or had it been different, your present position would have been different. Look what you lost and what you have gained. Do you grudge the cost when you have got what you say and I believe, is greater than your life?"

"Yes, I am grateful to the past and shall always remain so. I lost Grace Stanley, but that is no loss, for I have found you now. My pilgrimage I hope is over," Ralph said.

"Live not either in the past or in the future; life should be an eternal present," said Grace, "the pilgrimage is really the eternal now."

"I am so happy now," Ralph said, "that I do not even think of myself. It is for you and St. Clair that I am concerned. My heart seems to break with pity for poor St. Clair; he is a noble fellow. The time for your deliverance has come, I know, and I wish it could be his too."

I could bear it no longer. I rushed from my hiding place and in a moment stood before the guilty pair. All self-restraint and mysticism were forgotten as I nearly throttled Ralph Ravenshawe.

"What is it St. Clair, are you mad?" gasped Ralph as he disentangled himself from me.

"I wish I was mad," was my reply, "for my own sake as well as for the sake of you two."

"Hugh St. Clair," said Grace, "do not forget you are a philosopher and an ascetic. Explain yourself. You have most ungratefully treated the best friends you have in the world besides the Master."

"And who are these best friends, pray?" I said, "a false friend and an ungrateful, hypocritical wife?"

"Be calm," she replied, "and we shall hear what you have to say."

"This is all I have to say,"—the words rushed out of me with a tumultuous force which well nigh shattered me to pieces—"I have only this to say—that you, Ralph Ravenshawe, and you, Grace St. Clair,—by your heartless immorality—have been guilty of the blackest treachery against me."

"St. Clair," replied Grace without the least agitation, "do not stamp your philosophy as folly by your words. Remember you are undergoing probation, and also remember who I am."

"Philosophy to me is now folly. I care not who you are so long as you are only an ungrateful woman," I said. "You will know better soon" Grace said with deliberation. Her whole manner was changed, and even her features seemed to be transformed.

"You fancy yourself a philosopher," Grace continued, after a pause, "and yet cannot penetrate behind the illusion of sense."

Before she had finished Ralph handed me a letter from the Master. I saw his cryptogram and trembled. I was stunned; when I recovered I caught the last glimpse of Ravenshawe galloping away at a distance. Grace stood by my side and pointed out to me a few words written on the envelope by the Master, forbidding me to read the letter until my mind was cool.

CHAPTER XI.

The Harvest.

I was alone in my study—alone with darkness, which, like an owl, sat brooding on my heart, and with its ominous hootings shook every fibre of my brain. With body, mind and soul in one utter confusion, I broke the seal of the letter Ralph had given me. It was not from the Master, though approved by him and marked with his cryptogram. It was from Ravenshawe. In a kind of stupor brought on by the excess of the tumult in my nature, I read.

"Dear old man,—At the conclusion of the tragedy so well known to you, but to which I scarcely dare to refer even at this lapse of time, I was left a living corpse. Yet it was no great unhappiness. I was drowned by a deep sense of strangeness; but as I emerged from it by slow degrees I seemed to be floating in the air. Suddenly a powerful maelstrom, of what I cannot describe, otherwise than as nothingness, grasped me in its Briareus' arms. I began to fall down, down and down into the depths of nothing which reduced into chaos all life, sense and thought. I received a shock,—there was Ralph Ravenshawe. I looked at him and it was I. A vague mist of recollection came upon me, and childhood and manhood, love and hate, sorrow and joy, passed before me in inextricable confusion. Then a sudden burst of darkness, out of which peered your face St. Clair. I fell into a slumber, from which I awoke to find myself coursing through a vast expanse of infinite tenacity, till I was arrested by a layer of greater denseness which seemed to catch me as if in an iron net. I

recovered from the shock to find myself in my mother's arms,—the mother of Ralph Ravenshawe. A healthy little baby lying in its mother's arms trying to make her swallow his fairy-like fingers. I looked and looked, forgetful of all and myself. 'Thou tyrant law,' I said 'wreak thy vengeance upon me, but let the baby be a baby evermore, the poetry of the mother's love.' But the inexorable wheel rolled on. Again I was swept onwards, whirling, through frictionless, unresisting space and drowned again in a denser atmosphere. I saw.....must I say what? I saw my Nemesis—I saw Evelyn Millor, the fallen wife and maniac suicide. I felt her inner groan of agony and her demoniac soundless laugh of triumph till she faded from my sight, lost in a whirlpool of soul-activity whose vortex was stilled on the instant by the outward burst of some internal explosion. For a moment a stream of joy crept into my soul. My eye caught a glance of the golden spray shaken from the tuneful motion of what seemed like a far off star. It drew nearer and nearer, infusing into me a life not my own. A thousand baby forms of winged thought came smiling round me. The irresistible suction of the whirlpool which was drawing me into its endless war, grew less fierce. My soul worshipped the influence of self-sacrifice that a pure and beautiful woman nature had offered to the great law. I knew it was she, the embodiment of all that in me was good; but I saw not her face. Yes, it was my betrothed. I felt the influence of the sacrifice like a hymn in my soul. Away sin and sorrow and pain, you hold no sway over me. I have grasped the sceptre, you all must obey. I am a man and have the power and privilege to die for my race,—for all sentient creatures—as the noblest children of the house of man have done. The one self that quivers through nature, awakening love and joy at every touch is myself; for me there is no other self. I am blessed in not being other than the All. The night of the soul dies in the arms of its lover, the dawn of the spirit.

"I sat down at the foot of the Master, where you had been before in your body and not like me in soul. I heard his voice and bathed in the waters of mercy that flow from his heart. I cannot say more.

"But yesterday my long exile ended. I am Ralph Ravenshawe again, and Ralph Ravenshawe is myself. The temple of the soul, shattered by the lightning stroke of a nameless evil, is fit again to receive its lord. I have taken the three vows of houselessness, mendicancy and celibacy. My fortune is devoted to the spread of truth, which will lift the darkness from the soul of the world. I am free.

"This letter is written as much out of personal friendship for you as by the command of the Master, whom you have denied admittance to your heart. Rashly have you said, 'he is no more the master of the neophyte who fain would fly from the threshold of the sanctuary.' Little do you recognize the serenity of the impersonal life of the sage. He bids me say, he will not order you or mesmerize you, but unseen, unheeded and denied, he will watch over you in your struggles and sympathize with your suffering. What matters it that your body fulfils its destiny in obe-

dience to the causes generated before? It is like the log of wood that the fire of your soul burns—the soul which has linked itself to his and his it will remain. Were you vain enough to believe that it was the excellence of the personality known as Hugh St. Clair that provoked affectionate solicitude in the Master? Then know the affections of a great soul are natural forces acting in accordance with natural laws, and though made latent by your non-perception of them, are never extinguished. You have added your life-stream to the great field of human activity of which he is the centre. It is easier for the earth to tear herself from the sun than it is for you to leave your sphere. It is only in your own diurnal motion that you are free. Hugh St. Clair is yours, and you can order him as you will, but your soul is far above you and beyond you. Feel it, and your troubles will end. Sacrifice the sense to the soul as you sacrifice the folly of childhood to the wisdom of manhood, and the peace of the blessed will be yours. Know all nature to be one, and realize the illusory character of all differences, and you will be happy, for you will there see your soul. Know that the great enchantress, Maya, the divine power, the cosmic illusion, creates transitory differences in the supreme unity of being, and if you submit to her sway, desires spring up with passionate activity to chain you to illusion. Know the truth and kill desires, this is the pearl of price that the sages have to offer you. Patiently let the pre-existing causes work themselves out and create no fresh ones by attachment. Neither love life nor death, but look forward to the day of deliverance, as the hired servant looks forward to the day of payment.

"There is nothing to love in the illusory world of objects. The only love and only joy is the self, the Atma. Among objects love is attracted by the degree of perfection with which they reflect the soul, the self, the Atma. Truly, says Yagna Valkya to his wife Maitreyi, we do not love our husbands or wives, but the reflection of the soul, which underlies all. Having realized and possessed the soul, who would think of the veils through which it is reflected? Who would wish for the fan when the cool southern breeze begins to blow. Whoever attains the soul attains all. For him there is nothing more to desire; the fruition of all desires is the soul. The illusions created by the soul usurp its throne, as the clouds which attain visibility by the rays of the sun hide the sun behind them. Look inwardly into thy soul and receive the fruition of the *parama puvashartha*, the supreme object of desire of all. To crave for the object which reflects the soul and yet neglect the soul, is to sell the great thought-jewel of all creatures at the price of paste.

"This the Master bids you consider. You ask if you have a soul. Who is it that asks? Is it the body? If so why does it not ask the question when it is dead? Is it the life which causes the body to move and digest food? If so, why was not the question asked when childhood held the veil before the face of reason? Is it some function of the body? Let it be so if you will. But it is a function that conceives time. In fact, time can exist only as the mode in which this function, the knower, conceives objects. There-

fore it is not itself modified by time though the objects it conceives of are modified by time. This function is the god of the body.

"Now listen to what the sage says about your present condition. Remember the Indian Idyll you read in the Book of Karma. It is the story of your own previous life and that of two others with whom your life is interblended.

"The man who rejects aught in nature as utterly evil, blasphemes against nature and has to pay the penalty of his sacrilegious folly. All forces in nature are neutral, neither good nor bad. It is the selfish coward who tries to justify his own indolence by characterizing some as bad and therefore not worthy of his consideration. So also the self admiring fool seeks food for his devouring vanity by calling things base and enthrones himself as good because they do not touch him. He regrets the presence of what he calls evil, not because it is evil—but because the fact of feeling regrets marks him out as a man among men. The wise man recognizes no good or evil. Every thing that is natural is capable of producing happiness if wisely utilized. The nauseous manure promotes the fertility of the soil, and the salt sea gives birth to the sweet drops of rain. You turned your face from nature, because you thought the love of an innocent heart for you were sensuous. But you forgot that if you had been wise and loving yourself, that love would have been a powerful instrument in your hands, not only for bringing happiness to the unfortunate girl who cherished it, by showing her the truth and killing the sense, but to the earth itself, the great mother of all. This want in you had to be fulfilled, and you had to know love; but one whose life your friendly hands saved had to give you the experience and thus save you from trouble which would otherwise have been yours. In his intense zeal for personal holiness your friend turned his back upon the body of his mother's child, and Karma forced him to inhabit the body that succeeded it. The poor fragile creature that sacrificed this life for me, the object of her pure virgin love, lost the preceding one by her own rash act to which your unloving conduct drove her. Blessed be the woman that stood between me and my Nemesis and received the blow that would have killed me body and soul.

"Reflect. That is enough, the Master says, for you to understand how the intensity of suffering shortens its duration, observe how everything in your life has tended to that end. We shall meet again.

"Your friend,

"RALPH RAVENSHAWE."

While I read this letter my whole life was annihilated in it. The world to me was a blank; the only thing that seemed to live was the universe of associations that gathered round the words of Ralph Ravenshawe. My whole being seemed to melt into a chaotic mass from which only by slow degrees order began to arise.

When I raised my head I saw my wife standing by me smiling with an affection she had never shown before. She folded me in her embrace. I looked again, the young Brahmin mystic stood before me and whispered in my ear:—THE CURSE IS REMOVED, GRACE STANLEY LIES DEAD IN HER ROOM.

M. M. C.

Reviews.

BETTY'S VISIONS.*

THE two short stories in this volume are both illustrations of the clairvoyant power possessed by certain persons of sensitive organisation. Excepting that Betty is declared by her parents to be an "unnatural" sort of child—an attribute of her character which she out-grows entirely—there is nothing extraordinary in the two women who are the heroines of these tales. Betty's visions are five, they are all of the same character—visions of persons seen at the moment of their death. First, Betty sees the death of an uncle, next, of a cousin, then, of her mother, then, of her father, and lastly, has a premonition of her own death the day before it takes place. At the time of each vision she is in a condition of semi-unconsciousness, like one walking in sleep, and when questioned afterwards can give no account of what she saw and is disinclined to allude to the subject. The people who die touch her, she says, on the knee, or head, or some other part of the body "as they pass by."

In the second story a married lady, mother of a family, dreams that she sees the butler of a neighbour murder his mistress by shooting her with a revolver, having entered her room at about twelve o'clock at night. The narrator says that in her dream she saw herself sitting with this lady in a room, and indeed a house, she had never before entered, and had an indistinct recollection of some of the conversation.

The dream impressed her so strongly that she determined to visit Mrs. Smith of Longmains, whom, though twelve years a neighbour, she had never visited before. In spite of various obstacles—for there is a twelve-mile drive in frosty weather in January, and towards the end of the journey a wheel comes off the brougham which is nearly upset—Longmains is reached at last. Mrs. Smith is surprised to see her guest who arrives about six in the evening, and still more astonished when the lady asks to be accommodated with a bed. Late in the evening Mrs. Smith adjourns to her boudoir, and her guest insists on joining her there somewhat to the disgust of her hostess who thinks her visitor must be hardly sane. At about twelve o'clock two remarks are made by Mrs. Smith that are suddenly recognised by the lady as having been heard in the dream, and she feels rather than knows that the room is the same. The same butler enters with a box of coals, but instead of shooting Mrs. Smith, he goes away as if nothing unusual was passing in his mind. In the morning, to the evident relief of Mrs. Smith, her visitor departs from Longmains. Some time after the butler is arrested and condemned to death for murder, and in a confession states he had determined to murder Mrs. Smith (whose service he had left) on the very night of the visit narrated above, and in the way foretold in the dream, but had been prevented by the presence of a stranger.

Neither the author nor her characters make any attempt to account for any of the visions on ordinary grounds, they are simply narrated as the remarkable events in two women's lives. This book will set many of its readers thinking, and perhaps some among them will wonder if, after all, there may not be some substratum of truth underlying the multitudes of similar occurrences reported as having actually taken place. The stories are pleasantly written, though they contain but a bare recital of the occurrences mentioned. Miss Broughton is one of

* "Betty's Visions and Mrs. Smith of Longmains," by Rhoda Broughton.—London, George Routledge.

our most powerful novel writers, and we should like to see her work out this theme on a larger canvas and with a heroine whose astral horizon is not so strictly limited as that of Miss Betty.

LIGHT ON THE HIDDEN PATH.*

THIS is a record, in letters to a friend, of the inner experiences of the writer. The author, unacquainted with spiritualistic works or mediums, frequently sees the forms of persons deceased, and with some of them holds the conversations which make up the bulk of this little volume. The experiences herein narrated are the spiritual consolation of the writer's life and, the recipient evidently being a right-minded, conscientious individual, striving to lead a good life, the teachings are of a pure and noble character, and readers will find them suggestive though they may not learn from them much that is absolutely new. Whatever may be our opinions as to the scientific rationale of the clairvoyance and clairaudience of our author, every page breathes deep genuine human feeling, and this account of spiritual experience will act as balm and encouragement to many weary souls. "Light on the Path" more than supplies the place of any such work as this to all those who try to realise that "the kingdom of God is within them;" but there will always be a large number of individuals to whom the personal experiences of another human being seem more real and more impressive than the best collection of rules and maxims, and to these we commend the perusal of "Light on the Hidden Path."

CHASTITY. †

WE recommend this volume in which Dr. Lewis has treated a difficult subject frankly yet without offence. The writer, but recently dead, was beloved and respected by all who knew him, and the present work is the result of a wide professional experience which led to the conviction that such a book was urgently needed. The usages of civilized society which taboo subjects such as those discussed in this book, and have thus fostered a deplorable ignorance of the laws of life resulting in untold evil, have given rise to all sorts of quack notions and quack impostors who profess to remedy these ills. We therefore welcome a book like this, which, while free from medical technicalities, is the work of an enlightened physician and tells the scientific truth in a way that everybody can understand.

Literary and Personal Notes.

MR. BOUTON has just issued another edition (the eighth, is it not?) of "Isis Unveiled." When the first copies of the original edition reached London, Mr. Quaritch—perhaps the best authority in the world upon the value of literary property—wrote Bouton that it would "become a classic." It has done so; and the fact of its reaching its eighth edition might be added to the late Mr. Disraeli's "Curiosities of Literature."

* "Light on the Hidden Path," with an introduction by J. F. Clarke. Ticknor and Company, Boston.

† "Chastity or Secret Sins," by Dio Lewis, M. D. Clarke Brothers, New York.

It is gratifying to learn that the "Secret Doctrine" is steadily growing. Mr. Sinnett writes that as much as would make about one volume of "Isis" is already written; and from another source we learn that, in its profundity of analysis and erudition, as well as in the arrangement of its matter, it will be superior to "Isis." Though the Manager long ago offered to return the money to the registered subscribers, scarcely any availed themselves of it, seeming to instinctively comprehend that books like these cannot be tossed off like an ephemeral novel, but are the work of years. The actual writing of "Isis" occupied two years of uninterrupted labor, such labor that for six months at a time Madame Blavatsky never left her apartments, but sat writing constantly. Since she announced "The Secret Doctrine" as in preparation, she has twice been confined to bed for weeks together, and once just escaped death by a miracle; besides having to endure the annoyance of the late conspiracy against her, which was hardly congenial to the book-writing frame of mind. However, the work grows apace, and no doubt the old proverb will be verified that "Patient waiting is no loss."

In the *Anti Materialiste*, Mons. René Caillé thus expresses himself on the subject of the religions of the East:

"We might compare the literary treasures of the East with the pictures of great masters which have for some reason or other been covered with common varnish so that their true value can no longer be suspected. But at last the clairvoyant eye of the connoisseur penetrates the disguise. By slow and persevering labour, bit by bit he removes the veil, and the masterpiece stands out in all its glory."

"Certainly, if, in conformity with the prediction of the unknown Philosopher, the riches of Asia are coming to the aid of civilised Europe, the converse is none the less true, and all the treasures of the land of the sun, all her manuscripts, hieroglyphics and symbols, would remain a dead letter if our modern sages did not apply to their study their exact processes and scientific methods."

"How strange does it not seem that these inexplicable facts, which have been objects of blind reverence to our forefathers, should one day become plain scientific verities proved by our boldest men of learning."

BABU SIDHESVAR GHOSH wishes us to acknowledge his receipt of Rs. 100 towards the publication of his Bengali translation of *The Light of Asia*, from Kumar Bhuvan Ranjan Mukarji, of Lucknow.

Correspondence.

THE HINDU SABHA MOVEMENT.

The Hindu Sabha is an ally by formal engagement of the Theosophical Society and includes all Hindus promoting Caste harmony and religious learning and virtue. A Religious Hall and Library for Brahmans with accommodation for Sudras and Chogans seeking instruction and a lecture Hall for Theosophic friends will be opened at first at Trichoor, the capital of Sri Parasu Rama, the sixth and only Living avatar of Vishnu. The present Maharajah of Travancore has contributed Rs. 200 to the Hall and Library, and as a tribute to the learning and virtue of the late Maharajah F. M. U. I shall inscribe the special name of "Visa-

gham" his star upon the institution. I hope it will also become a great mesmeric Hospital under the direction of the renowned Kallur Namburipad of these parts.

The Chogans, i. e., low castes, are the bulk of the Hindu population of these parts, though they have lost half their present strength to the Christian and Mohammedan religions! The reason of the secession is mainly because they have not free access to the high castes as Chogans. It is strange but true that Hindu Chogans have not the freedom to move which anti-Hindu Chogan converts have. They want the freedom of the converts without ceasing to be Hindus. The high castes see the anomaly, but have not the pluck to help their own followers. Yet it is trumpeted forth that the natives of India are fit for all sorts of political and social and domestic reforms.

The Chogans as a body are more sincere believers in God, Soul, Karma, mesmerism, &c., than the F. T. S. as a body. The Hindu Sabha has at present no alternative but to pass them through Christianity and Mahomedanism and dub the *reverts*, *Chetties*. Of course both the conversion and reversion are very convenient to the poor Chogans. The Chogans are practically and are willing to declare themselves of the Theosophical Society if the Society institutes an order of Aryan Chetties to be registered by individual F. T. S.

A. SANKARIAH, F. T. S.; P. F. H. S.

We would remind the writer that this magazine is not concerned with politics. We doubt the accuracy of his statements as to the beliefs of our members. The question of the institution of the suggested order is a matter for the Convention to discuss.—Ed.

THE LEFT HAND PATH.

SIR,—I send you the following account of a remarkable incident in the life of an English resident in the North-West Provinces. As I am bound over to secrecy as regards the name and circumstances of the person concerned—the brother-in-law of a merchant lately deceased who was once held in high estimation in Calcutta—I must content myself with stating that this account is *absolutely* true. It came to my knowledge in this way. I had known Mrs. L., the sister of the gentleman above referred to, for some years previous to the disclosure with which she favoured me, and it was only on learning of my interest in Asiatic Occultism that she broke the silence which she had maintained for so many years on the subject of her brother's experience. Divested of detail it runs as follows:—

Mr. B., it appears, was a natural mystic, and from one cause and another thoroughly convinced of the existence of occult powers among a certain class of natives. After brooding over the subject for some years, he determined, if possible, to test the reality of occultism personally. Among the natives with whom he had some slight acquaintance—for he was a man greatly interested in the study of character—was one who lived a sort of recluse life in the neighbouring jungle, and who was popularly credited with the possession of strange Siddhis. B.—although he distrusted the rumour—resolved to satisfy himself of its accuracy. He went to the hermit, and after sedulously cultivating his acquaintance, finally proposed to become his pupil. The offer was accepted, a certain period of probation was assigned to him, at the termination of which he was warned he would have to pass a severe ordeal consisting of four trials, each more terrible than the last. Well, to cut a long story short, the anxious aspirant, after observing a rigid fast for two whole days, was dismissed by his instructor to undergo

his first trial. Before leaving he put into his hand a Persian book full of mystical formulæ and symbols. "You will sit in your chamber at midnight," said the Hermit, "reading this book"—and he pointed out certain passages with a word of caution as to observance of his orders. "A vast torrent of water will then seem to pour from all sides threatening to submerge you entirely, but you must never once take your eyes off the book, tremble though you may." He then directed him to observe certain fumigations, to sprinkle the floor with blood, and other strange ceremonies and dismissed him. That night, as the Englishman sat up reading in the prepared room, everything occurred as the Hermit had foretold. Volumes of water seemed to pour through the ceiling and burst up through the floor, while strange forms were borne in on the roar of the raging element. But faithful to his orders he never once raised his eyes from the book, and he had no sooner finished the last line than the whole scene vanished and he was once more sitting in the quiet chamber with the moonlight streaming in over the floor, stained here and there with the blood of a lamb as directed. Great was his surprise the next morning to receive a visit from his instructor. The latter after congratulating him on his success remarked "tonight you must repeat the process. While you are reading a huge cobra will seem to enter the room, and advancing towards you coil around your body and neck till its hooded head is reared full in your face. But shrink not. Do not for one moment raise your eyes from the book till you have read the last line of the same incantation." With this he retired. That night all again happened as foretold. The perspiration gathered in huge drops on the brows of the daring occultist as he went through the ghastly experience. Several times his courage almost failed him, but with a desperate exercise of will he persisted in his task. At last the last line was read and the whole maya—or whatever it was—vanished. The next day his instructor did not appear, and his ardour was in addition damped by the receipt of a letter from England informing him of the dangerous illness of his brother. Confident, however, in his powers of endurance, he determined to continue the process of initiation but foolishly paid no visit to the Hermit. That night as he sat reading the weird old book a groan arrested his attention. He looked up hastily. Was it a corpse that was stretched on that bed before him with those livid lips and stony eyes? A horrible thought possessed him. Was it his brother? In a moment his courage forsook him, he cast away the book and shrieked in his horror. In a moment he was once again standing alone in the silent chamber. The next day the hermit again visited him. He heard his tale and shook his head. "You should have sought my advice first," he muttered. Had you passed the fourth trial successfully, the spirit (elemental?) which personated the serpent and the corpse would have been your slave. Now all your efforts have been in vain. For want of a due warning you have lost all." With this he asked for the book, wrapped it in his robes and left his quondam pupil never to return. As I said before this story is absolutely true. It was solemnly sworn to in my presence and no possible motive could have been suggested for deceit on the part of Mrs. L—the solitary confidante of her brother. As I heard it, I give it. Was it black magic, was it spiritualism? I will not hazard a guess. Mrs. L—thinks the former. She includes the "Devil"—the scape-goat of the orthodox—in her indictment!!

ENGLAND, 11th August 1886.

E. D.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ANIMATED STATUES.

TO whatsoever cause it may be due matters little, but the word *fetich* is given in the dictionaries the restricted sense of "an object selected temporarily for worship," "a small idol used by the African savages," etc., etc.

In his "*Des Cultes Antérieurs à l'Idolatrie*," Dulaure defines Fetichism as "the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius."

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an idol among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects—statues, images, and amulets for example—serve as a temporary or even constant habitation to a "god," "genius" or *spirit* simply, has been shared by some of the most intellectual men known to history. It was not originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from credulous Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the supposed conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them *fetiches*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed

to be wrought by God or an angel, by Christ or a saint, these images or statues *do* become—if the miracle be claimed as *genuine*—"the receptacle or dwelling" for a longer or shorter time of God or an "angel of God."

It is only in the "Dictionnaire des Religions" (Article on *Fetichisme*) that a pretty correct definition may be found: "The word *fetich* was derived from the Portuguese word *fetisso*, "enchanted," "bewitched" or "charmed;" whence *fatum*, "destiny," *fatua*, "fairy," etc.

Fetich, moreover, was and still ought to be identical with "idol," and as the author of "The Teraphim of Idolatry" says, "Fetichism is the adoration of any object, whether inorganic or living, large or of minute proportions, in which, or, in connection with which,—any "spirit"—good or bad in short—an invisible intelligent power—has manifested its presence."

Having collected for my "Secret Doctrine" a number of notes upon this subject, I may now give some of them *apropos* of the latest theosophical novel "A Fallen Idol," and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites—the Jews,—were all idols and fetiches, whether called *Teraphim*, *Urim* and *Thummim*, Kabeiri, or cherubs, or the gods *Lares*. If, speaking of the *teraphim*—a word that Grotius translates as "angels," an etymology authorized by Cornelius, who says that they "were the symbols of angelic presence"—the Christians are allowed to call them "the mediums through which divine presence was manifested," why not apply the same to the idols of the "heathen?"

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an "animated" image of the Roman Church than he does in the "animated" fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the XIXth century—the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic "suggestion," and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetiches? In chapter xxxi (*et seq*) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called their gods; and where also, in Haran, Rachel stole the images (*teraphim*) of her father Laban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring "the gods of the Amorites" all the same (Joshua xxiv. 14, 15). The *teraphim*-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary geni, or gods, which are consulted on every occasion. The Rabbis explain that Rachel

had no other motive for stealing her father's gods than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls "statues foreseeing futurity" (*Asclepias*)?

Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid. ("Antiquities") In "More Nevochim" (l. iii) it is said that nothing resembled more those *portative* and *preserving* gods of the pagans (*diis portatiles vel Averrunci*) than those tutelary gods of the Jews. They were "veritable phylacteries or animated talismans, the *spirantia simulacra* of Apuleius (Book xi), whose answers, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his vol iii., p. 494 "Œdipus," etc.) by showing that the *t* and the *s* (like the Sanskrit *s* and the Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.

As to the use of these idols, Maimonides tells us ("More Nevochim," p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astrology; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino* puts in the mouth of the sage Gamaliel, St. Paul's master or guru, the following words, which he quotes, he says from his "Capito," chap. xxxvi: "They (the possessors of such necromantic *eraphim*) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an evil spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they conversed with it."

The learned Marquis de Mirville believes that it was just such x-human *fetiches* that were meant by Philostratus, who gives a

* Ugolino—"Thesaur"—Vol. xxiii, p. 475.

number of instances of the same. "There was the head of Orpheus—he says—which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplesmus which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, &c. ("Pn. des Esprits," Vol. iii., 29 Memoir to the Academy, p. 252.)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow the custom of his country and to give it (the babe) a supermundane origin which would make it live after death, enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established." (Diodorus, lib. i. p. 48.)

As Freret, in his article in the "Memoires de l'Academie des Inscriptions," Vol. xxiii, p. 247—pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said consecration of Semele's baby, which the Orphics show as having been the custom of Cadmus' ancestors—is precisely the ceremony described by the Rabbis, as cited by Seldenus, with regard to the teraphim or household gods of the Syrians and the Phœnicians. There is little probability, however, that the Jews should have been acquainted with the Orphics."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's *Edipus*, little figures and heads with metallic laminae protruding from under their tongues, which hang entirely out of the heads' mouths, are real and genuine teraphims—as shown by de Mirville. Then again in Le Blanc's "Religions," (Vol. iii, p. 277), speaking of the Phœnician teraphim, the author compares them to the Greco-Phrygian *palladium*, which contained sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundani*—the Mundane Soul—was killed," he says; "his head was embalmed and its soul was fixed in it, as it is averred, by the power of magic and enchantments." After which followed the usual process, the gold lamina, etc. etc.

Now this is terrible BLACK MAGIC, we say; and none but the dupes of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The story is given by Bodin, in his famous work on Sorcery "Le Demonomanie, ou Traité des Sorciers" (Paris, 1587); and it is quoted in "Isis Unveiled" (Vol. i, p. 56). Pope Sylvester II was publicly accused by Cardinal

Beno of sorcery, on account of his "Brazen Oracular Head." "These heads and other talking statues, trophies of the magical skill of monks and bishops, were fac-similes of the animated gods of the ancient temples. Benedict IX, John XX, and the VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all—aye, even to their knowledge of black art inclusively—one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbolists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: "We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (their human teraphim and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that 'the head' consulted by the Scandinavian Odin in every difficult affair was a teraphim of the same (magic) class. And that in which we believe still more, is, that all those mysterious disappearances and abductions of small (Christian) children, practised at all times and even in our own day by the Jews—are the direct consequences of those ancient and barbarous necromantic practices. Let the reader remember the incident of Damas and Father Thomas." ("Pneum des Esprits," Vol. iii, p. 254).

Quite clear and unmistakeable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make oracular heads with them, for purposes of sorcery! Where will bigotry and intolerance with their odium theologicum land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either "gods" or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the likeness of any person, in whatever form and mode, of whatever material, may be turned into a deadly weapon against the original by a really learned practitioner of the black art. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found; for it was murder contemplated, pure and simple. "Thou shalt not draw the vital spirits of thy enemy, or of any person into his simulacrum," for "this is a heinous crime against nature." And again: "Any object into which the fiat of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant. An expert (in magic) has to be called to purify it." ("Pract. Laws of Occult Science," Book v., Coptic copy). In a kind of "Manual" of Elementary Occultism, it is said: "To make a bewitched object (*fetich*) harmless, its parts have to

be reduced to atoms (broken), and the whole buried in damp soil"—(follow instructions, unnecessary in a publication).*

That which is called "vital spirits" is the astral body. "Souls, whether united or separated from their bodies, have a corporeal substance inherent to their nature," says St. Hilarion ("Comm. in Matth." C. v. No. 8.) Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, and then fixed within any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, &c. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the heart, for instance—the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups—"mind body" (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (*prana and sthula sarira*), called forth in their theurgies and evocations (for divine white magical purposes, as well as for those of the black art) the "spectral soul," or astral body, as we call it.

"It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called *Eidolon*, and which was the middle principles between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul." ("Psellus, in Scholiis, in Orac.")

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi—the vehicle of spirit. The Neo-Platonics, and even Origen,—call the astral body *Augoeides* and *Astroeides*, i. e., one having the brilliancy of the stars" ("Sciences Occultes," by Cte. de Resie, Vol. ii, p. 598-9.)

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all—an easy way of cutting the gordian knot of the difficulty—the churches have evolved the fanciful dogma of one solitary principle; the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists—those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.
2. Spirits, or the entities of certain invisible beings—whether *ghosts* of once living men, angels, spirits, or elementals,—have they,

* The author of "A Fallen Idol,"—whether through natural intuition or study of occult laws it is for him to say—shows knowledge of this fact by making Nebelsen say that the spirit of the tirthankar was paralyzed and torpid during the time his idol had been buried in India. That *Eidolon* or *Elementary* could do nothing. See p. 295.

or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogi or Initiate, to fix such entities, whether by *White* or *Black* magic, in certain objects?

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my "Secret Doctrine." I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as "A Fallen Idol" on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an *eidolon*, whose individuality is all centred after death in his *personal ego*—should be attracted to the remains of the body that was his, during life; * and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The "vampire" theory, can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become *vampires*, have *special exorcismal rites* established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon as the flames had devoured the physical envelope, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (*Devachan* or *Swarga*), while the spectral

* Even burning does not affect its interference or prevent it entirely—since it can avail itself of the ashes. Earth alone will make it powerless.

eidôlon descended into the regions of Hades (*limbus*, purgatory, or *Kama loka*). "I have terminated my earthly career," exclaims Dido, "my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth.*"

"*Et nunc magna mei sub terras ibit imago*" ("Eneid," lib. iv, 654.)

Sabinus and Servius Honoratus (a learned commentator of Virgil of the VIth cent.) have taught, as shown by Delris, the demonologist (lib. ii, ch. xx and xxv, p. 116) that man was composed, besides his soul, of a shadow (*umbra*) and a body. The soul ascends to heaven, the body is pulverized, and the shadow is plunged in Hades... This phantom—*umbra seu simulacrum*—is not a real body, they say: it is the appearance of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is—it is his face, his voice, his blood still flowing from his wounds!" (See "Iliad," xxiii, and also "Odyssey," i, xi). The ancient Greeks and Latins had two souls—*anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our *Kama loka*, Ennius, says Lucretius—"he traced the picture of the sacred regions in Acherusia, where dwell neither our bodies nor our souls, but only our simulacres, whose pallidity is dreadful to behold!" It is amongst those shades that divine Homer appeared to him, shedding bitter tears as though the gods had created that honest man for eternal sorrow only. It is from the midst of that world (*Kama loka*), which seeks with avidity communication with our own, that this third (part) of the poet, his phantom—explained to him the mysteries of nature....†

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul, or *λογον*, the other, *ιρρατιον*, the latter being again subdivided into two parts or aspects, the *θυμηον*, and the *επιθυμηον*, which, with the divine soul and its spirit and the body, make the seven principles of Theosophy. What Virgil calls *imago*, "image," Lucretius names—*simulacrum*, "similitude" (See "De Nat. rerum" 1), but they are all names for one and the same thing, the astral body.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (a) the astral or materialized figure of the dead is neither the soul, nor the spirit, nor the body of the deceased personage, but simply the shadow thereof, which justifies our calling it a "shell," and (b) unless it be an immortal God (an angel) who animates an object, it can never be a spirit, to wit, the

* Which is not the interior of the earth, or hell, as taught by the anti-geological theologians, but the cosmic matrix of its region—the astral light of our atmosphere.

†.....Esee Acherusia templa
Quo neque permanent anime, neque corpora nostra,
Sed quædam simulacra, modis pallentia miris,
Unde sibi exortam semper florentis Homeri
Commemorat speciem lacrymas et fundere salsas
Cœpisse, et rerum naturam, expandere dictis.

soul, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, earth-bound ego, or an irrational shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his son: "No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!"

Ὀδυσσεύς Ὀδυσσεὺς εἶσι πατρὶ ἐμὸς ἄλλ' ἄγε δαίμων
θέλγει

("Odyssey," xvi, 194.)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or—human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

H. P. BLAVATSKY.

Note.—As a corroboration of the theory that a great volume of psychic force may be concentrated in an object of worship, we may add the following biblical narrative of the overthrow of the image of the idol Dagon, in its own temple, by the superior power of the Hebraic ark. It runs thus:

"When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." (I Sam. v. 3 and 4.)

O.

THE PHENOMENA OF SPIRITUALISM.

"My position therefore is that the phenomena of spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."—A. R. Wallace.

THE paramount importance of a scientific investigation into the phenomena of spiritualism is beginning slowly to be realized. Thoughtful men are weary of the domination of materialism and fearful of the social and political dangers which invariably attend any widespread adherence among the masses to this—the gospel of annihilation. Facts, palpable and irresistible, are forcing themselves on the notice of the public. The cycle has nearly run its course, and a re-actionary spirit added to the rapid multiplication of mediumistic sensitives has resulted in a fresh outburst of interest in transcendental mysteries. The Society for Psychical Research—clumsy and unsatisfactory as have been its methods hitherto—is an embodiment of this idea. Whether the men of science—many have already gone before—realize the urgency of

the claims of these super-normal facts to a complete investigation, is now happily a matter of little moment; the rank and file have revolted, and while the prophets of positivism reign supreme in magazine and review, the educated classes are gradually throwing off the yoke so long imposed on their necks by a philosophy of mere negation. We may indeed well differ from those enthusiastic American spiritists who degrade the glorious philosopher of Galilee to the level of a medium, and we may smile at the ardour which sees even in the displacement of a chair or table the operation of the "dear departed," but to deny the phenomena attested by so many eminent observers, is equivalent to a perverse ignoring of evidence, or to a positive denial of the possibility of proving anything upon human testimony. Yet for thirty years this has been the outcome of the prevailing materialistic phase of thought. As Mr. C. C. Massey well observes in "Light":—"No fact ever has influenced or ever can influence mankind, or be in any true sense believed, unless and until it is brought under some conception which may be the hypothesis of a scientific mind, or be a general idea of nature at this particular period of human culture. . . . new mental dispositions then open the way for new sciences and a psychical science is possible only on that condition."* Is not this an additional testimony to the accuracy of the Theory of Cycles?

But although spiritualism has done yeoman's service in the struggle against materialist propaganda, its progress is undoubtedly attended with grave objections both from a moral and intellectual point of view. It fosters a tendency in its votaries to indulge in an altogether exaggerated estimate of the human personality, i. e., that compound of emotions, volitions and experiences which cluster round the monad during each manifestation in an objective physical body, and encourages the supposition of an immortality for the lower as well as for the higher self; whereas only the essence of the experience of one incarnation—and who, indeed, would wish to be immortal as he is—can follow the Ego through the vast cycles of evolution. Again, it is impossible not to remark on the moral deterioration of most mediums, who undergo—as it were—a sort of vicarious atonement for materialistic mankind, and in submitting themselves passively to the influence of vampirish entities, not only injure their constitutions but seriously retard their future development, as well as that of the manifesting intelligences on the astral plane.† The practice too—it may be remarked—has more than once in history degenerated into a pernicious sorcery; indeed, it is questionable if some of the phases of American spiritism do not exhibit strange correspondences with the worst types of the black-magic once so prevalent in the Orient.

* The rule seems to be this:—Objective evidence is valueless in the case of all those persons in whom there exists no subjective apprehension of the possibility of—or fabric of theory to assimilate—the occurrence of the attested facts. Thus we can understand the honest ignorance of many a materialist in refusing even to entertain the notion of their reality, all such alleged phenomena appearing to him to run counter to a complete induction.—E. D. F.

† Sri Krishna says: "the servants of the Bhoots—earth-bound souls—go unto the Bhoots." [Bhagavad Gita, Chap. ix, para. 5.]—Ed.

The agencies producing these strange phenomena—at once the *bête noire* and despair of modern science—may, I think, be grouped as follows. (Nothing in this direction can be more encouraging to occultists than the recognition by advanced spiritualists of the very varied character of the communicating intelligences, and of the frequent agency of the human "double" in the experiences of the séance room):—

I. The psychic or nerve-force of the medium, operating either intelligently through his astral (or somnambule) consciousness, or made use of by entities external to the sitters themselves.

II. The astral body of the entranced medium; to this cause may be often assigned the so-called "spirit-control," when not a mere earth-bound elementary, as in the case of the Red Indian "guides." It is probable that the majority of the phenomena of psychography are produced in this manner, though more rarely by foreign "spirits."

III. Kama-Loka entities; which may be sub-divided into:—

(1). Four-principled beings, who have comparatively recently undergone physical death, and are thus able to manifest with intelligence greater or less, proportionate to their progress toward the Devachanic state of subjective consciousness.

(2). "Earth-bound" beings, such as unspiritual men, victims, suicides, or persons of very material instincts.* These last frequent the promiscuous séances, especially where the medium is of a low moral type. These are the vampires of spiritualism, whose influence reacts so prejudicially on the majority of sensitives. It is obvious that communication with the above two classes must be hurtful alike to the sitters and to the disincarnate manifesting entities, whose progress on the astral plane may thus be indefinitely retarded.

(3). Elementaries and astral shells (discarded 4th principles) galvanized into a semblance of consciousness in the auric emanations of the medium, or even temporarily invested with his 5th principle (Manas).

(4). Elementals; to this cause may be usually referred such phenomena as the apport of fruit, flowers, ice, branches of trees, specified articles, etc., inexplicable on any other hypothesis. This, however, is the rarest phase of mediumship.

The recent brochure by Dr. E. Von Hartmann on "Spiritism" deserves a passing notice. While all lovers of truth must admire the open-handed and generous manner in which he accepts the evidence tendered by so many observers of honesty and repute, few will be found to deny that his admission of the same practically involves a recognition of the fact that consciousness *does* exist apart from the bodily organism. His "somnambule consciousness," which is only "masked" by the waking consciousness, and which is traceable in a less or greater degree in the phenomena of dream and trance, in proportion as the waking consciousness is numbed, is clearly no other than the "astral" consciousness proclaimed by occult philosophy. If, indeed, we carry his theory—that of two personalities dependent on the same physical brain (his localisation of this second consciousness in the organic brain is, by the way, *purely*

* And persons having strong earthly desires unaccomplished: bhoots.—Ed.

hypothetical)—to its full extent, we find ourselves confronted with two separate conscious individuals co-existent with but unknown to each other, *both* of which are assumed to perish with the disintegration of the body! To such lengths will philosophers go to disprove—or rather to attempt to disprove—the possibility of a survival of the individual after death.

His second explanation of the phenomena of the séance-room, viz., the theory of hallucinations transferred from the medium to the sitters and beheld by them collectively, is a marvel of misplaced ingenuity. Its defects, however, are at once apparent. It presupposes a mesmeric power in the medium—the abnormal deficiency of which same power is almost invariably a characteristic, if not a necessary condition, of mediumship—which impresses on the brains of the investigators the subjective hallucinations conjured up by his somnambulist second consciousness—which hallucinations appear to them objective realities. This explanation, therefore, involves a belief in the continuous deception of all the senses of the observers, each of whom is similarly affected—whether of a positive or negative temperament—and all of whose experiences are subsequently found to have exactly tallied. But granting the truth of this theory—and I believe medical psychology furnishes no instance of a continuous and collective hallucination of the senses of a group of observers—it is inadequate to meet the facts. Are inanimate objects also “biologized” in this manner? Were the photographic plates of Mr. Beattie and Professor Crookes similarly affected? Were the weighing-machines at the Eddy Homestead and before the Newcastle Spiritual Evidence Society also hallucinated? Are the material objects—fruit, flowers, blocks of ice, etc., etc., brought from a distance into the séance-room, and which remain for subsequent inspection, are they also mere subjective illusions? Are we to accept the dictum of one, himself without personal experience in the subject, that at some séances—as his explanation stands—this combination of mediumistic nerve-force, transferred hallucinations, and unconscious secondary self is all working together to produce the observed effects? And—I might continue over another page, but enough has been said to expose the needless complication of these hypotheses and their inadequacy to meet the facts. However, the mere formulation of any theory by so eminent a thinker as the author of the “Philosophy of the Unconscious” is in itself a step in advance. If it fails to explain or—what is even more noticeable—to embrace* the whole range of observed phenomena, it serves to familiarise the public mind with

* His three main hypotheses—that of a seemingly omnipotent mediumistic nerve-force, of transferred hallucinations, and of masked somnambulist consciousness—do not touch, for instance, such cases as those given in M. A. Oxon’s “Spirit-identity,” nor the marvellous phenomena testified to over and over again by the most competent witnesses, such as the transmission of letters to distant places given in “Twixt two Worlds,” and so undeniably proven in the case of the “Vega” incident, nor again such as are to be found in their legions in works like “People from the other World,” “Psychography,” “Miracles and Modern Spiritualism,” etc., etc., etc. The truth is Von Hartmann has been theorizing on insufficient data. Consequently, the old adage still holds good, “an ounce of fact is worth a pound of law.”—E. D. F.

the subject, and renders the acceptance of such evidence the more simple for the materialistic inquirers of our day. Philosophy is slowly veering round once more to its old source—the common source of religion and science—the Esoteric Doctrine. The day is not far distant when in the evolution of human thought its all-explaining, all-embracing teachings will be hailed alike by student and philosopher as the union of science and religion, the heritage of the past, the heirloom of the sages.

E. D. FAWCETT.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.
(Fourth Series.)

XII.

“WHEN the light is brighter, the shadow is darker, and when the tree grows, its bark becomes thicker.

“When it divides itself into several branches, the bark is multiplied, and this is how apparent evil accompanies the progress of good.

“Three races have occupied the earth: the children of the powers, the children of men, and the children of God.

“And the children of the powers were the children of the earth, prior to the posterity of Adam.

“The children of men sprang from the children of the earth, and they succeeded the posterity of the powers.

“The children of God are those of the race of Adam.

“Such is the mystery of the races. This is the mystery of the kings: Five war against four, and seven against thirteen, and the five and the seven are vanquished, yet the five are giants and the four are children; the thirteen are birds of prey and the seven are doves.

“The last descendant of the powers was that Goliath whom David, the smallest of the children of God, pierced in the forehead with a stone.

“For the strength of the earth bends before human intelligence, and human intelligence itself is nothing without the grace of God.

“The children of men become savages when they love the daughters of earth, and the children of God fall from heaven as fallen angels when they love the daughters of men.

“For this reason Solomon descended from the throne of wisdom to love the daughters of men and made an evocation of darkness, equal to the light given him by the holy Chochmah (wisdom) in order to equilibrate his wisdom.

“For he was wiser than the sages, and hence, in their eyes, he seemed to be mad.

“The tetragram obeys the pentagram, and yet the tetragram is sacred and the pentagram is accursed.

“Because the pentagram receives into its bosom the letter Schin, which is the sign of madness and sin.

“Thus is formed the name Jehoschua, which, by its five letters, has conquered the five kings of the giants.”

Here let us pause, for these strange pages contain as many mysteries as words.

The author first gives us to understand, by a double comparison, how civilization brings corruption in its train, and why the progress of intelligence may go hand in hand with irregularity of morals. Then he foresees the discoveries of geology, and speaks of races of men prior to that of Adam.

Like Darwin, he takes sexual selection to be the cause of the progressive changes in the races; he indicates the laws of the warfare that results in the elimination of the imperfect, and shows how, if force expresses right, science and intelligence re-establish equilibrium by repressing force.

Then he reveals the great mysteries of sexual selection (selection meaning choice, preference,) why natures cross, why men of talent prefer beautiful wives to those who are intelligent,—why good women adore men of doubtful character, whom they always hope to convert, but by whom, sooner or later, they become perverted.

Finally, it explains what is called the fall of Solomon; how that sublime initiate surrendered himself to black magic and excess in love, as if to expiate his transcendent wisdom and to equilibrate his life. The strife between the pentagram and the sacred tetragram initiates us into the mysteries of the name given to the Redeemer; a name which the Jews contemptuously wrote *Ischu*, a word that signifies insane, but which ought to be written *Jehosuah*, like that of Joshua, the liberator of the Hebrews.

The pentagram is the star of the prophets, and the tetragram is the cubic stone which forms the base of the sacred ark.

Five added to four gives the number nine, which is that of the perfect science and of the faithful masters, who, according to the masonic legend, found the body of Hiram.

These pages, as we have said above, contain an altogether remarkable view of that somewhat obscure fact in Hebrew history, vulgarly called the fall of Solomon.

Did that King of sages, poets and lovers, really, at the end of his life, renounce the worship of Jehovah to adore strange idols? Did he escape the domination of the priests only to submit to the caprices of foreign women? Did he leave the luminous traditions of the Kabbalists and Mages, to occupy himself with the despised arts of the magicians of Pharaoh and of the pythoness of Endor?

Initiated into the most sublime secrets of the antique sanctuaries, and himself the first of the hierophants of his epoch, Solomon had realised the unity of the universal religion, and wished, while making it subservient to Jewish monotheism, to preserve the poetry of the Oriental cults. He had expressed this thought in a psalm attributed to his father, but which can have been composed by no other than Solomon himself, for David never gives vent to synthetic conceptions of so bold a character.

The psalm commences: Jehovah has risen in the midst of the assembly of the gods, and he questions them as a Judge. The Catholic commentators, troubled by this mention of a plurality of gods, translate the word *gods* by the word *kings*—by no means the same thing. The Jews believed in the existence of the gods of the nations. But these were, for them, demons or genii who vainly tried to fight against the God of Israel. The psalmist says

that the gods of the nations are genii, but it is Adonai who has made the heavens.

Solomon, believing himself to be the King Messiah, wanted to make the moral conquest of the world, and dreamed of a great religious synthesis.

He wished to give the God of Abraham and of Jacob a court of subaltern divinities. He had built for Jehovah a temple that was one of the marvels of the world, and knowing that the gods of the Gentiles were but nature-forces, subject to the one God, he wished to group round the mystic sun symbolical planets, with their satellites and their accompanying train of stars. For this reason he built sanctuaries on the mountains that surrounded Jerusalem, and he consecrated them to the seven spirits of the Kabbala under the names given them by the initiates of India and of Persia, and caused perfumes to be burned before the images of Bempnan, Nybbas, Thartac, Belphegor, Marcolis and Mendes. Mendes especially—with goat's horns, female breasts and male attributes—received the homage of the author of the Canticles, and of his mad loves.

Solomon is said to have had three hundred wives and an incalculable number of concubines, but he tells us that he really loved but one, and the rest were but for Oriental display. Her name was Sulamith, and he recounts his love in the Canticles. Thus Solomon was not lost through women, and indeed he was never lost at all, but merely self-deceived.

We will now continue the translation of the fifth chapter of the Book of Mystery:—

"The tree that gave death has gained fresh sap. The bark alone is dead, but the heart of the tree is alive.

"Its root descends to hell and its head touches the heavens. The birds make their nests in the branches.

"The wild animals hide beneath its shade, but this shade refreshes the earth and causes it to bring forth.

"It is planted where two roads join. The one rises straight, but steep, up a scarped mountain; the other, crooked and wide, slopes down to dark abysses.

"Around this tree rise seven pillars that support a circle divided into four parts by four blazing stars.

"And this circle represents a great serpent that has three hundred and sixty and ten undulations, and which forms the circle by biting its tail.

"This serpent is hollow and sonorous, sometimes it sings with the breath of heaven, and sometimes it hisses and groans with the exhalations of the earth.

"He who stands on the head of this serpent becomes the master of nature and takes on a new youth.

"Is it not written that Enoch, having walked in the way of Elohim, became a child again in the kingdom of glory?

"Why Elohim, and not Adonai? Because the kingdom of the Elohim embraces light and shade.

"Because, in order to raise oneself to the seat of the Metatron, one must possess the science of good and evil.

"Two opposite forces determine a third, which is equilibrium; and the two positive forces, being balanced by two negative ones, you have the five points of the star.

"At each point of the star there is a radiant letter that repels a shadow.

"Thus is composed the eternal balance of the powers. There is a just mercy and an unjust mercy; the justice of love and the justice of hatred; two balances instead of two scale-pans, and these two joined balances are equilibrated by universal justice.

"There is a light in shadow and a shadow in light.

"Moses did not know that his face shone, but the Israelites could not bear its light, and hence, when he spoke to them, he put a veil before his face.

"This is why it was said that Moses had horns, for the horn is the sign of power and glory.

"The oil with which they anoint priests and kings is put in a horn.

"It is written that the horn of David was a horn of abundance, and they sounded a horn of brass to proclaim the Jubilee.

"Sonorous and brilliant trumpet! Trumpet causing a breath of life and glory to speak! Horn with the voice of a man proclaiming the great pardons.

"Horn recalling the dead to life, for the breath that has created all must also repair all; the great Jubilee will make all injustice and all pain to cease.

"The letters of the tetragram will arrange themselves in their places, and we shall not see the He strive against the He, nor the Vau against the Jod.

"Equilibrium will be again established and the holy name alone will triumph.

"The mystery of the king of intelligence and love is hidden and wrapped up until now."

Here ends the book of Occultism and of Mystery.

"Happy is he who knows the gate of the sanctuary, and who possesses its keys.

"Happy is he who knows how to go in and to come out, and who knows by heart the turns and windings of the labyrinth of science. He possesses a dignity and a power that set him above all princes of the earth."

Thus ends the Sephir Dzeniutha, the most astonishing and perhaps the most unknown book in the world.

The last pages indicate the great arcanum; that is to say, the real non-existence of evil and the absolute omnipotence of good.

The Idra Rabba and the Idra Suta form a complement to the Sephir Dzeniutha: we will now begin the translation of the latter.

IDRA SUTA;

Or the Great Synod, a commentary on the Sephir Dzeniutha, by Simeon Ben Jochai.

Jerusalem had just been destroyed by the Romans. The Jews were forbidden, on pain of death, to return to weep over the ruins of their city. The whole nation was dispersed, and the sacred translations were lost. The true Kabbala had given place to puerile and superstitious subtleties. Those who pretended that

they still retained the inheritance of the hidden doctrine but were diviners and sorcerers, justly proscribed by the laws of the nation. At that time a venerable rabbi named Simeon Ben Jochai gathered round him the last initiates of the primitive science, and resolved to explain to them the book of high theogony called the Book of Mystery.

They all knew the text by heart, but the rabbi alone knew the profound sense of this book, hitherto only transmitted orally from mouth to ear, without explanation, and never committed to writing.

To bring them together around him, he sent them these words:—

"Why, in these days of great distress, should we be like a house held up by a single pillar, or a man standing on one leg? It is time to act for the Lord, for men have lost the true sense of the law.

"Our days are becoming short, the master calls us, the house is forsaken, and the strayed vintagers do not even know where the vine is.

"Assemble yourselves in the field where there was a threshing-floor—now abandoned.

"Come armed, as for a combat, with counsel, wisdom, intelligence, science and attention; let your feet be as free as your hands.

"Acknowledge as your only master him who disposes of life and of death, and we will utter together the words of truth that the saints of heaven love to hear, and they will come round us to listen."

On the day appointed, the rabbis met in the fields, in a circular space enclosed by a wall.

They arrived in silence. Rabbi Simeon sat down in their midst and, seeing them all come together, he wept.

"Woe to me," he cried, "if I reveal the great mysteries! Woe to me, if I leave them to be forgotten!" The rabbis remained silent.

At last one of them, named Rabbi Abba, said, "With the permission of the Master, is it not written: the secrets of the Lord belong to those who fear him? And do not all of us who are here, fear the Lord? And are we not already initiated into the secrets of the temple?"

And these are the names of those who were present: Rabbi Eleazar, son of Rabbi Simeon, Rabbi Abba, Rabbi Jehuda, Rabbi Joshua, son of Jacob, Rabbi Isaac, Rabbi Chiskia, son of Raf, Rabbi Joshua, and Rabbi Jesa.

All promised secrecy, putting their hands into the hand of Rabbi Simeon, and with him raising the finger towards heaven.

Then they went and sat down in the threshing-floor, where they were hidden, and shaded by great trees.

Rabbi Simeon rose and prayed; then he seated himself again, and said: "Come, all of you, and place your right hands on my breast." They did so, and, taking the hands of all of them in his own, he said solemnly, "Cursed be he who makes an idol and hides it! Woe to him who covers a lie with the veil of mystery!"

The eight rabbis replied: Amen.

Rabbi Simeon said, "There is but one true God before whom the gods are not, and there is also but one true people, those who adore the true God."

Then he called his son Eleazar and made him sit down before him. On the other side he placed Rabbi Abba, and said, "We form

a triangle, the primordial type of all that exists; we typify the gate of the temple and its two columns."

Rabbi Simeon said no more, and his disciples remained silent.

Then there was heard a confused voice, like the voice of a great assembly.

It was the spirits of heaven, who had come down to listen.

The disciples trembled, but Rabbi Simeon said, "Fear nothing and rejoice! It is written, 'Lord, I heard the sound of thy presence and trembled.' In time past God ruled men by fear, but now he guides us by love.

"Is it not said 'Thou shalt love thy God? And has he not himself said, 'I have loved you?'"

Then he added, "The secret doctrine is for steadfast souls; those whose souls are shaken and without equilibrium cannot understand it. Can one drive a nail into a tottering wall, that is ready to fall to pieces at the slightest blow?"

"The whole world is founded on mystery, and if discretion is necessary in earthly affairs, how much more is it needful for us to be reserved when we are occupied with these mysterious dogmas that God does not even reveal to the highest of his angels?"

"Heaven stoops down to listen to us, but I will not speak to it without veils. The earth moves to hear us, but I will tell it nothing without emblems.

"We are, at this moment, the gate and the pillars of the universe."

At length Rabbi Simeon spoke; and a tradition, preserved in the arcanum of arcana, informs us that when he opened his mouth the earth trembled under his feet, and his disciples felt its commotion.

OCCULTISM IN GERMANY.

The necessity of practical work.

MUCH has been said and written about *practical occultism*, and yet there are few who have more than a very vague idea of the meaning of this expression. By "*practical work*," we mean neither the reading of books, nor the study of science, nor the exercise of charity, nor the promulgation of doctrines, nor the ennobling of character, nor the practice of virtue, but *the binding of thought*. All the former practices are extremely useful and absolutely necessary to arrive at the fountain from which springs the *Elixir of Life*; but they do not put that elixir into our bodies; we must not merely arrive at the fountain, *but drink of it*, if we desire the immortal life. All our speaking and writing and speculating about the laws of the spirit may be very useful, and render us more capable of attracting the spirit at some future period of our existence; but unless we unite ourselves with the spirit, the latter will pass away as it came, leaving empty the house in which it had no permanent dwelling. To unite the lower with the higher, to fix the spirit and to give it form within ourselves, is the great work of which the Alchemists speak, and of which the majority of mankind has no knowledge, and in the possibility of which the superficial reasoner does not believe. In Sanskrit this great work is called *Yog*, which means "to bind;" let us now examine briefly what it is that we wish to bind.

Man lives in an all-surrounding ocean of air and cannot live without it. He breathes the air into his lungs, and in doing so a part of the oxygen of that air is bound up in his body by combining with the particles of his venous blood, oxydizing it and transforming it into arterial blood, while at the same time the blood draws its supply from the chyle, and the chyle is supplied by the food that enters the organs of alimentation and digestion. But simultaneously with the process of assimilation a process of dissolution takes place; the oxygen, absorbed and bound up for a while in the blood, is used up and thrown out of the organism in various ways; if we could retain the power we have gained by breathing and prevent its loss, our bodies would last for ever.

But besides the ocean of material air which surrounds the world, there is another ocean, still more refined and ethereal, and still more impalpable than the air, the ocean of the living spirit, and as the lungs of man breathe the material air, so the heart of man breathes the spirit. Deep in the "heart" of man is the mysterious centre, the miniature counterpart of the great spiritual sun or "God," sleeping in the vast majority of mankind in an unconscious or semi-conscious state, attracting to itself the spiritual air which it needs for its life, and thereby inducing the movements of the material heart and the physiological process of breathing. The "heart" breathes spirit, as the lungs breathe air, and as parts of the all-surrounding ocean of air pass in and out of the physical body of man and help to build up the physical organism of the latter, so also parts of the all-surrounding ocean of spirit penetrate down to the spiritual centre of man, where they may awaken the sleeping germ to life and consciousness, develop the spiritual foetus, and finally produce the full grown regenerated man by the assistance of the nutriment furnished by the refined elements of the human soul. As the physical existence of man depends on his practice of the art of breathing,—an art instinctively practised by every living being; so the spiritual life of man as an individual or *person*, depends on his acquiring the art of breathing the spirit, to consolidate it and retain it, and to render within himself that which is volatile and transient, fixed and permanent. If the spiritual centre in man becomes united to a certain extent with that which flows to it from the universal ocean of spirit, it will begin to awaken to spiritual consciousness and to see the light of the latter; it will become illuminated with wisdom and attain a real knowledge of the truth, independent of opinion and intellectual speculation; it will be like a sun illuminating the soul, giving light to the "moon" of the intellect, but knowing spiritual truths independently of the latter.

The only power by which this process may be accomplished is the power of thought, and *thought* only becomes active, powerful and manifest, if it is expressed through the *word*. The whole of the universe with all its forms, the form of man included, is—according to the assertions of all the sages and illuminated seers—a product of the *thought* (or "active Imagination") of the *Great First and Supreme Cause*, having found expression through His *Word* (or active Will,) through the action of which it became

manifest or revealed. If the counterpart of the Universal Supreme Cause, resting within the centre of the soul of man, awakens to a consciousness of its own existence and powers, it will begin its immortal career as a self-conscious entity, all-powerful and all-wise, whose final destiny is far beyond the limits of our intellectual speculation. It must, however, be remembered that mortal man with all his power of thought, cannot at his pleasure, awaken the divine spiritual germ to consciousness, unless that germ chooses to awaken; the finite cannot control the infinite and cause it to obey its commands; it can only prepare the conditions under which the *Eternal One* may act; it can only prepare the temple for the residence of the god; it rests with the god, whether or not he chooses to enter.

Practical occultism or *Yog* consists therefore in the sinking of one's own thoughts down to the centre of the heart, excluding all other thoughts, which do not serve the purpose in view, and giving it there expression in a word, a letter or a sign. Gradually such a sign, letter or word may become *alive* within ourselves, we shall hear it with our interior ear, see it with the interior eye, and perceive it by the interior sense of feeling. Other interior senses will be opened and certain manifestations of an interior power will take place, of which it would not be wise to speak; and the reason why they should not be mentioned is, not that we wish to appear mysterious or to withhold any knowledge from others; but because an untimely knowledge of such effects would act injuriously upon the imagination of those who desire to obtain their results; they might fancy they possessed them, and their fancy would distract their attention and thereby prevent the accomplishment of their object.

And now we come to one of the most important points regarding this subject. The power of the "*Word*," if it attains spiritual life, is only comprehended by few, and it is not at all immaterial what thought, sign or word we choose; for by the action of the living word those elements in the human constitution which correspond to its meaning become endowed with life, and if they are such as ought to be kept in subjection, they may become rebellious and destroy reason as well as the health of the body. No man's constitution is exactly like that of another, and an exercise which may be good and useful for one, may be evil and injurious for another. The beginner therefore requires the guidance of a spiritual instructor, an illuminated practical occultist, or in other words an Adept, to instruct him and give him the *pass word* and *sign*, until he has his own interior senses opened, and when he may receive further instruction by his own spiritual ego or "*Master*."

In India the common word used for the practice of *Yog* is *AUM*.* How far this word may be useful for all beginners, I am unable to state. In Europe the letters *J. A. O.* and afterwards the other vowels and consonants are sometimes practised for the same purpose, until they are seen, felt and heard. They then form

*In "*Five Years of Theosophy*" there is an article about this word and its significance, but not having the book, I cannot refer to it, (page 540).

the *key-word* to other mysteries, but I do not know whether or not any one has ever succeeded in attaining a high degree of development by following such general rules and without having any guide to give him special instructions.

There are few who can see the necessity of such instruction, few whose Karma affords them an opportunity to obtain it, and fewer still, who having obtained such instructions, have the energy and determination to carry them out to the end. And yet without this practical work how little can we accomplish. Only those can enjoy eternal life, who have come into possession of it by the process of spiritual regeneration. The *spiritual life* belongs to the *spirit* alone and is independent of the life which acts in the body. With the first divine and interior thought, penetrating the whole of the interior *I* and rendering us able to feel the truth, even as from afar, the germ is deposited for the future regenerated spiritual man. If this germ is continually supplied with appropriate food by a continuous flow of thought and good-will, it may become self-conscious and develop. "Then the new man may grow and the old one die; for the new one has seen the light and begins to love it."* Without this regeneration we shall, at the time when the soul† separates itself from the body, again enter the state of the formless, to begin the struggle for self-consciousness and individuality in some future incarnation; ennobled perhaps by merits acquired during the past or weighted by new evil Karma; while those who have attained spiritual self-consciousness and self-knowledge will be free from the bonds of matter.

What is man, but a centre around which organized substance has crystallized, and to which continually flow and from which radiate the invisible principles of the universe? He is continually subject to change and remains not for two moments of time exactly the same. Only that which is absorbed by and consolidated with his organism belongs to him and forms a part of his body while it remains with it; only those spiritual elements which are absorbed by his spirit and united with it will belong to his spiritual body and form a part of it in the future. Having attained spiritual substance and spiritual life, he will no more require a physical form, his power of perception will be incomparably more perfect than that of the physical senses; his consciousness will be far higher and penetrate to the centre of everything, he will not need to speculate with opinions, for he will possess real knowledge and he will be a *Theosophist*, because he will be one with Wisdom and Truth, and live in the Light. But there is still another and very important reason why this practice of practical occultism should be undertaken by those who desire spiritual progress. We are told that those who wish to become perfect and pure must get rid of all impurities, selfish desires, vices and passions. This is easier said than done; for how can we get rid of a desire for that which we desire? Man is a product of will and imagination, and he cannot change his will, imagination and desire, unless he has the will and desire to change it. There

* *John* iii. 20.

† The higher parts of the 5th principle.

are two ways in which an evil inclination, evil desires and vices may be changed. The first way is to experience the suffering which they produce. An evil desire produces evil acts, and evil acts are productive of suffering and repentance. Some people follow this road. It is a long and dangerous road and often leads to perdition; for the gratification of sensual pleasures is followed by a remembrance of the pleasures experienced and causes a desire for their repetition, and it may not be before the close of our life that the suffering which must necessarily follow is experienced. There is another road more sure, nearer and safer: Nature suffers no vacuum; we cannot eradicate an evil unless we replace it by good. It will be useless to attempt to pump bad air out of a vessel, unless we can fill it with better air; and if we fill it with water, the air will come out without any effort to expel it. Evil desires will exist as long as they are nourished by evil thoughts, and evil thoughts will exist in the mind as long as there are any evil inclinations to attract them. If we can send only good thoughts down to the centre of the soul, the evil desires will soon be starved and die. This is, however, extremely difficult to accomplish, as long as we are controlled by our thoughts and do not obtain the power of controlling them ourselves; nor can we obtain control over our thoughts as long as we allow them to flow into our minds in an irregular manner. Only the Adept thinks that which he chooses, the average man thinks that *which comes into his mind*. If any one doubts this, let him attempt to keep a single thought in his mind only for a few minutes, without allowing another thought to enter, and he will soon experience the difficulty. But in this practice of Yog the student receives a certain word or sentence, which exactly suits his condition, and if he seriously applies himself to this work, letting his thought continually dwell upon this word, unwelcome and inappropriate thoughts will soon cease to be attracted to him, the evil elements of his soul will die off, and if he attains the power of inner vision, he may even see the processes going on in the organization of his soul and witness the decomposition and putrefaction of its evil parts and excrescences, in the same manner as we may see a wart or a cancer on the physical body decay and drop off; until at last when all these evil parts have perished, there will be nothing left to attract such evil thoughts, which, like birds of prey, assemble where the odour of a carcass attracts them, and instead of animal elementals, the powers of light will surround the purified soul, in whose centre rests eternal life, peace and happiness.

Motion lives in the circumference, but in the centre is rest. The surface is the realm of illusions, but in the depths of the soul exists knowledge. The periphery is surrounded by clouds and darkness, but in the centre is light. There the spirit breathes upon the soul, and there is the kingdom which is the inheritance of those who choose to be the elect. From this centre comes the light and the life which pervades the soul and the physical body. The soul is the circle formed by thought around the spiritual centre; but the power producing and *fixing* thought radiates from that centre and in it are all powers united. In this centre is the sum of your

spiritual world; its light is the *Truth*, its heat is the love for the good and the beautiful. The organ for light is *Faith*, based upon knowledge and experience; the organ for heat is the heart. Let them act together in harmony, and you will obtain life, consciousness and power by the process of spiritual regeneration. All that is of real value to know, rests in the depths of the soul. Learn to ask at the centre, and you will receive the true answer. In the average man the light burning in the sanctuary is not perceived, although its heat may be felt. The voice sounding from the interior is not distinctly understood, although it may be heard through the thick walls of the semi-material soul like the ringing of bells at a great distance; but as the power of feeling, in the physical organism, formed the foundation for the development of the senses of seeing, hearing, smelling, etc., so likewise the power of intuition will, in the growing spiritual organism, develop the inner sight, hearing, smell and taste. These things will not be understood nor believed by those who reason merely from the material plane; neither are they written for the purpose of convincing such people; but to those who seriously desire to know the truth, the above hints may be useful, to lead them to a path, where they will find *still more light*.

F. HARTMANN.

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

By P. SREENEVAS ROW, F. T. S.

PROLOGUE.

"A steady Light, swifter than thought, is stationed among moving beings, to show the way to eternal happiness; and all the gods, being of one mind and of like wisdom, proceed reverentially to the presence of that Divine One."—*Rig Veda*. vi. 9-5.

ALTHOUGH it seems that long prefaces or prologues are now-a-days out of fashion, and that it has become customary to plunge at once in *medias res*, yet I feel bound in this instance to depart from this general rule, and to preface the following Romance with some observations calculated to explain the peculiar significance of the title chosen for this work, and to prove the appropriateness of a Romance as the medium of popularising a knowledge of spirituality, as a preparatory measure for facilitating the eventual progress on the path leading to the Divine Light, the ultimate goal of man.

Man is an epitome of the Universe. He forms a little world, as it were, in the system of the great worlds. Every material phenomenon observable in the macrocosm, has its spiritual counterpart in the microcosm; and man is endowed with subjective faculties peculiarly adapted for the perception of phenomenal objects on the material as well as on the spiritual plane. And those faculties—external or internal—need both cultivation and development, before they are fitted for the performance of the various functions allotted to them; but the process of cultivating the inner faculties is infinitely more arduous, occupies a much longer period for its completion, and requires a more patient attention, than the culture of the outer

faculties, whose objects lie broadcast on the material plane. Nevertheless this difficult task ought to be undertaken and successfully accomplished; for, be it remembered, whatever knowledge a man may gain, that alone which pertains to his inner-self is capable of surviving his corporeal existence and adhering to his soul throughout its course of various transmigrations from birth to birth; all else is superficial and transient, and perishes with the physical envelope in which it happens to be encased for the time being, and in which alone it has its basis. For, "whoever, not knowing the Indestructible Being, offers oblations in this world, performs sacrifices and practises austerities, even for many thousands of years, it will all perish at last." (Brihat-Aranyaka Upanishad, III. 8—10); and "those who depart from hence without having discovered the self and the true desires, for them there is no freedom in all the worlds." (Chandogya Upanishad, VIII. 1—6). Hence arises the necessity for instructing the inner man; but in the case of a person who is filled with impressions of past births, and who, by his subjection to those impressions, is led to continued activity in earthly concerns, and whose mind is still bent upon the pursuit of external objects, it is impossible at once to turn back from the wrong path. Therefore it is necessary to store his mind with that kind of knowledge which his external faculties, in his present state of mind, can easily grasp and understand, with an occasional sprinkling of spiritual teachings, thus purifying his mind gradually by steering it clear of earthly concerns, then leading him to a clear discrimination between transient pleasures and lasting bliss,—the non-eternal and the eternal,—and lastly, imparting to him that instruction which has the eternal alone for its object. This is why the seers of old—those wise instructors of humanity—thought fit to compose their works in an allegorical style, which, in its outward significance, is well adapted to the capacity of the outer man, the man of the world; while an undercurrent of highly spiritual ideas is made to run throughout the work, to serve as a spiritual guide for those who are able to read between the lines as it were, and instruct the inner self in the higher aspirations of life. This grand principle seems to pervade almost every book written by the ancient authors, whether it be in the sphere of the highest philosophy of religion, or of such lighter literature as dramas, novels and romances. So, we find every worldly story interspersed with moral sentiments calculated to elevate the soul, and every sacred maxim of truth, justice, benevolence, and so on, illustrated by means of practical, worldly anecdotes adapted to the understanding of an ordinary man; the object in either case being to instruct the outer man in the way in which he is best fitted to learn, and then approach the inner man through the outer.

As a glorious instance of writings of this kind, I may here refer my readers to the Sanscrit romance entitled the *GITA GOVINDA*, which was composed by Jayadeva, the lyric poet who flourished in India long before the Christian era, and which has furnished ample themes for the exercise of many an oriental and occidental genius from a very remote period, and which Mr. Adam Clarke, the famous

commentator of the Bible, pronounces to be an "extraordinary poem, which, I believe, will be considered by every adequate judge to be equal, if not superior, to every thing of the kind that has been produced either by the ancients or moderns." This work, the *GITA GOVINDA*, is apparently a pastoral tale, representing an amorous intercourse between two lovers; but is considered in well-informed circles in the East and the West to be, in the words of Mr. Adam Clarke, confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; just in the same way in which the Song of Songs of Solomon, the book of Canticles in the Bible, is by many considered to represent the love of Christ to his church, and his union with human nature; and, indeed, in the third volume of Mr. Adam Clarke's "Commentary on the Bible," an attempt is made to trace and illustrate the correspondence between many of the passages in the *Gita Govinda* and the Canticles, in respect of the general phraseology, imagery, and the subject of the two works.

However this may be, Jayadeva, the talented author of the *GITA GOVINDA*, boldly tells his readers (I. 3): "Whether thy soul finds a delight in the sensual raptures of earthly love, or in the contemplation of the Supreme, listen thou to the voice of Jayadeva, which is sweet and pure at the same time;"—thus assuring the readers that, while apparently the work has all the allurements needed for the gratification of a man of the world, it is full of spiritual instruction, tending to wean him gradually from worldly ways, and turn him to the glorious path of purity and righteousness.

Thus it is clear that every Romance is capable of doing real good to humanity, if the romance-writers endeavour to realize the foregoing ideal of what ought to be the subject of a romance in its legitimate sense. Keeping these principles steadily in view, I shall, in this work, endeavour to depict human life, earthly and spiritual, and in the high, low, and middle ranks of society, together with the manners and customs, philosophy and religion of the people, as they prevailed in India at a time neither too remote nor too modern, that is, about the year 1550 of the Christian era: deriving my materials from the sacred books of the East; from the histories of India written by several Anglo-Indian authors; from traditions handed down from man to man through succeeding generations; and lastly, need I add,—from fiction, which is the high prerogative of a novelist;—the whole being cemented together by what may be called the biographies of two or three renowned men in the East, together with some short account of several minor personages. Seven of the characters introduced in this work are intended to represent seven aspects of human life; forming, as it were, a board of seven persons associated together for a common cause; a seven-fold man; a *Sapta-bhumika*.

I consider this method of introducing seven different individuals to represent the seven different phases of human life, to be more convenient to the general reader, than that of delineating the life of one single person, and tracing his career through its seven phases, in a long, tedious and monotonous manner.

In conclusion, I think it necessary to explain what, for the purposes of this Romance, I mean by seven-fold aspects of human life.

(I.) Man, encased, as he is, in a bag composed of five elements, possessing three important qualities, good, bad and mixed (*Sathwa*, *Raja*, and *Tama*), is characterised as a creature of desires; and, being, furthermore, endowed with the freedom of action within certain circumscribed limits, he is also called a free, rational being. He is at liberty, therefore, to taste the pleasures of his desires; and, being often too indiscreet in the exercise of his freedom, he plunges headlong into all manner of folly.

(II.) If his course afterwards runs smooth for a time, he is beguiled by a false notion that earthly pleasure is all that one can aspire to, and ridicules the idea that anything beyond the physical plane can possibly exist; but if, on the other hand, his delusion happens to be unmasked, he falls into another error, which is equally pernicious. He experiences weak fears, attributing every little misfortune,—every unusual event, in fact,—to the agency of some spirit or elemental, whose good graces he endeavours to propitiate by devout rituals and other external observances. Thus he falls, alternately, into dark and gloomy states of degrading scepticism and superstition.

(III.) But he does not long remain in this condition. Misery is a great factor in the reformation of man. He begins to look for the true cause of his transient pleasures and pains. He finds that his scepticism and superstition are only adding fuel to the rapidly consuming fire of his misery, without quenching it in the least. He reads and studies, and investigates the laws and workings of Nature. Eventually, glimpses of truth begin to dawn upon his darkened intellect; he feels that he and he alone was the cause of his misery; that he was simply under the influence of his own actions; and that, therefore, relief must come to him from within himself. He grows strong in this belief; entertains hopes of a bright future; and finds himself on the track of a right path.

(IV.) But alas! he has enemies who will not let alone the man who was their intimate ally for a time. His old impressions, habits and associations re-assert their malign influence over him, and beset him with fresh and more inviting temptations. This becomes, therefore, the most critical turning-point in the man's life; it is a stage of struggle and trial. He either yields with a servile submission and falls a second time, or persists in his righteous conduct with unabated earnestness, at all risks and sacrifices.

(V.) If, in this struggle between his lower and higher principles, he fights his battle bravely, there will be a spiritual victory; his doubts vanish, and his superstitious fears and scruples disappear gradually, in proportion to the influence of the Divine Light, sparks of which he begins now to behold. He clearly sees the utter worthlessness,—nay, the positive danger—of earthly concerns, and resolves upon breaking their bonds and setting himself free from their influences. But he finds that his position is not yet sufficiently strong to enable him to renounce

them altogether. The effects of past Karma,—*Vāsana* (smell), as the Aryans call it,—cannot be got rid of so easily, and the ropes of Karma (*Pasa*, as it is called) with which a mortal is bound, are too strong to be severed in a hurry. So the man, freed as he is from the bonds of earth, still continues to remain in it; not to contract new affinities of evil tendency, but to wipe off the old ones and acquire more meritorious ones, if possible. So he remains in the world, but not for it. He seems to act as others act, but the motive power in his case is different from that of others. His actions are passionless, and his deeds are benevolent and meritorious.

(VI.) Then gradually comes the stage of perfect purity, when he will no longer be in the world. He is now able to know the eternal truth and divine glory. But, alas! his *Karāṇa sarira*—the causal envelope—is still adhering to him; the germ of Karma is still there; and ever and anon dims his sight or dazzles it, just as he stands the best chance of beholding the light. But he is not now the same helpless creature that he once was. He has acquired the "powers," which he can successfully exercise to the best advantage, and arrive ultimately at the most blissful condition.

And VIIth, and the last,—when he effects an utter annihilation of all the Karmic influences (*Karma-kshaya*) for ever. Henceforth, he is able to gaze at the Divine Light (*Jyoti*). He becomes *en rapport* with it; he beholds the microcosmic sun (*Hamsa*), the ultimate source of all light, the highest of manifestations of the all-pervading VISHNU, and thus reaches the end of his journey and enters into glory.

CHAPTER I.

An Excursion to the mysterious Cave.

"Two birds.....dwell upon one and the same tree. The one enjoys the sweet fruit of the fig tree, while the other looks on as a witness. The former, though dwelling on the same tree with the latter, is yet deluded and immersed in worldly relations, and is grieved for want of power; but when it sees the latter, the worshipped lord, as different from worldly relations and his glory, then its grief ceases." *Rig Veda*, I. 144—20; *Svetasvatara Upanishad*, IV. 6 & 7; *Mundaka Upanishad*, III, 1—2.

"The glorious bird, Hamsa, dwells within the cave in the city of nine gates, and is moving about things without, pervading the whole universe, all that is moveable and immovable.—*Svetasvatara Upanishad*, III. 18.

The great storm that had been fearfully raging for days together had lulled by degrees. The high wind that uprooted many a gigantic tree and ruffled the waters of the deepest streams, had for a time subsided, and even the hoarse murmurs of the waves of the great rivers that rushed across the city had ceased to torture the ear. The grey clouds had exhausted their precious store of life-drops in heavy torrents, and altogether disappeared; and the deep darkness which enshrouded the streets and avenues, the squares and buildings of the marvellous city, had fled. The silver of the pale moon and paler stars, whose cool rays were but lately penetrating the thick foliage which encircled the triple city walls, was fast fading out, and the god of light was spreading his

crimson glory over the horizon. Then through the ruby portals of dawn blew the gentle gale, charged with the rich fragrance of the sweet-smelling flowers, over which the lord of the wind had floated on his airy wings, and awakened the sleepy denizens of his own region, breathing into their hearts in soft and secret whispers invitations to pour forth a melodious song—a sacred hymn—to greet and proclaim the approach of the Lord of Day.

But the sun had not yet risen to smile upon the Lotus, whose golden top gleamed like a brilliant tower upon the surface of the sacred lake, that lay at the conflux of the two rivers, whose blue and ashy-white waters flowed on into a hundred different channels, and fertilized thousands of plants that grew luxuriantly on the outskirts of the great city.

Thus it happened that the Lotus had not as yet opened its beauteous petals. The nine portals in the triple enclosures of the town still remained closed; no profane foot had yet trodden the pure path leading to the Cave Temple; and profound silence reigned over the city of Brahmapura, in the kingdom of Viswa.

Amidst this solemn silence were heard the footsteps of a solitary traveller, who was walking along the path in the vicinity of the sacred cave. He was an old man, of tall stature, of fair complexion, well-proportioned features, and commanding mien. His beautiful face was adorned with a long, flowing, silvery beard and mustaches, and a profusion of thick curls of corresponding hue fell from his hoary head in thick, waving locks. He walked erect, and seemed unaffected by his old age even in other respects. He was clad in white, and seemed to possess a perfect control over himself, and to command respect from all who beheld him.

This was Arjunsing, a mighty scion of the great warrior-race. He had fought and won many a battle, and made a noble name for himself as the model of a warrior and a paragon of manly virtue. Having eventually laid aside his royal sceptre of earthly sovereignty, he became a sovereign-lord over his own self, conquering all the bonds of desire and ambition, and killing all the enemies of his soul, and set out on a pilgrimage to the sacred cave-temple in the city of Brahmapura, with the object of attaining absolute emancipation from grief and the cares of the external world, which he had so bravely triumphed over,—by entering within the blissful influence of the sublime Light, which KISHANJI, the sole ruling lord of the temple, was shedding forth in all its glory.

"Thanks to my Guru," exclaimed Arjunsing, with a confident air of self-satisfaction, "I have come to the end of my long and tedious travels. One step more, and I shall cross the threshold of the temple, and within the twinkling of an eye behold the exquisite light within!"

So saying, our old hero drew himself up to his full height, and just gave a glance into the cave, preparatory to crossing the threshold. But alas! his eyes were dazzled by the refulgence of the rays of light that flowed from within; his limbs became paralyzed; his whole frame shuddered; and he stood there a motionless, sorry picture, too pitiful to behold!

Gradually, however, he recovered his consciousness, retreated a step or two from the door of the temple and, in a tone of great agony and bitter disappointment, cried: "Oh Lord! what is to become of me? I have come all the way up here in full confidence that I should be able to enter the temple and behold the Light; but strange, passing strange it is that my sight and limbs are weak,—probably owing to the fatigues of the long journey. Is there none here who will extend his helping hand to me at this critical moment, if but to lift me across the threshold and show me the light that burns within?"

"No," said a voice as loud as thunder. "None other can raise thee up, nor light thy way. Each must raise himself up, and see for himself. He cannot walk on the feet of others, nor can he see with the eyes of others. There the temple-door stands open for all who can enter, and there the light burns for all who can gaze at it. If thou art unable to step into the temple and behold it, go thou back, and return when thou art sufficiently strong to do this. Go! I say, go, and attempt nothing for which thou art not fully prepared. Think not, O thou good man, that thy task is over simply because thou hast approached the threshold. Great ones fall, even from this height, unable to sustain the weight of responsibility which this exalted position imposes upon them. Take heed, and act as thou thinkest proper."

The aged Arjunsing was startled by these exhortations. His weak frame became still more enfeebled, and he could only find voice to say, "Grace! Divine Grace! will it not be extended to me?"

"No," said the voice. "We know of no grace here. Our law is perfect justice without favour. Each man has what he actually deserves, and neither more nor less."

"I thought," murmured Arjunsing in a diffident tone, "that I was deserving of the honor I seek. Surely, I have renounced all earthly relations and ambitions, and set my heart most earnestly on that eternal state which is the highest goal a mortal can attain."

"Ah! good sir," said the voice, in a laughing tone, "it seems that thou settest a little higher value upon thyself than thou hast a right to do. It is easy enough to say, 'I am not ambitious;' but it is not easy so completely to kill out ambition that when the Master reads the heart, he will find it absolutely clean. Thou fanciest that thou hast removed the interest from self; but in reality it seems that thou hast only enlarged the limits of thy experiences and desires, and transferred thy interests to things concerning thy larger span of life. For, remember, even the determined purpose of attaining Moksha, the culmination of knowledge and absolute wisdom, is after all only an exalted and glorious selfishness; but it is selfishness all the same. The self-sacrificing pursuit of the best means of leading our neighbour on the right path, and causing as many of our fellow-creatures as possible to benefit by our conduct, is what constitutes a good, strong man, and a man that is capable of reaching the highest goal; for conduct like this towards others reacts upon the actor, and invests him with vigour and energy, which nothing else

can bestow. Say, thou good man, hast thou realized this great ideal? Try to do so; for it is never too late to mend and improve our ways. Await the hour when thou canst lay thy hand on thy heart, and say, 'There is no glimpse of ambition here.'

"Guide me, then," cried Arjunsing, raising both his hands, and kneeling towards the direction whence the voice seemed to proceed.

"Guide! who can guide one that has acquired the power to approach the threshold of the temple? Thou art not an ordinary man, now. Thou hast acquired a capacity, which, if fully developed, would procure all that can be achieved by a mortal who aims at becoming immortal. Try!"

"It is well," said Arjunsing, colouring; and he retraced his steps towards the city gate, and passed out through it, in a frame of mind that can better be imagined than expressed.

(To be continued.)

SOME HYPNOTIC EXPERIMENTS.

II.

CATALEPSY.

IN this state, according to the description of MM. Charcot and Richer, the subject's eyes are open. Fixity of expression is one of the most important signs. The countenance is impassive and at the same time expressive. There may or may not be slight twitching of the lids. The eyes are bloodshot. Tears accumulate, and may roll down the cheeks. The conjunctiva and cornea are insensible to touch. The state of the pupil varies.

The most salient feature may be said to be immobility. The subject, even when placed in a forced attitude, maintains his equilibrium and seems like one turned to stone. Even the respiratory movements take part in the general immobility. Pneumographic tracings show long pauses between the respirations. The limbs keep whatever positions they may be placed in, however difficult to maintain. They give the sense of extreme suppleness, when they are moved about or their positions altered. The attitudes are preserved for a very long time and massage, or friction of the muscular masses, is without effect. There is entire loss of sensation in the skin, but partial persistence of some of the special senses, sight and hearing in particular. It is often possible to make some impression on the subject by speaking to him, and by 'suggestion' to make him perform automatic acts. Then the forced attitudes of his limbs give place to movements more or less complex, in perfect accord with the impulses given. But as soon as he is left to himself, the subject again falls into immobility.

In catalepsy, the countenance may assume various expressions in harmony with the attitudes communicated to the body. Thus, if a tragic pose be given to the limbs, the face assumes an appropriate expression; and similarly with other attitudes. It is even possible by giving a different pose to the two arms, to make one

side of the face frown and the other smile. Conversely, with certain subjects, if the muscles of the face are made to contract by the faradaic current, the limbs follow suit.

LETHARGY.

Whether primarily induced, or secondarily developed from somnambulism or catalepsy, the lethargic state, according to MM. Charcot and Richer, has always the following characteristics.

The commencement of the sleep is often marked by a deep inspiration accompanied by a peculiar laryngeal sound; and this is frequently followed by the appearance of foam about the lips. The eyes are closed or half-closed, the eye-balls convulsed, generally upwards and inwards, and the lids are agitated by an incessant quivering. The body and limbs are completely relaxed, if the latter are raised they fall heavily. The respiration is deep and jerky, but fairly regular. The reflex jerk of the leg, on striking the tendon just below the knee-cap, is much increased, whereas in catalepsy it is lost, and in somnambulism it is normal. Sensibility to pain is completely abolished, but some sense of sight and hearing remains. Pinching or pricking the skin has no apparent effect, but neuro-muscular hyperexcitability is present in varying degrees in all cases. Deep stimulation by pressure or other means on a tendon, muscle, or nerve, causes contraction, but only of the muscle immediately in relation with the point stimulated. This contraction may be intense and exist for days after the patient is awakened, but so long as the lethargy lasts, it can always be abolished almost instantaneously by stimulation of the antagonistic muscles. Slight stimulation of the skin, which produces muscular contraction in somnambulism, has no effect in lethargy.

However, according to MM. Dumontpallier and Magnin, in some patients contraction of the muscles may be caused both in catalepsy and lethargy by stimulating the skin. One day a fly settled on the skin corresponding to the principal anterior muscle of the leg of a patient in the lethargic trance. This slight stimulus was sufficient to occasion intense muscular contraction of the muscle and produce club-foot (through the extreme flexion of the foot on the leg), which persisted after the patient was awakened and could not be reduced until M. Dumontpallier had again lethargised his subject. This case is a strong argument against the theory that every phenomenon of hypnotism is due to the will and magnetism of the operator. For, in this case, the doctor did not expect the fly to settle there, still less to produce any such result. So whose magnetism would it be that caused the contraction? Was it the fly's?

In lethargy, friction does not occasion a change to one of the other hypnotic states, as in somnambulism and catalepsy, any more than it produces muscular contraction. But cold (ice, ether, cold water, &c.) applied to the top of the head is succeeded by the manifestations of the somnambulant state.

HEMICEREBRAL HYPNOSIS.

With hystero-epileptics it is generally easy to induce the phenomena of complete hypnosis. It is equally easy to limit the diverse

phases of the trance state to one side of the body. This line of research has a special importance, on account of the light which it throws on the question of the functional independence of the cerebral hemispheres. In the same patient two different hypnotic phases can be simultaneously induced, one on each side of the middle line of the body. For example, in a patient already lethargised, both eyes being closed, it suffices to open one eye under a bright light to make catalepsy appear on that side, the lethargy on the side of the closed eye remaining unaltered. Conversely, with a subject in catalepsy, closing one eye brings on lethargy on the corresponding side. The contractions and other phenomena are all appropriate to the hypnotic condition of the half of the body on which they are produced.

Thus M. G. is lethargised by gazing at a bright object. As soon as the lethargic trance is completely established, the right eye is opened. Pure catalepsy appears on the right side, the lethargy on the left persisting. When, in this condition, the skin of the left forearm is touched as lightly as possible over the long flexor muscle of the thumb, intense contraction ensues. The same region of the right forearm is gently breathed upon, and contraction of the muscle on the right side occurs.

Hemi-somnambulism and hemi-lethargy can also occur together. The usual method is to press on the crown of the head, to throw the patient into general bilateral somnambulism, then to press on one eyeball, to bring on lethargy on the corresponding side.

To produce hemi-somnambulism and hemi-catalepsy together, one easily available method is, with a patient previously lethargised, to act on the top of the head on one side and to open the eye on the other.

For example, G. is in lethargy. His right eye is opened and we have catalepsy on the right. Cold is applied to the left side of the top of the head, and we have somnambulism on the left.

In some patients, what are called alternate crossed phenomena, may be witnessed. For instance, we induce lethargy on the left, catalepsy on the right. The characters of lethargy are manifested in the left half of the body, above the navel; in the right half, below it. Reciprocally, the characters of catalepsy are manifested on the right above the navel, on the left below it.

THE WAKING STATE.

There is often an aptitude for muscular contraction (excited by superficial stimulation) in hysterical epileptics when fully awake. This is most frequently seen as a consequence of repeated experiments with the patients hypnotised, without which it seldom occurs. This acquired facility has been called by M. Charles Richet* the education of somnambulism. According to MM. Charcot and Richet the neuro-muscular hyperexcitability, which is seen in its highest development in the hypnotic trance, can exist in some measure in the waking state. In some cases the contractions are as marked as in hypnosis. Amongst the agents used to provoke this phenomenon are heat and cold applied to the skin.

* "L'Homme et l'Intelligence." Paris, 1884.

RULES FOR HYPNOTISING HYSTERICALS.

All peripheral stimuli, of whatever nature, which can induce the various phases of hypnosis, and with each phase the phenomena which characterise it, can also put an end to the effects produced. M. Dumontpallier has formulated this law into 'the agent which makes, unmakes; the cause which makes, unmakes.*' Suppose a slight touch of the skin has produced a muscular contraction: a repetition of the stimulus will reduce it. Or, it may also be reduced by a slight stimulus applied over the antagonistic muscles.

The completeness and precision of experiments depends to a great extent upon their frequent repetition. It seems as if each of the centres of the cerebro-spinal axis becomes habituated by education to respond to the demands made upon it by stimuli from the periphery, without in any way interfering with the neighbouring centres. From this, M. Durand has drawn the conclusion that the cerebro-spinal nervous system in man, as in all vertebrate animals, is "a collection of organisms giving the conception of polyzoism. It is a collection of distinct cells, and the apparent unity is entirely due to the harmony of the whole hierarchy, of which the elements, brought together by a strict co-ordination and subordination, possess none the less individually all the characteristics of an individual animal."

One of the practical bearings of these researches is shown in the following case, recorded by two students, MM. Toutut and Maëstrati, of which the subjoined is an abridged translation:—

"We found a woman lying on the pavement surrounded by about forty people. We were told that she had had a convulsive attack, and had been in the state in which we found her for three quarters of an hour.

"She was lying on her back in a state of general muscular contraction or rigidity. The upper limbs could not be bent even when considerable force was employed: the lower limbs were in a similar condition. The eyelids were firmly closed and could not be opened.

"M. Maëstrati tried to relax the muscles by kneading (malaxation) but did not succeed. Then it occurred to M. Toutut to try gentle breathing on the tips of the fingers. To his astonishment the fingers at once became pliant. Maëstrati then tried the experiment on his side with equal success. The process was then applied to the limbs and trunk with the same happy result. The eyelids were then breathed upon and opened. The patient was then interrogated. She seemed able to understand, but did not answer. The jaw-muscles remained contracted, but yielded, like the others, to the action of the breath. She could then open her mouth, but not produce any sound. The front and sides of the neck around the larynx were breathed on, then she regained her speech. She was told to get up, which she did without difficulty, and was sent to the hospital under the escort of a sergent de ville."

However, when the contraction has lasted some hours, it is necessary to have recourse to hypnosis to obtain muscular relaxation.

* Dumontpallier and Magnin. Mémoire présenté à l'Académie des Sciences, 1882.

tion even by breathing. In this case, the cataleptic phase should be induced.

With a hypnotisable hysteric, whatever agent produces one of the phases of the sleep, if renewed after a lapse of time, will dissipate it. Thus, if a patient has been thrown into a state of lethargy by closing the lids and pressing on the eyeballs, the same means employed anew will bring about the awakening.

If the action of light has produced catalepsy, the same action repeated will make it disappear and awaken the patient.

If pressure on the top of the head has produced somnambulism, on being exercised again it will abolish the hypnotism. If the patient has been brought successively through the phases of somnambulism, catalepsy and lethargy, these states should be made to disappear in the inverse order, by the methods that have been employed to induce them; though, of course, the same result can be brought about by other agents.

MM. Dumontpallier and Magnin consider this course to be the best; first, because, by following it, the mixed states so often met with in hypnotism are avoided; secondly, because the awakening is effected normally and with perfect calm, when during the whole duration of the experiments this rule has been observed. Besides, the patient does not then experience fatigue on being awakened.

The following physiological laws relating to hypnotism have been deduced.

Every peripheral stimulus may give rise to different phases of hypnotism and to the phenomena which characterise them.

Every peripheral stimulus can dissipate the effects it produces.

The same stimulus, then, can produce opposite effects, and these effects depend on the state of the nervous system at the time of its action.

The same stimulus, if kept up continuously, successively and alternately, produces inverse effects (oscillations).

These changes will be most clearly demonstrated in patients whom a long series of experiments has rendered especially sensitive, the susceptibility of the subject increasing in direct proportion to the number of experiments.

If metallic plates be applied symmetrically on each side of the middle line, either in the region of the navel or on the forehead, a patient previously hypnotised will at once awake; or, a patient who is awake, will not be susceptible to hypnotism.

These short notes from Dr. Magnin's brochure, to some extent mark out the line which the investigation of Hypnotism is taking under the direction of able and scientific observers, and afford some indication of its important bearing on a host of questions in Physiology, Psychology and Therapeutics. At the same time, we cannot too highly emphasize the dangers of popularising a branch of knowledge which would put into the hands of any strong-willed and unscrupulous man a method by which he could carry out his felonious designs with comparatively little personal risk, and almost absolute immunity from detection and punishment. Writers of fiction, from Lord Lytton to M. Jules Claretie, have presented us with ideal murders and robberies committed under compulsion by irresponsible somnambules. It is but a short step

from the ideal to the real. Whether or not such deeds have been perpetrated with full knowledge of the laws of hypnotism, it is impossible to say; for it is highly improbable that in such cases the truth would come to light in a court of justice. Hypnotism has, however, been legally recognised in the judicial proceedings of a French law court, and the innocence of a somnambule was proved by hypnotising him before the judge, by which means it was clearly demonstrated that false witness had been given against him, and he was accordingly acquitted.

An experimental case is given in a recent number of a French journal* which clearly shows the rationale of hypnotism as an agent in the commission of crime, and the power of what it has been agreed to call "Suggestion."

"Miss X, a sensible girl, who was not subject to hysteria or any nervous malady, was put into the hypnotic sleep under absolute control. I then enjoined upon her to return on the morrow at a certain hour, to secretly enter the house of M. Foucachon, taking precautions against discovery, and to steal a bracelet from a cupboard which I indicated. She was then to bring it to me stealthily by a circuitous route, to guarantee me against all suspicion of connivance. I added that in no case must she accuse or betray me.

"It was marvellous with what punctuality and address she carried out my orders, and executed the theft under my eyes; for I was watching her from behind a glazed door. At the appointed hour she arrived at my house, after making the detours according to my instructions. With due precaution and an air of infinite mystery, she drew from her pocket the jewel I had ordered her to bring. In the evening M. Foucachon again entranced her, and the following dialogue took place between them in my presence:

"A bracelet has been stolen from my house to-day; you should know by whom?"

"How can I know?"

"You can't be ignorant of it."

"Why?"

"Because I am sure that you know the thief. Name him to me!"

"I cannot."

"I will it."

"Then I tell you I cannot!"

"You know very well that you have no will of your own here. There is only one will between us two, and that is mine. Obey me! (After a mute resistance, and with visible effort).

"Oh well—it is I!"

"That is impossible!"

"Yes, it is I!"

"You are incapable of such an action. It must be that you were forced to commit it by another?"

"No."

"You certainly have not done it alone."

* *La Revue Spirite*. 15th August 1886. Art. "De la Suggestion Hypnotique au point de vue judiciaire et legal." By M. Charles Fourcault, advocate of the Court of Appeal.

atmosphere of purity and healing; we inhale life and exhale death and destruction. How very much of our Karma, either good or bad, depends upon the words we speak. If we carefully weighed each word, before we spoke, and thought about its effects not only on our hearers and ourselves, but on the innumerable ones seen and unseen, and its action in the astral light, how careful we should be that no idle or harmful word should escape us. Repentance for a wrong done bears, like every act, its own fruit—the fruit of purifying the heart and amending the future; but not of effacing the past. Even the pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise; their quickly attenuated force soon becomes inaudible indeed to human ears, but the waves of air thus raised perambulate the surface of earth and ocean; and in less than twenty hours every atom of its atmosphere takes up the altered movement, due to that infinitesimal portion of primitive movement, which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence. The air is a vast library, on whose pages is for ever written all that man has ever said or even whispered. There, in their mutable but unerring characters, mixed with the earliest as well as the latest signs of mortality, stand for ever recorded, vows unredeemed, promises unfulfilled.

God reads that book, though we cannot. So earth, air and ocean are the eternal witnesses of the acts that we have done. Every criminal is, by the laws of the Almighty, irrevocably chained to the testimony of his crime. No more fearful punishment to a superior intelligence can be conceived, than to see still in action, with the consciousness that it must continue in action for ever, a cause of wrong put in motion by itself ages before. There is its perpetual, its inevitable punishment, which no repentance can alleviate, and no mercy can remit. We are our own creatures. *Is it not a strange coincidence* that not only our beloved Madame Blavatsky, but many other Theosophists in Europe and America, have been accused of Black Magic, not only by outsiders, but by F. T. S.'s, as well? In this instance, silence would have been golden. For the accusation, whether done in secret or openly, is sure to come back on the heads of those thus accusing with tenfold interest. Those thus accused, not caring one iota, for every true Theosophist is not only his own creator, but his own judge. The Hermetic Masters said, "Make gold potable, and you will have the universal medicine." By this they meant to say, appropriate truth to yourself, let it be the spring from which you shall drink all your days, and you will have in yourself the immortality of the sages.

What we call death is change. The supreme reason being unchangeable, is therefore imperishable. Thoughts once uttered are immortal: is the source or spring from which they flow less immortal than they? How could the thoughts exist, if the soul from which they emanated were to cease to be? Could the universe, the uttered thoughts of God, continue still to exist if He no longer were? Analogy is the last word of science, and the first of faith. Harmony

is in equilibriums and equilibrium subsists by the analogy of contraries. The absolute unity is the supreme and last reason of things. This reason can neither be one person nor three persons; it is one reason, surpassing and transcendent.

Theosophy is the handmaid of religion. The Brahmin, the Jew, the Buddhist, the Mahomedan, the Catholic, the Protestant,—each professing his peculiar religion, sanctioned by the laws, by time, and by climate,—may retain their faith, and yet may be Theosophists. Theosophy teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundations of all religions. Theosophy is the universal morality which is suitable to the inhabitants of every clime—to the man of every creed.

The old theologies will not suffice us now; there are errors to be made away with, and their places supplied with new truths, radiant with the glories of heaven. There are great wrongs and evils in Church and State, in domestic, social, and public life, to be righted and outgrown. Theosophy in our age cannot forsake the broad way of life. She must journey on in the open street, appear in the crowded square, and teach man by her deeds—her life—more eloquent than any lips.

The true Theosophist loves not only his kindred and his country, but all mankind. Though the ancient and the honorable of the earth bid him bow down to them, his stubborn knee bends only at the bidding of his manly soul. His Theosophy is his freedom before God, not his bondage unto men. Theosophy is not of itself a religion.

Like the sun, it disseminates light and is the source of light; but unlike that great luminary, which illuminates but one-half of the globe at one and the same time, Theosophy with its effulgence, lights perpetually the entire universe, and sends forth its rays of healing, consolation, and good cheer, dispelling ignorance, superstition, and error. Every good Theosophist respects the religion of his brother, though differing, perhaps, from his own, and hopes that all may be true in those respects where differences arise, and that each may be sufficiently near the truth to solve for himself the great problem of life and death; and surely no one who has looked thoughtfully on the checkered road through the wilderness of this life, or who has stood, even for a moment, near the brink of the cold river of death, would be otherwise than reverential in the presence of any shrine to which a fellow creature may kneel for aid and consolation.

For we are doomed our nature's dust
To wet with many a fruitless shower,
And ill it suits us to disdain
The Altar, to deride the fane
Where simple sufferers bend in trust
To win a happier hour.

STANLEY B. SEXTON, F. T. S.

THE SEERESS OF PREVORST.*

II.

HAVING described the transcendent psychic gifts of the Seeress, we may now profitably consider her revelations of the occult realms of nature and man's relation to the same. It should always be kept in mind that we are not dealing with a trained scientific specialist, or even an educated person: Mrs. Hauffe was a mountain peasant, the daughter of a game-keeper, and if not quite illiterate, at least no better schooled than poor children of her class. It goes without saying that of philosophy, physics, or metaphysics, she had not read a page, nor even heard pronounced the names of those ancient sages, like Pythagoras and Plato, whose teachings are often identical with those she enunciated in her interior condition. To anticipate the possible suggestion—so strongly insisted upon in the somewhat similar case of the American seer, Andrew Jackson Davis—that her revelations were but the outspeaking of thoughts mentally transferred to her brain from those of persons about her, it suffices to say that she met her physician and biographer, Dr. Kerner, only in the sixth of the seven years of her abnormal invalid life; that her spiritual state antedated this relationship; and that her connexions and acquaintances had always been as illiterate as herself, and intellectually stupid to a degree. One has only to talk with a German peasant farm-laborer to understand what that means.

In looking over Dr. Kerner's narrative, one finds himself annotating the Seeress's revelations by writing in the margins of the pages the names of Grecian and Indian sages and modern scientists, in whose works corroborative ideas or facts are recorded. It is as though, in common with them, she had had identical glimpses of natural law and spiritual truth; and one is thus led to realise how transient may be the cause which forced the higher self, or cycle-travelling Entity, to take birth in a family and amid an environment so uncongenial to high thinking. We talk glibly of a law of individual differentiation proving itself by such examples, yet the mystery of that phenomenon is explicable upon no other theory than that of Karma, acting upon nature's various planes.

Upon a careful reading of Miss Crowe's translation of Kerner's book upon the Seeress, it appears that she has omitted the portion most necessary for our present purpose. How tantalising this is for those of us who have access only to an English edition, may be seen from what she says (p. 133) of the seven spheres into which the Seeress saw nature divided:—

"Respecting these six spheres, and the seventh unbounded one, she said a great many singularly coherent things besides. The Pythagorean numbers 7 and 3, with the multiples of the latter, are constantly repeated in her sketches. She told Kerner how to magnetize her for the current month, finding the directions in the orbits. But the student, desirous and capable of entering into this subject, must have recourse to a sedulous perusal of the original for further details. The mathematical form, and the numerical precision of this revelation, are surpassed in interest only by the fact, that the diagrams

* For a biographical and personal sketch of Madame Hauffe, the famed "Seeress of Prevorst," see the September number (Vol. VII) of the "Theosophist."

shadow forth some of the profoundest truths in the highest departments of physical science."

To synthesise as well as we can under the circumstances, it may be said that she saw the sun as the spiritual, as well as the vital, centre of his subject-orbs and their inhabitants: the visible sun, she said, is but a mask, or veil, behind which is the true sun:

"The mid-point of the sun-sphere, into which the spirit transfuses itself... Behind that sun (she calls it the sun of grace) there basks, in ineffable beauty, the abode of the blessed, which Christ has assigned as his own domain; but no mortal eye can gaze into it. We can know no more than is revealed by the glance which flashes for a moment in the spiritual eye—and even that must be instantly turned away, or be stricken blind."

Does not this read like an excerpt from one of the most esoteric Aryan books? Yet it fell from the lips of a German peasant. A diagram, which Miss Crowe has copied into her translation from Kerner's original, depicts a series of spheres developing from a central point within a circle, and rays proceeding thence to and beyond the circumference of the outermost circle. Upon the fourth circle, counting from the centre outward, are strung twelve smaller circles each comprising three rings, and the evolutionary rays from the central sun transpire these in varying number and at varying peripheral points. The one at the lower middle-point of the chain, or series, of minor spheres, is traversed by but a single ray; whilst its antipodal sphere, the topmost of the twelve, is traversed by a vast number. The suggestion here is that this diagram is in essential agreement with the scheme of planetary evolution outlined in "Esoteric Buddhism;" the least ray-traversed sphere corresponding with the state of the earth in that scheme, and the antipode with "Planet 7," where the evolutionary-wave completes its progress around the planetary chain, and a long pralaya, or rest-period, follows before the wave moves on to the next succeeding chain of worlds in its cyclic orbit. Kerner says each of the twelve spheres upon this circle, or major sphere, is included within a compartment of a calendar month, and that "in the middle lies the number ten with which every one reckons outwards, as well as the number seven—being that with which Mrs. H. counts inwards,—which is variable in each individual." Of course, in the absence of the original key to the diagram, it is impossible to know just what is meant, but the above conjecture may be the real idea in the Seeress's mind. In the three spheres between this fourth and the centre are designated seven stars, the meaning of which is not explained, but which, from other indications, would seem to be a planetary chain, perhaps superior to our own. Or are they the seven planets of our chain? At all events, their number and relationship to the sun are highly suggestive of her perception of occult truth. She says that in one who, like herself, is at this point, as regards the centre and circumference—or, shall we say of evolution?—"The depths of intuitive life are first opened up in magnetic rapport, in clear-seeing, in sympathies and antipathies, in prescriptions for herself and others, in divination, in the transference of the senses to distant parts, and especially in all those revelations which are peculiar to the higher states of somnambulism." In plainer English, there is a common point in the radius of

the evolutionary and involutionary cycle where psychical powers of a high order manifest themselves in man. This point may be reached by individuals in advance of their race, by putting themselves in harmony with forces which are acting upon a higher plane than that lower and more physical one along which the race is moving in mass.

The fifth of the seven circles, in the Seeress's diagram, seems to be a sphere of record, or Chitrakṛpā-register, for "In the different compartments (365) into which the radii divide this ring, were stored all the occurrences and disturbances of the magnetic life, which befell her in the successive months of this magnetic year. At the end of each month a number is elaborated, which represents the sum of these disturbances; and from month to month it becomes larger, till it attain a maximum which has its root in the number native or peculiar to her as an individual." Elsewhere it is explained that each individual has a number which is different from that of every one else, which, of course, would indicate his arithmetical value as a unit in the cosmic equation whose sum is the One Life.*

The sixth sphere of the Seeress shows a wave-like current running around on its central line, through ten-twelfths of the circuit. This she describes as a magnetic aura, blue in color and identical with the aura of a mesmeriser—in which she agrees with the descriptions of other psychic observers. To her it seemed "a magnetic wall, isolating her from the outer world."

Last, and outermost, of her typical spheres the seventh signifies "the beginning (in involution, and ending, in evolution) of the instinctive life—the withdrawing of the spirit from the exterior of life, and its involution towards the centre."

I have reversed the sequence described by Kerner, because the idea of the Seeress, as of all other seers and thinkers, is that visible nature has been developed outwardly from the central source, and he, by counting the seventh circle as first, and so on, catches up with the process of cosmic action at its peripheral point, where involution succeeds the previous evolution, instead of tracing it naturally from the centre. It was natural for her to so count, because she was in the state of a soul disembarassing itself of mortal clogs, and progressively moving towards the centre of light and wisdom; emerging out of animal life into spiritual consciousness: her spheres would naturally be boundary-lines or mile-posts, as it were, along the involutionary journey. In that outermost realm, or psychical condition "acquired knowledge takes the place of intuitive..... but the spirit still strives after what it has lost.

* Compare "Isis Unveiled," vol. ii, p. 407. "All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or unity, emanating the duad, and thus forming the trinity, and the quaternary or Arba-il (the mystic four), compose the number seven. The sacredness of numbers begins with the Great First—the ONE—and ends only with the nought, or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely-established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the human race, spiritually as well as physically.

The expression of this striving is the true philosophy; and it remains true [here the dark band of theological preconceptions comes athwart her mental spectrum] so long as it does not seek to identify itself with the fulness of revelation. There are many kinds of philosophy, but there is only one that is true, etc." These are wise words; and here is another truism: "The functions of the soul are—thinking, feeling, and willing—but the lowest of these is thinking; and those systems of philosophy which exalt it above the others are of the lowest grade." Spiritual consciousness—the synonym of omniscience—is infinitely higher than mere intellectual action, and hence philosophers whose speculations are solely based upon physical observation are materialistic,—soul-blind.

If her sun-sphere corresponds with the Hindu *Surya-loka*, so the next in order does with the *Chandra-loka*: it seemed cold to her, and under the moon's influence; it "is the abode of such as grow (i. e., as are in the process of growing) holy; but that only on its right side." There seemed to her an especial sphere or "region for the spirits of beasts." As regards the human body she seems to have detected the *chakrams*, or centres of vital action, defined in Aryan Shastras:—

"The circumference of the best marked of all these orbits, seemed to come out from the pit of the stomach—to lead over the breast, and pass round close by the left side. This is nearly a sphere of ten inches diameter, described around the ideal centre of the sympathetic system of nerves. It is an ideal globe, placed in the left-front side; and including within it the heart—the roots of the lungs—part of the stomach—and, in fine, the principal ganglionic plexuses of nerves. Outside this is a boundless sphere, like the outermost sphere of repulsion of a sun. This boundless one is really the first; but that which has been just described is always called the first, or great orbit, by the Seeress. Within the latter are six other orbits successively."

Plain Aryan philosophy, this. While there is a certain resemblance between her ideas of the number of the *chakrams* (seven) and that given in the Upanishats, there is a disagreement as to their localities. The names and places of the Aryan *chakrams* are as follow: *Mulādhāra*—at the end of the os coccyx; *Swadishtānā*—at the root of the phallus; *Manipūrākā*—just above the navel; *Anahat*—the heart; *Vishuddha*—in the lower part of the throat, two inches above the breast-bone; *Agnyā*—between the eyebrows; *Bramharandra*, or *Sahasradālā*—at the crown of the head. In Yoga training, the experimenter begins with the lowest of these points, concentrating his most supreme will there—as though that were, for the time being, the central point of his existence—and brings its action under his absolute control; having done which, he repeats the process successively at each point, or *chakram*, until, reaching the seventh—the highest—his soul emancipates itself from the restraint of the bodily envelope, unites with the spirit (*atma*) and acquires vast knowledge and powers. The right eye is believed by some to be in auric relation with the sun, the left with the moon, the nose with the pole-star. Her orbit, or ideal globe, of ten-inch radius, or diameter, with the solar plexus as its centre, would infringe upon the radii assigned to other centres in the Aryan system; but we must remember that we have no stenographic report of what the Seeress

actually said, but only a sort of *precis*, given by a third party, who had but just begun to learn the elements of spiritual science from his patient, and under conditions not too favorable for the recording of her views. She has, at any rate, broached a very occult teaching as regards the seven concentric psychic spheres, or auric currents, which exist in or about the region of plexuses described: further than which, to speak, *non licet*.

And here is revealed one of the important secrets imparted to occult students:—

"The spirit of one dead is not a pure spirit, because it is accompanied by the soul and its sins; whereas with a sleep-waker, (as such) it is as if the fall of man had never taken place, else would he never awake. A sleep-waker, however, only in the first sphere—at the seven stars, where the soul still accompanies the spirit—may be seduced into deception, especially by harassing questions. Pursuing her allegorical way of speaking, she said that every seven years these solar orbits fell off her [each orbit was to her a figurative year or revolution], and their entire contents could be expressed in a cipher, or a point, in which all the hours, minutes, and seconds of the seven years should be contained. So can one, at death, review his whole life in one figure."

It may be "allegorical" if viewed in one way, but certainly she describes from interior observation that physiological regeneration which we have long been taught by science to believe as completing itself within each life-cycle of seven years; and, as to the preservation of the records, of our experiences and acts, by some convenient process of synthesis, the revelations of Mrs. Denton and other psychometers, leave small doubt as to that fact.

We need not dwell upon the Seeress's very sensible and correct description of the law of vitality, the causes of the abridgment of each individual's natural term of life, and the impossibility of surpassing it; though we might be gratified to see how her views tally with the Aryan as to the action of karma, and support the lucid expositions in that admirable essay, *The Elixir of Life*. Let us pass on to what she says of the relation of the spirit, soul, and body.

"As long as the spirit maintains the sovereignty, the true, the beautiful, and the good reside within it in complete harmony. The soul preserves its perfect equipoise; and all the functions of thinking, feeling, and willing, partake of the harmony of the spirit. The superior region of the soul rules the inferior; and the intercourse of this with the body, and of the body with the world, is so ordered, that the welfare of the whole is undisturbed."

Interpret this into our theosophical nomenclature, and it would read that the *Atma*, through its vehicle, the *Buddhi*, acts upon the *Manas*, or intellectual principle, and the bodily functions in detail, and preserves the proper relation of the individual to his surroundings. But when this balance is destroyed, by the gradual enticement of the lower portion of the *Buddhi* to merge its force with that of the intellect, and become dominated by the animal instincts, the influence of the *atma* is minimised and the being is engulfed by the grosser magnetisms of the material world. First spiritual, next moral, and, finally, physical chaos is the result; normal evolution of the individual is stopped; retardation occurs; and the symbolical "hell" is reached. As she describes it, at the earlier stage good is mixed with evil, and the moral laws are

neglected; at the second, the beautiful is alloyed by the odious, and the feelings become impure and corrupt; at the next, step in error and folly, and take the place of truth. The spirit has become subject to the soul, and the soul to the body; and the fruits are deceit, sensuality, lies, wickedness, and self-seeking. Upon the spikes of this fence of truth, we may fix the heads of all the world's traitors to self and humanity. The inner sense in man, she says, is the burning light (der Geist)—the spirit; which, however, cannot always shine through the thick husk of the body, but like the internal fires of the earth, can only break through at certain points; that is, only in certain men—not in the whole race. "The day will come when the whole earth will be lighted by its internal fires; so will man cast off his thick husk, and be dissolved in the universal light." In which she, again, is upon the firm ground of the Esoteric Doctrine, and describes, in few words, yet correctly, a planetary *pralaya*, the spiritual evolution of the race, and the attainment of Moksha or Nirvana, by the individual.

The Hindu reader, who is accustomed to regard super-sensuous perception as the result of a persistent course of self-development, through nine stages of which the last three are Dhāraṇa, Dhyāna, and Samādhi, either in the present or the next anterior earth-life, will wish to know whether the Seeress of Prevorst had trained herself by some Western form of psychic education. The answer is that, at least in the life in which we know of her, there had been nothing of the sort. She was simply an unhappy invalid, whose body had wasted away until its last hold upon the indwelling ego was broken, and the last curtain before the soul had been lifted. Those who accept the really scientific hypothesis of successive earth-births, may reasonably and naturally infer that this was not the first revolt of the higher against the lower principles, and that what the Hindu ascetic attains by rigorous effort, came to her through the agency of disease. Such will also feel a deep regret that she should not have been born in a nation more congenial to her spiritual wants, where she might have encountered intelligent sympathy and help, instead of blind ignorance and bigoted persecution. Her magnetic condition was divided into four degrees:—

1. Her ordinary state, wherein she appeared awake, yet was not, but in the first stage of her inner-life. "She said that many persons were in this state, of whom it was not suspected and who were not aware of it themselves."

2. The magnetic dream, in which condition, according to her, are many who are considered insane.

3. A half-waking state, in which she found ordinary human speech quite inadequate to express her ideas and describe her experiences. She then spoke and wrote in a strange tongue, which had an Oriental character—a fact attributed by Dr. Kerner to its possible resemblance or identity with "the primitive speech of mankind." He did not know that there is a language used between adepts, for speaking and writing, said to be older than the Sanskrit, in fact, its mother tongue. The characters of this language have some resemblance to written Tibetan, yet differ from it essentially. The Seeress avowed that her inner-language was

latent in all men, and invariably used by them upon reaching a certain stage of psychic development. That it was to her a real language with a definite alphabet, is shown in a fact related by Kerner: "On bringing her the lithograph of what she had written a year before, she objected that there was a dot too much over one of the signs; and on referring to the copy which I had by me, I found she was right. *She had no copy herself.*"

4. The sleep-waking state—the state when the body and its senses are deeply asleep, but the conscious ego is fully awake. This phenomenon is by all advocates of mesmerism regarded as the all-sufficient answer to the materialists who affirm that intelligence is a function of the brain. The brain being paralyzed and the highest imaginable consciousness at the same time manifested, they claim that the materialistic argument utterly breaks down. The more so, since the clairvoyante has then the transcendent power to observe what is transpiring at the most distant places, and even to look into the bodies and thoughts of those who surround them, (or, if in a remote country, are brought into mesmeric sympathy with their own auras,) and to see what is going on within, as one can see through a glass window into the room of a house. In this state, the Seeress was able to diagnose diseases and prescribe remedies, which were uniformly successful.

There was a state, intermediate between the third and fourth, of a cataleptic character; her body lying torpid and cold. In her third state—the half-waking—she thought only with her back-brain, or cerebellum; the cerebrum, or front-brain, was asleep. She then "thought more with her soul;" her thoughts were clearer, and her spirit had more power over her than in her waking state. In the perfect sleeping-state—bodily sleeping—the spirit had the supremacy; and, when she was perfectly clairvoyante, she said her thoughts proceeded wholly from the spirit, and the *epigastric region*. This transfer of consciousness and perception from the brain to the solar plexus is a common, yet none the less unexplained, fact in somnambulism. In a back number of the *Theosophist* was published a note upon an experiment, made by myself at Calcutta, with a Hindu lady, a hysteriac invalid, who could hear at the pit of her stomach, and see to read with the tips of her fingers and little toes, and her elbows: Dr. Esdaile, and various other mesmeric experimenters, record similar observations. But what a suggestive and interesting circumstance this is that the Seeress, in her intermediate, cataleptic state, should have felt her front-brain asleep and used her back-brain for her soul-thinking and, finally, the solar-plexus for her spiritual observations! This would imply that the cerebrum—the nearest brain-mass to the phrenologically defined "Perceptive-range," where man looks out through the oriel-windows of form, size, color, weight, time, &c., &c., upon the phenomenal world—is the portion chiefly occupied in reasoning, comparing, analysing, and synthesising physical facts, whilst the posterior masses had to do with psychics and, through the nerves connecting them with the mid-corporeal plexuses, led on to the highest spiritual cognitions. Gall's Phrenology does not support this view, for he assigns to the

cerebellum the coarser propensities of human nature—the coarsest of all nearest the spinal column. Buchanan's distribution of organs, however, bears the Seeress out to the extent that he assigns the coronal region to the sublimest intellectual faculties, while leaving Gall and Spurzheim's assignment of the ratiative group to the temporal region untouched. If this is correct, then the withdrawal of vital activity from the perceptive, reasoning, and cerebral groups, noticed by the Seeress as happening to herself when in catalepsy, and its transfer to another portion of the brain-mass where psychic consciousness was developed, would be measurably explained. And she may have merely mistaken the cerebellum for the top-brain as her then centre of consciousness. The Aryan assignment of the highest *chakram* to the coronal region of the brain, certainly supports Buchanan's theory that that is the seat of our most spiritual faculties. Much closer study will, however, be needed before anything like a satisfactory collation can be made between the Eastern and Western views of this grand subject.

The Seeress was right—according to esoteric canons—in another point, viz., that "a somnambule can only describe what belongs to our sun's orbit, as the sun, moon, earth, and other planets, and the mid-region, which is the ethereal space around us." It is taught as a fact, I believe, that the potential development of beings belonging to any given solar system in the cosmos is limited to the observation of what happens within the outermost boundary of the attraction of its solar centre. The spiritual core of the latter being the *fons et origo* of all development of form, life, and intelligence, throughout its system of worlds; and this development representing but a stage and a fraction of the possible evolution in the infinite scale of the whole cosmos; it logically follows that the psychic power that may be developed in any being belonging to that solar system, would correspond with the relative development of the system itself to the potential development of the cosmos, between the two pralayas that bound that manvantara. As there are said to be solar systems higher than ours, and systems lower than ours, then our potential psychic development would be lower than that of beings in the former, and higher than that of such as belong to the latter. In short, infinite comprehension is the attribute of infinity alone; and the higher the evolutionary stage of any given system of worlds in space, the higher must be the potentiality for the grasp of knowledge in the beings it produces. The same principle would apply as between the various orbs of a system, and the races successively begotten upon a single orb. The Seeress is, therefore, again in accord with occult truth; as, in its turn, the occult doctrine is reconcileable with the latest inductions of science.

H. S. OLCOTT,

KNOW THYSELF.

III.

IN examining any object whatever there are always three things to be considered, the object itself, its environment, and the relation of the one to the other. But in this universe all things are in motion, and so whether we are considering separate objects or their collective surroundings, we have in all cases to do with a state of unstable equilibrium and not a state of absolute rest. The one life works through all and its activity never ceases.

All things are continually working towards development by evolution. If we take the simplest living structure, we find that it has nothing else to do but to go on taking in nourishment for the repair of waste and the formation of fresh tissue or substance, and that its capacity to do this is only bounded by two things: its own capacity and the supply available. It is forced to go on thus taking in nourishment, &c., because it cannot keep still—the one life is continually urging it on—and it proceeds in its evolution along the line of least resistance. It must obey the law and continue to grow or die. But as development goes on there comes a time when specialization and differentiation of organs sets in and there is more than one process open to it. Now the process of development is the product of the action and re-action of two antagonistic forces,—the force of the thing developed and the force exerted on it by its outside environment. The thing which is developing draws its sustenance from without, and this process may be described as the manifestation of the unmanifested, or the differentiation of the undifferentiated, and inasmuch as whatever such an object takes into its own being from outside alters the constitution of that outside and lessens its totality, it is evident that there must be resistance from outside.

Thus there are always the two forces at work, and there is an inducement to the developing body to try and keep still in order that the outside resistance may not be encountered, or, in other words, instead of allowing its own energy to work on the outside to let the outside work on it. For while the thing is always being urged on, by the action of the one through itself, towards development, its undifferentiated environment is always working in the opposite direction, namely, towards the disintegration of the integrated. That this is so follows from the law of vibration which may be taken as the type of simplest motion, because every object always tends to communicate its own system of vibration to any other object, which other is also in vibration—because all things are in motion—and sufficiently sensitive to be affected by its motion, or by that of those bodies whose vibrations are sufficiently nearly related to its own. Thus every particle of the universe, whether “living” or “dead,” is acting directly or indirectly upon every other part. Moreover when organs have been differentiated to a certain extent, and more that one organ has been evolved, there comes a time when the same result may be attained in more than one manner. There thus arise two conditions under which the element of choice may come in; first, the choice of resistances, and secondly, a choice of methods by which a

result may be attained, and the latter choice is related to the former, because the main subjective question to be decided by the organism in making choice of methods is which of the two resistances is to be obeyed. Thus, as we say the lower nature is continually warring against the higher. When the period at which this choice is possible arrives, the evolution of mind sets in, so that mind may be said to be the product of the action of the one life in individual objects together with the force exerted by all things upon one another, and in this way we may form some idea of how mind is derived from the complex action of the one life. Again, since all things taken together form a unity, and the higher we go in the scale the greater becomes the development of mind, though as we have seen it is derivable from the same source as physical phenomena, so we cannot but imagine that, reasoning by analogy and carrying our conception to the utmost limits of thought, there must exist in the universe something that answers to a universal mind, for we know by experience how one mind acts upon another, and if we carry this idea a little further, it is evident that every mind acts upon every other mind, because each is interlinked with each in infinitely complex bonds of connection, and we are forced to the conclusion that if evolution produces mind in the individual in the manner pointed out, so, in like manner, in the whole as well as in the parts the interaction of mind on mind must produce some larger thinking organ answering in its capacity to the total amount of the already attained manifestation of the whole. This universal mind may be conceived of as the aggregation of all the minds in the universe, just as the human being is the aggregate of all the cells in his body. Surely if we believe in the unity of humanity through the divine life which is one, and yet is more or less individualised in every living being, there must be somewhere a standpoint from which we can regard the whole human race as one great man endowed with the capacity of thought as well as action, and thus we may arrive at a position from which our fellow men are not only our brothers but also part of ourselves, with a deeper claim to our love and good-will than can be furnished by any lower consideration.

As the fire follows the stroke of the steel on the flint, so action follows thought. Action is indeed the legitimate outcome of thought, and if not followed by action thought is sterile and useless. It is the prerogative of the mind to act as the directing and also the restraining power of the body, and rational action is the result of combined thought and will. There is, however, a diviner manner in which thought may become realised and meet with its due expression, and this is by means of speech. Who shall measure the mighty power of spoken thought? The word that was in the beginning seems to indicate the faculty of speech as the readiest, the most satisfactory manner by which man is unable to affect his fellow-man. Most of us have realised the magic power of the orator and known what it is to stand spell-bound, riveted by the chains of a thrilling eloquence that makes each fibre vibrate with the pulsations of a noble emotion, and we know too how afterwards the words will hunt us and urge us to realise their meaning in action.

At such times the speaker seems to have the power of clothing his whole soul in his words and to send it forth to others, so that heart speaks to heart, and from the mutual contact there rush forth the lightning flashes of noble resolve from the storm clouds of awakened emotion.

Again, when we turn our own thoughts into words, they may be of lasting benefit, even though none other be within hearing. Expressed in speech thought is brought to a focus, it loses its vagueness, it becomes endued with a body and the power of action, and becomes the starting-point of a further advance.

Speech—the expression of thought in words—is a help towards the fixing and consolidation of our ideas, spoken of in the last paper, and from the very nature of language we are enabled to perceive limitations that were invisible while the ideas were still in the bosom of half latent thought. By speech our ideas are brought into the clear light of day from the twilight of indefiniteness.

But let us proceed a step backward from rational speech to its vehicle sound. Who can fathom the depth of the mysteries of the power of sound? How strange it is that this impalpable inarticulate vibration of the ethereal waves should produce such strange effects! Why is it that such inarticulate sounds as the sighing of the wind amongst the trees, the beating of the sea waves against the shore, the hum of a mighty city, have such power to affect our souls and bend the currents of our thoughts, until they seem to us like voices out of the great unseen, repeating tales of mystery and whispering the secrets of the unknown. And then mounting higher let us bow before the mystery of the subtle influence of music. No words are needed for its expression, yet it makes its way into our hearts, freighted as it were with the deepest workings of the composer's soul. Yet, when we decompose sound, we find that even the most elaborate symphony resolves itself into a combination of but two elements—pitch and rhythm. But like all other pairs they produce in combination a third, and that third may be said to have life. In the appreciative hearer there is no emotion that cannot be stirred by an appropriate kind of music. We have often wondered why some master of the art has not attempted to revive the ancient idea, according to which each passion had its appropriate musical mode by which it could be called into play, and endeavoured to analyse these modes and point out their characteristics. It may be that in time to come some one working in this direction may discover how not only emotions and passions, but also ideas, can be awakened by appropriate modes. As it is, even an appreciative observer of ordinary reflective capacity can recognise the national characteristics of music, and feel, if he cannot define, their relation to the national thought and ideas. Who is there that has not recognised the spirit of idyllic purity that is breathed by the German folk songs, the mysterious wail that runs through the Celtic music even in its themes of proudest triumph or lightest gaiety, and there are some compositions that seem to reflect not only the country but even the tone of the society amid which they were written. Particularly is this the case with popular and generally ephemeral compositions, and

perhaps this is why they become so popular for a time. What are called musical people seldom give these points much heed, but for the simple-minded man there may be a revelation even in the air of the operetta or the chorus of the music-hall, in the refrain of the café chantant as well as in the symphony or the opera of the master. It is only the wise man who can learn serious lessons from what seem trifles to the crowd. Every spoken word makes a distinct impression upon the universe as a whole, as well as upon the individuals to whom it is addressed, and when that word is the enunciation of a vital principle of a great truth, its effect may be truly marvellous upon a people or a nation. Man's inner light is always urging him to do the right and follow the dictates of the highest truth with which he is acquainted, and so it comes to pass that whenever any portion of the absolute truth is enunciated in such a manner as to be intelligible to the masses, it will act as an important influence on their conduct, and that influence will be contagious, and it will grow and will create for itself a sort of body filled with life. And there will be the one life acting as the urging impulse in the background, and so that word will proceed on its mission and accomplish its work, breaking down all that would impede its progress. Once a portion of the truth is floated, it seems to go on gathering substance to itself, and gaining fresh impetus with every forward step, until at last it becomes irresistible. It is then universally accepted without question and becomes a truism. The wisdom enshrined in proverbs and popular forms of expression furnishes examples of what has been stated, or rather they are landmarks or milestones along the road traversed by the gradual unfoldment of the unmanifested. A living example of this power of floating truth is to be found in a study of all great agitations or collective movements of mankind for a common object. Behind each of these, those who care to seek will find there is a certain word which sums up the whole object of strife, and this word is repeated in a myriad different ways by those who take part in the struggle; often it is only expressed by synonyms, often it is paraphrased, often it is confused with matters with which it has no concern but it is always there, and if there be any real truth in it, it will be a word of power, if not it will fail. We fear but few of those who use the phrase most often, understand the meaning of the word made flesh. It is that word or speech which, as we have said, is behind all rational action—the word which we imagine to be the first manifestation of the supreme, the active power of the thought divine expressed in terms of human life, not to be seized or grasped in all its aspects at one and the same time, but only when, as it were, concentrated in a single human life and then easily perceived by all and applied to each individual case, just as a drawing may be tested by the application of a previously determined scale of perfection. The word in this case has to be inclusive enough to contain all that is required in human life, its aims, its needs, its capacities, and the harmonious combination of the whole to produce the desired result. Another similar word is one which all may, and many do, construct for themselves. All have their peculiar idiosyncracies of character and

have arrived at a certain stage of development: a part of the task has been already accomplished, but there remains a certain residue of uncompleted growth. There is already the impulse toward further progress in the activity of the one life, but the direction may need correction, and there may be some imperfections which interfere with the real development. Now it is possible by comparing our own state with a more perfect one, applying it bit by bit to see where it does or does not coincide, to arrive at a certain estimate of the unaccomplished residue, and the value of this estimate may be expressed in a single word, which word will act as a direction and a beacon, warning us away from dangerous coasts and indicating the course to be followed. And this word may become a centre around which all the tenor of our life revolves. Or we may discover such a word as will express in germinal form all the rules which it is necessary for us to obey, and if we keep that word continually in our minds, it will act as a constant safeguard and prevent us from straying from the path. And this may be the case not only with individuals but with whole nations, as we see in every patriotic movement when the cry of "fatherland" is sufficient to awaken a responsive echo in the heart of every citizen, and to act as a gigantic stimulus to his energy and courage, prompting him to highest deeds of self-sacrificing devotion, and calling all his noblest qualities into life and activity. Such words are to be found at the root of all great movements, whether philanthropic, religious, or social, and wherever such movements meet with any marked success, even though in much they may be mingled with error, there is always a substratum of truth at their foundation. The truth of this proposition is tacitly admitted with practical results in modern politics, for who does not know the importance attached to a good 'cry' to go to the country with? The aggregate of these greater and, as we may call them, national or even universal words, represents the stage of progress to which humanity has already attained; these words are themselves evolved from preceding ones, and from them new ones will in time be evolved in accordance with the universal law. This collective aggregation is what has been called the 'spirit of the age,' and he who by rightly estimating the value of each of its component parts, and rightly understanding their relations to one another and the whole, either as checks or aids, as helps or hindrances, will be able to see that spirit as it is. But it must never be forgotten that that spirit is continually changing its form, not suddenly becoming totally transformed, but growing gradually changed, it also knows no rest but is ever marching onwards. For the majority, however, it is well-nigh impossible to behold the genius of their own cycle. Our eyes are always blinded by the glamour of our own personality, and before we can look upon the higher objectivity, we must first lose sight of the lower from a subjective point of view. That spirit of the age is the synthesis of the world's actions, and as our actions are but a part of the actions of the whole, we must beware of attempting to judge the whole from the standpoint of the part and so become involved in hopeless error. If the higher nature would have free play, the lower must be subject

to it, and if we would enter into a full exercise of the higher consciousness, we must suppress the workings of the lower. The same truth is expressed in another form, when it is said that the word was God and created all things, since we may look on speech as simplest action, and also since we can describe all action in terms of speech.

Trite as the subject is, we cannot but refer to power of speech on individuals for good or evil. What others say to us affects us in a way hard to explain, and so we see the absolute necessity of restraining our own speech, difficult though it always is, if we would be perfect.

The collected actions of the universe are the result of the primary action of the one life in its infinite variations. All these, simple in the beginning, assume forms of infinite complication as they are unfolded in time. It is the combination and correlation of circumstances acting in time that produces the fecundity of nature, to which must also be added the fact that each separate part of the whole manifestation is not only confined within limits as to the scope of its operations, but is also limited as to its energy. Each state has its beginning and its culminating point, and then it gradually makes way for its successor. And this indeed must be so, for it is impossible that there can be a decline before there has been the attainment of the greatest possible height. It is not until we have ascended the mountain that we can look upon the plain as a whole, and it is not until we have seen the completed work that we can judge of its real value for good or for evil, and as each step is one in advance, such advance cannot be made until it is plain in which direction it is necessary. And if we would study attentively the causes of the rise and fall of nations, of the changes in the formation of opinions and beliefs, we might learn many a lesson as to workings of the one life and see how its infinite variations are produced like the harmonies of a musical note from a common centre or starting point. Each cycle as it comes into existence is the expression of some such word of power, and outside the limits of what that word implies it cannot proceed. Certain gifts, certain faculties, a certain share of the truth, are the heritage of each cycle, and its capacities are in proportion thereto. For the cycle that is to succeed, there are higher possibilities. But each successive cycle and each successive epoch is directly the descendant of the preceding one. There is no real break of continuity, and it is only after it has passed that we are able for the most part to see where the change actually took place, and even then we shall find, if we look closely enough, that the real causes of the change had their origin in a still remoter and perhaps invisible past. All we can predicate with certainty is the moment when they came into actual operation in such a manner as to divert the current of events into a fresh channel. Thus we see that each epoch is the generator of its successor, being in turn generated by its own predecessor, and the analogy between man and the universe is revealed. For in human life the same thing takes place. What we are today is the result of a step beyond what we were yesterday; what we shall be to-morrow is contained in the possibilities of today. So it is with

our circumstances, they are the outcome of what has preceded, and the whole is again limited by the possibilities of our epoch and nation. Given precisely the same original capacities, and how different will be the result produced by an education in China, in England and in Kamschatka. A Newton brought up amongst Red Indians would never have the necessary scope for the discovery of the binomial theorem, though he would undoubtedly achieve such intellectual greatness as lay within his reach. The one energy is ever the same, only its form changes. So similar motives acting in different people will produce very different actions, even if intended to produce a similar result, for the opportunities and circumstances of each are different. Thus we must beware of judging others. It is always easy to blame another for not pursuing the course of action we imagine we should have adopted in his place, but we forget that his circumstances are not ours. So too we often find fault with another for not putting his thought into our language, instead of trying to get at and appreciate the thought itself. Moreover we all know what pain we cause ourselves, when we have said what has given pain to others.

Therefore it behoves us to restrain our speech; to speak only truth; so to speak it that others may understand what we really mean, remembering that the standpoint of the hearer is not always identical with that of the speaker. As we often misunderstand others, so we ourselves will often be misunderstood; but through whatever difficulty and whatever sacrifice of self our path may lead us, we must steadily aim so to order our conversation that "the tongue shall lose the power to wound, and the ear shall lose its sensitiveness." Only then "will the soul be able to stand in the presence of the masters."

C. T. WIGMORE.

THE PROBLEM OF CREATION.

THE propagators of True Religion should first know and then preach the Truths of Religion. Religion is nothing more nor less than the principles of creation. God is Infinite, Eternal Intelligence. Intelligence intelligences Itself. The subject is God, the Predicate is Máya, and the object is Iswara. Máya and Iswara have only a relative verbal subsistence, God being the only absolute existence. If the sun in the sky is analogous to God, the reflection on the water is analogous to Iswara and the rays from the sun to Máya. God is reflected in Himself by Himself. It is better perhaps to call the act of intelligencing a vibration. The infinite co-subsisting effects are Máya (the Holy Ghost) and Iswara (the Word or Son). The finite effect of vibrations on vibrations is the creation ever-changing, ever-evolving. The effects below Iswara are divided into 24 series by Hindu sages;—(a) Mahat, (b) Ahankara, (c) Budhi, (d) Manas, e, f, g, h, k, the five Mahabhuta, l, m, n, o, p, the five subtle elements, q, r, s, t, u, the five senses of perception, and v, w, x, y, z, the five organs of action. The vast majority of

men have only a fickle impulsive mind (d), and if say five in 100,000 have attained to Budhi (c), indicating calm judgment and steady character, only two rise to a knowledge of self power (b), and scarcely one to Universal Brotherhood (a) in Iswara. There is no salvation, no seeing God, except through the Mahat, and the great ones of mankind are called *Mahatmas*. By association with them, or in respect to them only, any society commands respect and is called "Sat-sangam;" and all societies not thus learning but pretending to preach True Religion are Asat-sangam. The more wedded a society or individual is to the senses and organs (q to z), the more Asat they or he will become and descend in the scale of beings, and vice versa. The mind (d) is a subtle body, being the resultant of deeds, words and thoughts called *Karma*, the potencies of which are called *Devas* in sacred literature and *Grahas* in astrology. Iswara is borne on the chariot of ten horses, mind being the reins and Budhi the driver. A sceptic or materialist or utilitarian is one who drives, not in the service of Iswara (to glorify God), but as the horses choose to go; and of course any moment he may be expected to upset the chariot and break his bones. However strong the reins with official pride and academic learning, pious discipline alone can be trusted to guide it. And if the horses are young and healthy, the more tried, expert and godly should be the driver. The problem of creation or generation seems to be solved in saying that doting on the bodily affections and organs is degeneration and controlling them is regeneration. To eschew the gross existing nature is to gain a refined higher nature.

A. SANKARIAH.

RAJ YOG.

PART VIII.

The qualifications of a Jivanmukta (i. e., one absolved while alive.)
From the book called *Vivekachinathamani*.

A *Jivanmukta* has four good qualities:—

- (1.) *Mitri* (friendship),
- (2.) *Karuna* (mercy or sympathy),
- (3.) *Mudita* (joy or gladness), and
- (4.) *Upeksha* (indifference).

- (1.) *Mitri* is the friendship of good persons.
- (2.) *Karuna* is compassion for the wretched condition of miserable creatures.
- (3.) *Mudita* is to rejoice at the sight of the doers of virtuous actions.
- (4.) *Upeksha* is neither loving nor hating sinful persons.

The quintuple advantages of a *Jivanmukta* are:—

- (1.) *Gnyanaraksha* (preservation of *Gnyana*),
- (2.) *Tapas* (meditation),
- (3.) *Sarvasampadana* (earning everything),
- (4.) *Dukkhasankshaya* (destruction of sorrow),
- (5.) *Sukhavirbhava* (rise of happiness).

(1.) To secure the purity of *Buddhi* (or the brightness of intelligence) by the destruction of the tendencies (*Vasana*) and *Manas* (mind) is *Gnyanardksha*.

(2.) To secure harmony and consonance between *Indriyams* (senses and passions) and *Manas* is *Tapas*.

(3.) *Sarvasampadana* is the honor done, and respect shown, to that *tapas*-practising *Jivanmukta* as a *Yogiswara* both by the young and old.

(4.) To be free from the cares and concerns of the *I, Mine, &c.*, is *Dukkhasankshaya*; and

(5.) To overcome obstacles by practice and perseverance is *Sukhavarbhava*.

The ten signs of *Gnyana* are:—

- (1.) *Akkrodha* (absence of hatred),
- (2.) *Arogya* (health),
- (3.) *Jithendriyathwam* (conquest of passions),
- (4.) *Daya* (kindness, mercy),
- (5.) *Kshama* (forbearance),
- (6.) *Janapriyathwa* (popularity),
- (7.) *Alobha* (absence of avarice),
- (8.) *Dathruthwa* (generosity),
- (9.) *Abhaya* (courage),
- (10.) *Nairmalya* (cleanliness, purity).

The four classes of persons who are favoured (or benefited) by the *Jivanmukta* are:—

- (1.) *Sishya* (disciple),
- (2.) *Bhaktha* (devotee),
- (3.) *Udasina* (neutral or indifferent person),
- (4.) *Pathuka* (a sinner).

(1.) The disciple attains *mukti* (salvation) by love of the *Jivanmukta*, who initiates him (the disciple).

(2.) By a devout worship of a *Jivanmukta*, the devotee gains his noble ends.

(3.) Perceiving the upright and stainless conduct of a *Jivanmukta*, he who is indifferent and neutral begins to cherish a love for virtuous deeds.

(4.) The sins of the sinner are purged away by his (*Jivanmukta's*) glance, touch, &c.

How does a *Jivanmukta*, who has no notions of agency, &c., indoctrinate a disciple with the mysticism or secret of *Brahma*, on the authority of the *Vedas*, *Versions*, *Logic*, *Paradigms*, etc.? Just as the grace or the wrath of God, who has neither love nor hatred, is dealt out to a man according to his virtuous or vicious deeds, even so the initiation by a *Gnyanee* depends upon the neophyte's virtuous or vicious deeds.* This is certain and without doubt.

* A true Theosophist who has the feeling of Universal Brotherhood at heart must necessarily possess these four qualities. Though he is a friend of all good persons, yet he is not the enemy of the bad. He loves, and co-operates with, the good persons who ever work and develop good *Karma* and aid Nature in evolving progress and in restoring the pristine *Dharma*. He ever exercises mercy and kindness. Mercy is the key-stone of Theosophy. It was in mercy to degenerating humanity that Lord Buddha sacrificed his claim and right to Nirvana and underwent the painful

Now as regards the life of one who lives otherwise than as a *Jivanmukta*:—

The purgation of *Prarabdha-karma* (effects of past actions) is of four kinds.

- (1.) *Tivra* (quick),
- (2.) *Madhya* (middling),
- (3.) *Manda* (slow),
- (4.) *Supthi* (sleepy.)

process of a new birth with its countless risks. It is in mercy that *Christ* and *Krishna*, the divine principles, took birth and suffered to secure salvation to mankind. It is in mercy that the *Dhyana Chohans* guard and guide the destinies of worlds and ages. It is in mercy that the Great Ones, sacrificing everything that is earthly, silently work to save humanity from the miry sloughs of material pride and spiritual ignorance, into which the men now-a-days are being hurled headlong. And it is in mercy to blind humanity—blind to its own pristine spiritual and religious treasure, which is common to all nations, at all times, in all climes—which is full of commotion and travail and turmoil owing to the self-created and self-conceived creeds and sects,—it is in mercy to such humanity that one man and one woman have conjointly started this noble society to try to lighten the sinful burden of humanity and, like a beacon-fire, to serve as a guide to it in its groping onward course. For a description of mercy we cannot do better than refer the reader to Shakespeare's well known lines in "The Merchant of Venice" beginning:

The qualities of mercy is not strained."—*Merchant of Venice*, Act IV. Sc. (i).

This mercy is what is called *karma*. The Theosophical Society being electrical, it necessarily rejoices at, and loves, all virtuous actions and their doers. It is only a concourse of such persons as endeavour to do good—spiritual, which is the source of material, for spirit is the life of matter—for the benefit of poor and ignorant humanity, and to restore heaven upon earth.

This therefore is *Muditha*.

And the tolerance and disinterestedness which the Society exercises are but *Upeksha*.

These advantages necessarily follow from practising the objects and tenets of the Society, or the aforesaid four qualities. The Society, by diving deep into the *Aryan* literature and science, wherein alone is buried the infinite intelligence and divine splendour, acquires and preserves knowledge. It also insists upon and encourages active meditation, which yields effects according to its dynamic curve.

These ten signs the Society possesses. Men outside the Society cannot know how far most of the members of the Society throughout the world practically exercise these qualities. They can regale their eyes during the ensuing Convention of the Society at Adyar, Madras.

How truly these lines accord with the most pithy yet pregnant sentence of the Reverend Teacher! "For every step you (disciple) take in advance towards us we take a step in advance towards you." Thus the distance of approach is shortened by two steps at a time, and, hence, rapidly run over. Every right action of the disciple is a step in advance. Thus, when we deserve by our moral and upright conduct to be initiated by a *Guru*, and when we have rendered the atmosphere around us pure and holy, by our moral merit, then the all-knowing and omnipresent *Guru*, informed by our auric current of merit, helps on the self-helper, and safely steers us on our course. Such a Teacher says, "First deserve, then desire:" in brief, "Deserve to desire." These and similar rules are enjoined by the Theosophical Society to be practically observed, and their truth comes home to everybody in whatever walk of life.

"Thou art *Brahma*" and "I am *Brahma*" are one and the same expressions viewed from different standpoints. On the last expression the *Swanubhuthi Sarthanthika Vakyams* (significant sentences of self-experience) say:—

"1. This *Mantram*—"I am *Brahma*"—destroys the sinful cause of next birth.

"2. This *Mantram*—"I am *Brahma*"—destroys the notion or perception of difference or separateness.

"3. This *Mantram*—"I am *Brahma*"—destroys damnable sins without number.

"4. This *Mantram*—"I am *Brahma*"—gives the joy of *Gnyana*.

"5. Forsaking all other *Mantrams*, this *Mantram* alone ought to be practised constantly.

"6. (He who practises this *Mantram*) will without loss of time attain *Mukthi* (salvation). There is not the slightest doubt about this fact.

(1.) For a perfect Gnyanee in the midst of enjoyments, to live solely in *Atma*, i. e., to be solely bent upon, or bound towards, *Atma*, is said to be *Tivra Sanskara* (quick purgation).

(2.) Though chiefly bent upon pleasures, yet to be ever mindful of *Atma* and to be happy like a child, is *Madhya Sanskara* (middling kind of purgation).

(3.) Rejecting all sorts of enjoyments, to live in *Atma* and delight in internal self bliss is *Manda Sanskara* (slow purgation); and

(4.) By giving up all transactions to indulge in *Atma* like one absolved, is *Supthi Sanskara* (sleepy or drowsy purgation).

By these four kinds of purgations of *Prarabdha karma* many *Jivanmuktas*, like tiny streams flowing into the sea, finally reach or attain the *Brahma-like Nirvanic* (i. e., *Muktic*) happiness.

They experience enjoyment or suffering in three ways:—

(1.) *Ichchha Prarabdha* (effects of past actions done voluntarily),

(2.) *Anichchha Prarabdha* (effects of past actions done involuntarily),

(3.) *Parechchha Prarabdha* (effects of past actions done under constraint and obligation).

(1.) *Ichchha Prarabdha* means doing an act in spite of the full knowledge of its evil consequences: e. g., taking an unhealthy diet knowingly.

(2.) *Anichchha Prarabdha* applies to an act done against the will of the doer under coercion; and

(3.) *Parechchha Prarabdha* refers to an act done indifferently and disinterestedly as regards self, but out of obligation to others; (e. g., for myself, I neither like nor dislike taking a morning walk; but a friend asks me to accompany him. Since I do not like to disoblige him, I comply with his request, and so take a walk.)

To escape from falling into the clutches of the above three kinds of *Prarabdhas* and thus to exhaust them (or rather their effects), is impossible even for *Devas* (much more, therefore, for man). A true *Yogi*, in consonance with the *Sastric* aphorism that "*Prarabdha* cannot be destroyed but by suffering (pleasure or pain)" and realising its truth by his own experience, rejoices.

Now as to the process of attaining *Videhakivalyam* (salvation without second birth).

Whenever a *Mumukshu* (seeker of salvation) acquires, from the observance of *Karma* (rites and ceremonies), *Dharma* (duty—the establishment of duty); and thence the removal of sin; and thence purity of mind; and thence the appearance of the sinful sight of *Sansara* (i. e., knowledge that *Sansara* is sinful); and thence the resignation of the objects of senses; and thence the yearning for *Moksha* (salvation); and thence indifference to external rites and ceremonies; and thence the practice of *Yoga*; and thence the love of *Prathyagatma*;* and thence enquiry into such sublime sentences as "Thou art *Brahma*" (तत्त्वमसि)*etc.; and thence the knowledge

* (This is a synonym for *Atma* or *Brahma*; vide *Sri Sankaracharya's Mahavakyadarpanam*).

of Unity or *Adwaita*; and thence the attrition of *Avidya* (*Maya* or ignorance); and thence the destruction of the notion of duality; and thence rejection of the ideas of good and bad, auspicious and ominous; and thence the death of love and hatred; and thence the emptiness of acceptance and rejection, or rule and exception; and thence disappearance of *Papa* (vice) and *Punya* (virtue); and thence destruction of the notion of *Deha* (body); and thence purgation of all sins; and thence realisation of the eternally blissful condition of *Brahma* which is sublime, without re-birth—the acme of all *Sastras*, beyond the spheres of castes, actions, and tendencies, inconceivable by mind, and inexplicable by speech; then realisation of such a condition (of *Brahma*) is *Videhakivalya*. To determine so is in accordance with *Sruthi*, and custom.

B. P. NARASIMMAH.

Reviews.

MASOLLAM.*

THIS book makes two demands on the readers of the *Theosophist*. First, as a novel with scenes laid among men and women, such as they themselves are; secondly, as dealing with a "Problem of the Period," in which they have an especial interest. As a novel, then. The book is divided into two parts; the scene of the first is laid in England, while that of the second is in Syria among the Druses. The chief characters play a part in each scene, and certain accessory characters seem introduced like puppets to explain the story. The characters in the first part are David Masollam and his wife Amina, Count Santalba, Reginald Clareville, Sebastian and Florence Hartwright. Charles Hartwright, the father of the latter, is one of the puppets who are played with, while Casabet, the brother of Madame Masollam, is useful in the same way, in addition to being a tool to whom his sister is obliged to explain her designs, in order that she may secure his co-operation.

In the second part, the old Druse Sheik Mohanna takes a principal place, with Sheikh Shibley to play the minor villain; while Sada, Amina's mother, and the Khateeb play accessory parts with various other Druses to aid the designs of Shibley and the Masollams; which are naturally defeated by aid of Santalba and the conversion of David Masollam and Shibley by Amina. The characters of Amina, of David Masollam and his wife, of Clareville, and Sebastian and Florence Hartwright are very clearly and cleverly dissected, so as to show the good and bad qualities alike. Charles Hartwright is very clearly shown as the weak man guided by no strong impulse of his own, and therefore at the mercy of storms raised by stronger people round him for their own purposes. He is a puppet, but still it is very plain how much mischief a puppet has in his own power to accomplish, especially when guided. If anything, from the point of view of a novel, there is too much dissection. The effect produced is exactly that of looking at a game of chess in which the pieces are living men and women. The dissection is carried so far that each character represents at outside one or two qualities by which it is animated; just as the various chessmen have the possibility of one or two moves. Still the variety of the game is preserved by the combinations of the various pieces on the rival sides.

* "Masollam. A Problem of the Period." By Lawrence Oliphant.

The great interest of this book is that the author has put prominently forward those qualities of human nature which are slurred over by most writers, or which are disgustingly travestied by writers of the realistic school. It is of the more interest that Mr. Oliphant boldly attempts to deal with them and proposes a remedy. It is in the remedy that the great interest lies to readers of this Journal. In the dissection of the character of Yigrannhe, Masollam's wife, it has struck several people that Mr. Oliphant has drawn, not from life, but from his own idea, the character of one of the proprietors of the *Theosophist*. Count Santalba is introduced as a sort of universal *deus ex machina* and serves to exemplify the old conquest of good over evil, or of unselfish performance of duty over motives actuated by personal ambition, greed, and avarice. That is perhaps the main outline of the book, but as I said before, the chief interest lies in the dealing with those forces of human nature which usually serve to accentuate the division between man and man and man and woman.

The book deals with women's rights, but deals with them in an idealised way. It gives the clear keynote that it is by the slavery and subjugation of woman to man that the misery and strife of the world is produced. That by the denial of equal rights to women with men, by the perpetual talk about the "weaker vessel," one half of the world is shut off from the other half, and all the finer qualities which may be inherent in feminine nature, are thus doomed to slavery and practical extinction. The character of Amina is thus of especial interest as showing the result of removal from the trammels of tradition and the effect of genuine education. Originally born of Druse parents, the reader is introduced to her in the plenitude of her powers in England; then a transformation scene is effected and she is seen moving amongst the women of her own race, emancipated among bondwomen. But it is not alone by Western education that this is effected, although there is much to be said in favour of training that quality of self-help and self-reliance in contrast to the utter dependence found among Eastern women. Mr. Oliphant warmly upholds the development of the more subtle inner self in subordination to the moral sense, the whole being guided by the principle of altruism. This is a step on the right road, and it is here comes in the idealism of women's rights, for their actual demand is the very accentuation of individualism on the selfish line. Mr. Oliphant has taken one step in the right direction, for he only allows of these rights and only shows them as working properly in one who has fitted herself for their proper manifestation. It is only a step, for altruism is really only a sort of refined selfishness, a consideration of self with regard to others and effacing it as far as possible. Thus the principle by which these gifted women are to be guided is a fallacious guide when they have progressed beyond a certain point. Mr. Oliphant demands of those accustomed to metaphysical problems that they shall consider the "Logos" as divine man and divine woman, the universal mind and universal soul. These two united, co-equal and co-eternal, but with the feminine principle or "soul" guiding and inspiring the masculine or "mind." On the principle that there is no smoke without fire, he further demands that if the metaphysical is true, the ethical shall correspond, and that the human feminine shall be equal to the human masculine and no longer be considered inferior. Mr. Oliphant thus deals with the problem of the period and proposes his remedy. He does not propose that by mere "higher education" women shall be so elevated that this consideration becomes possible. But it is when a woman combines in herself the mental power given by such education

with the appreciation and knowledge of those faculties which men call "psychic," that it becomes possible. The essential condition of such possibility is the belief in and reference of all action to some potency which is not material. When either man or woman appreciates this and learns that by referring all action to such standard life, instead of becoming confined, has an infinity of possibilities opened to it, then they learn to depend on themselves.

Mr. Oliphant in his book confines himself to a "Personal God," wherein I think he errs. But at any rate it is better to have a "Personal God," if ideal, as the criterion of action, than to be a slave to the "devil" of materialism. So great is the danger of this "devil" and of "self" as the sole standard of right and wrong and as the sole object for which work is to be done, that any attempt and any step, however small, however mistaken, which combats these "devils" of "self" and "materialism" ought by Theosophists to be hailed with joy. We strive in our way towards Universal Brotherhood, but very few of us attempt to carry it out, for we do not understand it. So true is it that it is the letter which killeth, while the spirit giveth life. Therefore until the whole world regulates its action by the spirit of the Universal Brotherhood, so long will the world be actuated by selfishness and cursed by individualism. The great principle by which Mr. Oliphant seeks to benefit it is Love; not lust, or passion, or any of the self-seeking qualities of ordinary human nature, but Love Profound, Love Splendid, Love to God. It is in virtue of this quality that man awakens from love of himself to love of his family, and thence to love of his nation, and finally rises from love of all nations to universal love. Then awakened to that, and what it means, he becomes love itself. In this condition man loses all sense and memory of self; he lives the life beyond individuality and no "sense of separation" remains. Man is no longer man, and knowing all others who are like him, their power is united in the universal power of love, and their heart is melted toward all the rest of the world. No longer is there in them the restless fever of life, for they have reached home and experience the ceaseless content; in them is infinite tenderness even for those in the outermost deserts. By them is humanity taught to aspire towards this condition, and gradually humanity learns that the God on whom they call, and whom they practically deny, is Love. Let those who wish to know more read Mr. Oliphant's book, and also read St. Paul's wonderful chapter on "Charity," the charity which is kind and suffereth long, which thinketh no evil. Then they will see what Mr. Oliphant means, and appreciate the value of the remedy which he proposes. Surely it is not by the descent of "the divine into flesh," but by "taking the Manhood into God."

Love has by this descent become a passion, a mere lust of the flesh, and has fallen from its high estate in seeking a material result. Therefore it is that by awakening man to the sense of his divine responsibilities, by teaching him to appreciate love as an ennobling faculty, Mr. Oliphant proposes his remedy. Also that by altering the relation of the sexes and by teaching woman to occupy her rightful position with regard to man, towards herself especially, the world shall be "regenerate." Thus with purity as a force in the world and love to teach the way, the author hopes that.—

"Men may rise on stepping-stones of their dead selves to higher things."

A. K.

PSYCHOMETRY AND THOUGHT-TRANSFERENCE.*

THIS pamphlet has been compiled with a view of putting in a small and convenient compass the main facts available up to the present time relating to Psychometry and Thought-Transference, as well as an outline of the "occult" explanations of the same. When the work was projected, it was hoped that a new set of experiments could be made, and accordingly applications were made in what appeared the most likely quarters in England, India and America—but somehow or other "all with one consent began to make excuse," and so the compiler was thrown back on the old works.

It is to be hoped, however, that some members of the Society may be found who will be willing to take the very little trouble involved in making these experiments, as fully explained in the pamphlet before us, so that a future edition may contain fresh facts.

In this pamphlet the different branches of both subjects are treated in separate sections, and even those who have given some attention to these topics will find it useful to see at a glance, as it were, what definite progress has been made; while those who are ignorant of psychometry, etc., will be saved the perusal of many hundred pages. The work is mainly intended for Indian branches, where the prohibitory prices of such works as the three volumes of Denton prevent their acquisition by members.

While there are many members of our Society who prefer to confine their attention to philosophical theories alone, there are many more who are continually asking to have some practical work pointed out to them, and to these we suggest that they should systematically take up psychometry and thought-transference and try experiments, with a view of showing the possibilities and limits of these two branches of psychic research. In this way they will be adding to the knowledge of humanity, just as much as a scientist who works with chemicals in a laboratory. The doings of the Odessa Branch of the Society (mentioned in the last Annual Report) show what can be done, and other branches might follow their example with advantage, especially in this country. Those who are more particularly interested in the third object of the Society should bear in mind the fact that, if they want to find out truth, they must set to work themselves, and not merely sit still and wait for some one to come and dole out doses of concentrated extract of occult science, specially adapted for instant assimilation—no thinking required!

THE ART OF PUBLIC SPEAKING.†

WHILE it goes without saying that no book-study can make an orator who is destitute of natural capabilities, yet the latter may be developed and carried to the highest pitch of perfection by systematic culture. The book under notice is more especially a manual for clergymen, yet the broad rules laid down by the author apply equally well to all departments of public speaking. A mind well stored with facts; a clear grasp of the bearings of the topic to be discussed; the ability to think lucidly, to systematize and synthesize; the rare gift of developing the idea in plain, vivid word-pictures which infuse the speaker's thought into the

* "Psychometry and Thought-Transference; with Practical Hints for Experiments." By N. C., F. T. S. With an Introduction by H. S. Olcott, P. T. S. Theosophist Office, Adyar, Madras.

† "Oratory, Sacred and Secular, or the Extemporaneous Speaker." By William Pettinger. New York: Fowler and Wells.

hearer's consciousness; graceful attitudes and well modulated vocalization; above all, the electrical power of intense conviction—these are elements of oratory. With all the rest, no speaker can make a lasting impression if he have not the last. The author gives numerous examples of noted orators, and a useful compilation of rules for the government of debating societies, conventions and other deliberative assemblies.

THE PROPERTIES OF INDIAN PLANTS.*

DR. PANDURANG GOPAL, F. T. S., of Poona, one of the chief botanical authorities of India, has just published a large and useful work in Marathi, upon the Flora of British India, which he has dedicated to the enlightened ruling Guicowar of Baroda. The compilation includes notices of the established uses of trees and plants, and the drugs which they are capable of affording. It is "arranged as a glossary with a view to enable the ordinary reader to obtain at a glance all available information regarding the ancient, revealed and unrevealed, or possible uses to which their various parts can be put popularly or in medical practice." The author justly observes that the real sources of this information are the recorded accounts of ancient Aryan investigators, viz., Agnivesha (Charaka) and Sushruta. No greater benefaction could be conferred upon Modern India than the compilation into the form of popular hand-books of the treasures of practical wisdom contained in the Aryan literature.

Literary and Personal Notes.

MEMBER of our Society who can read German, should send to Herr J. Scheible of Stuttgart for his catalogue of Occult literature, one of the best and largest we have seen.

WE have just heard of the death of Mr. Kennett R. H. Mackenzie, F. T. S., one of the best known among contemporaneous writers upon Masonic and Occult subjects. He was the author of the "Royal Masonic Encyclopædia," a work of erudition, evincing great and patient research.

WE have received from Tokio a pamphlet on the aim and method of the "Romaji Kai" or Roman Alphabet Association of Japan, together with several numbers of the journal published by the Association. The object of the Association is to substitute Roman letters for the ideographs generally used in Japan. The letters L, Q, V, X, are not used, and in the remaining twenty-two letters each of the five vowels takes an accent when long. From specimen extracts given in the pamphlet, it appears that with this alphabet every Japanese word can be written, and when it is considered "that an ordinary student of Japanese has to know at least four thousand characters, and a more advanced student about double that number, the greater approach to free intellectual intercourse with the rest of the world obtained by the

* "Bharatavarshya Oushadhisangraham." By Pandurang Gopala. Poona and Bombay, 1886.

employment of Roman letters will be at once apparent." It is to be hoped this change of alphabet will become general in Japan, as it will not only facilitate the acquirement of Japanese by foreigners, but will also be a national benefit by saving the expenditure of the energy hitherto expended in learning so many thousands of complicated characters.

Correspondence.

MOST RESPECTED MADAME BLAVATSKY,—

Instead of asking any "occult" favor of you, I beg leave to acquaint you with a "phenomenon," probably rare, if not unknown, to you.

Here is a member of the *Methodist* Church for over 30 years, ordained elder in the same, now holding a chair in a Theological Seminary, who has read "Isis Unveiled," Sinnett's and Olcott's books, and quite a number of other Theosophical publications, together with much that Hodgson and others have written on the other side, and who esteems *Theosophy* as *Divine Truth*, reveres the *Masters* of occult science, the *Mahatmas*, even as he does the *Master*, *Jesus*; though having never received from either any more tangible notice than possibly spiritual influence, and that probably only in a general way, in common with many others. I, the aforesaid person, counting myself utterly unworthy of this glorious light that has come to me, wish to express my hearty sympathy with you in your great work, and to bid you Godspeed in it. I am trying earnestly to live the life marked out by these great illuminati of our race, and shall do so while I live, though no more light come to me; but there will. "Those who do shall know."

O for the more rapid coming of the bright day whose foregleams I have seen, when the mists shall clear away from men's minds, and they shall cease to abuse, ignorantly or maliciously, those who are sacrificing to enlighten and bless them!

August 28, 1886.

* * * F. T. S.

Ed. Note.—Since the above letter was sent to the printer, a still more striking thing has happened. Col. Olcott has received a letter from a Protestant Bishop, full of reverent appreciation of the Aryan Mahatmas, and saying that he believes the Theosophical Society "a providential (and, I might add, Divinely ordered) preparation" for a new spiritual outflowing. Opinions change, it appears!—*Ed.*

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"THE SECOND WAVE."

HAVE you ever stood on the shore, and watched the incoming tide? First a tiny ripple advances a few inches over the yellow sand, then retreats, as if frightened by its daring, into the deeper sea, a second wave advances further than the first, and in its turn retreats, to be followed again by another, and so wave follows wave, each gathering greater strength and volume till the sea sweeps in towards the land, and covers all the broad stretch of sand with water. So is it ever with the tide of knowledge and truth. So was it with Christianity. The first wave began in the sermon on the Mount of Olives, and flowed on till it reached its limit on Calvary; it was adorned with many strange wonders and marvellous sights, it was surrounded with mystery and miracle, and its founder was credited with till then unheard of powers; multitudes were gathered together, and all men went after him. What was the end of all this turmoil and excitement? Sad indeed it is to contemplate and brief is the record of it; they all forsook him and fled. The wave had reached its limit and flowed back into the sea from whence it came. A few years afterwards the second advance began, for the tide was really turned, and there was the vitality of true life in the doctrine of Jesus. The seed which he had sown, germinated and grew. Paul, the man "approved of God," took up the work where it had been left off. Not now were seen wonders and marvels, novel doctrine and young enthusiasm, but earnest teaching and sustained effort, wise instruction and constant example. Time passed on; Paul was no more, and all the first generation of disciples were dead; still Christianity lived and progressed, advancing to a fuller tide of wisdom and righteousness. Yet it seems that the tide has turned again, and has ebbed far from its highest limit. So is it with other

religions. Truth and sincerity are departing from them, and their early spirit has fled. The Theosophical movement claims to be the returning tide of the Spirit and Truth which have ebbed from the world's religions. Its first advance has already been made, and it has been marked by strange and marvellous occurrences,—no longer 'miracles' but 'phenomena,'—by wonderful theories and new-born ideas. When first coming to the study of Theosophy we have talked learnedly of such things as Sthula-sariras and Mulaprakriti, of psychic currents and astral forms, and a hundred others as extraordinary. We have gathered together to talk of the decadence of religions, and of the wonderful future before Theosophy. But while doing so we have not always remembered that it is we ourselves who must make the future, if it is really to exist at all; and while accusing the old religions of superstition and materialism, we have ourselves, perhaps, been lacking in the earnestness and sincerity, without which the religions we find fault with would never have survived their birth. Let us ponder well on the matter, for now is the dead-point of Theosophy, and it depends on each one of us whether it will ever pass that dead-point, and go on towards the glorious future we are so ready to predict for it. A year or two will decide whether there is in Theosophy the vitality of true life. If the seed which was so prolifically sown in the beginning of the movement has borne real fruit in the minds of those who have received it: if the lessons so patiently taught have been profitably received, the movement will become a real power in the world of suffering men and women. When the first generation of theosophical teachers has passed away, and the early supporters of the Society are no more, how shall we be able to take our stand in their places and carry on the work they have begun, unless we have been strengthened and purified by the lessons they have taught? Is theosophy to advance a second time, or is it to perish out of sight like some imperfect thing born out of due time? It is useless for us to say 'we are weak and unworthy, we are unable to bear the burden which is laid upon us,' for if we do not carry on the work entrusted to us, who is to give it permanence and power to live? Rather let us strive, with an earnest appreciation of our duty, to make ourselves worthy and able to maintain the light which is given into our hands. We find ourselves in the midst of a world of sin and suffering, of cruel privation and murderous hate, a world in which bright hopes are blasted and pure aspirations mocked; where all that is noblest and truest is held up to ridicule, where each one is mercilessly striving to get the better of his neighbour; where men become daily more grasping, lustful, and brutish, and women become more vain, and worldly, and less tender and true; where the rich grind the poor and drive them often to starvation, and to violence which is hardly crime; where the learned, and the cultivated, turn with contempt and sneering from those poor and ignorant ones, at the expense of whose heart-blood their wealth and education and knowledge have been gained; a world where those who call themselves wise are preaching away the best hopes and noblest beliefs of mankind; a world from asso-

ciation with which those whom we have known pure and honourable and beautiful, emerge callous and stained and hard-hearted. We see each man rising up against his neighbour, ready to slay him, or, far worse, ready to ruin and destroy all that he holds most precious; we see each step in the knowledge of nature's powers turned into a fresh engine of destruction and cruelty; today's scientific discoveries becoming to-morrow's torture-engines. We see some of the loveliest flowers of our race turned to polluted and unholy things. Are we so paltry and cowardly and base that we do not feel prompted to stretch forth even a finger to change these things? Are we not rather called on to strive with all our power and might to lift a little of the heavy burden of the world's woe? That theosophist is a traitor to his cause, and a base abuser of his privileges who fails in any degree to afford to all a noble example of upright and constant adherence to the high ideal he professes to hold. He who is not ever on the side of righteousness and truth, if he be a theosophist, is deserving of contempt and scorn. What weapon does Theosophy offer for the maintenance of the struggle against the evil around us? Is it not that ideal of Universal Brotherhood for which each of us has pledged himself to labour, on entering the Theosophical Society? And what is this Universal Brotherhood, if it be not that every one of us, and every member of the race to which we belong, should stand in his true and sacred relation to every other human being? Recognising this to be so, we must first know ourselves, and then find our true relation to Humanity. Looking within ourselves we find two powers ever at war, the flesh lusting against the Spirit and the Spirit against the flesh. We find two opposing centres from which all the forces of our life proceed; the one centre is the self, the other is the soul. In the soul are three powers, three windows through which we perceive the Harmony of the Eternal; these windows are the emotional, the intellectual and the moral powers. Through the emotional nature we perceive the eternal Harmony in its aspect of Beauty, not merely that we perceive beautiful things, but that we perceive in things the quality of beauty. Through the intellectual nature we perceive the eternal Harmony in its aspect of Truth, perceiving in things the quality of reality. Through the moral nature we perceive the eternal Harmony in its aspect of goodness, recognising of words, acts, and thoughts that they are righteous. Perceiving Beauty, the active Will of man seeks to embody it in beautiful art. Perceiving Truth, the Will seeks to reproduce it in truthful science. Perceiving Goodness, the will of man seeks to attain to it in righteous acts, and it is not the desire to be strong and active which draws us but the beauty and truth and goodness. Ever waging war with goodness, ever hostile to the soul, we find the self. For the self, the egotism, we seek to gain pleasure and enjoyment and from it we seek to ward off pain and opposition. The selfs thus seeking for gratification are gradually drawn on to wallow in the mire of indulgent excess, and are led to strive and battle with other selfs for disputed and coveted pleasures, taking as weapons the impetuous fire of the evil desires. From this excess and strife

arise lust and gluttony, hate and wrath, cruelty and murder, and all the children of evil. The eternal Harmony ever calls on us with sweet and winning voice to leave the mire of selfishness and sin, to be true to goodness and to cleave to Truth. But the cry of self ever rises fierce and loud 'serve me and worship me, caring not for others, seek only the gratification of desire.' And hearing the voices let us remember that there is no cure for desire, no cure for the misery of longing, no cure for the love of gratification, save in the fixing of the sight and hearing upon that which is invisible and soundless, let us begin even now to practise it, for so a thousand serpents will be kept from our path. Let us live in the eternal. Learning thus our own nature, we perceive that by attaining to its perfection we shall fill our true place in Humanity and so realise the ideal of Universal Brotherhood. By gaining knowledge ourselves we become able to teach others to realise this ideal, and thus may we lighten the sin and suffering of the world. Slow and arduous will be the work, years and ages must pass by before it is finished, we must give up our places to other bands of workers in this great labour; but when at last the work is ended and the strife has ceased, and glorified and redeemed Humanity advances towards its perfection, great and glorious will the rewards be. To each one the Spirit of Truth says, 'Put thy feet into the fetters of wisdom, and thy neck into her chain; come unto her with thy whole heart, and keep her ways with all thy power; search and seek and she shall be made known unto thee, and when thou hast laid hold on her let her not go; for at the last thou shalt find her rest, and it shall be turned into thy joy; then shall her fetters be a strong defence unto thee, and her chains a robe of glory; for there is a golden ornament upon her and her bands are purple lace; thou shalt wear her as a robe of honour, thou shalt put her on as a crown of joy.'

CHARLES JOHNSTON, F. T. S.

HIMALAYAN FOLK LORE.

I AM living in a most out of the way valley of the Himalayas, yept Kooloo; the Purist would like the name spelt Kullu, which to me is an abomination, so I shall continue to write it Kooloo, though every Gazette in India should spell it Kullu. The people must have been Buddhists till within recent years, as the neighbouring countries of Lahoul and Spiti are still Buddhist; but now-a-days Hinduism is the more fashionable religion, and Kooloo has become wholly Hindoo, as also has a small portion of Lahoul. There is an American Missionary at Plach, who so far has attained but a scanty measure of success; and a German Missionary or two in Lahoul, whose measure of success is still less. The story goes, but I can't vouch for its truth, that one Lahoulee once did become a Christian, but afterwards hanged himself, why deponent sayeth not; perhaps he found his new religion too dismal. The Kooloo people are a greatly mixed race, though the Hindoo now greatly predominates over the Mongolian; the Maho-

medans never entered the valley, so that Semitic taint is wanting. But the aboriginal element is very strong, which is neither of Iran nor Turan; but who the Autochthones were, no one now can possibly say. In one part, in which they are strongest, the men have big beards, which is most unusual among Hill races. The Kooloo tongue seems a cross between the Punjabee and Bhootia languages; they have in use a curious L the pronunciation of which is difficult to give in print, something like *lyu* all run into one letter. For a philologist the whole range of the Himalayas must be a perfect paradise, for each valley almost seems to have a language of its own. One village called Malanna, all by itself half way between Nuggur and Manikaru, has a language of its own, that no one else can understand, and the people differ in all respects from their neighbours, and are a standing puzzle to philologists and ethnologists. Kooloo has remained apart from the rest of the world for many ages; since the lowest pass into the country is 7,000 feet above sea level, and every other pass is over ten thousand feet. There is a celebrated temple at Nirmand; folks say that a man's skin of the golden age (Satyayug) is kept within, nine cubits in length, and also a grain of wheat, a foot long: they should also keep a grain of salt of like proportions to assist believers. The priest when he enters has to keep his eyes shut, otherwise he would see the interior full of serpents (the profane will here remark that this is not uncommon in D. T.) The temple is only opened once a year, or once in 12 years, I forget which. The hill gods seem wholly to be composed of faces, and carried on a sort of sedan-chair; when they are taken out for an airing, they are borne on men's shoulders, preceded by the temple band, consisting principally of drums and cholera horns, with din infernal and smoking incense. I give now a more particular account of a hill god's paraphernalia. His throne or seat is in the middle of two long sedan-chair poles, covered with shawls or silks, according to the wealth of the shrine; a kind of cone rises from the midst of this, surrounded by a circle of faces or masks, made of brass or silver, and even gold in rare instances; over the circle of masks are chowries, and a roofing of brass or silver plates. When these gods are carried out at fairs (*mela*) they are supposed to inspire those who carry them, and who will speak and answer questions in their name. Close to my abode is the celebrated temple of Doongree,—a charming green spot, studded with magnificent deodar trees, veritable old forest monarchs, and a very pretty mela (fair) is held here every year in May. The divinity is a goddess, by name Irma Devi; she delights in the blood of goats and buffaloes, and is the chief deity in Kooloo, and is the patron saint of Raja Heera Sing of Kooloo and Shangri. At the Dasehra festival at Sultanpur, in the beginning of October, there is a mela or fair, for the whole of Kooloo, and all the principal deities are brought here on the occasion, to the number of two or three hundred. Irma Devi only attends this fair and no other; but occasionally she goes to the hot springs at Bisisht for a tub: this year she killed her priest, as it is believed she caught him tripping. One of the faces of the Juggutsukh god has the exact features of a red

Indian, which, to say the least, is extremely curious, for to paraphrase the "Bab Ballads" (substituting for Turkey),

"In Kooloo as you're p'raps aware—Red Indians are extremely rare."

At Bisisht is observed the worship of Vasishtha Muni, hence the name; it is related the saint, wearying of life, tying his hands and feet together, threw himself into the Beas. The river burst his bonds and threw him up on her banks, high and dry; and for so doing was named Vipasa or loosening; now corrupted into Beas. If one may judge by his idol, Vasishtha Muni was a very black man; to the finding of his statue hangs a tale, as follows: On the hill overhanging Bisisht, a cowherd used to pasture the village cows; one cow used always to come home dry, and the cowherd got the blame; so he watched the cow, and found that it went up over two cleft rocks, and showered its milk into the chasm. Further search brought to light the image of the sage Vasishtha; then came three score stalwart men from Menali, but could not move the statue: at length a holy Brahman of Bisisht came, and bore away the idol to his village as easily as, of yore, the Roman soldier bore the goddess Juno from Veii to Rome.

There is an old fort at Menali, which is said to contain buried treasure untold; people on the opposite side of the valley say that at midnight the old fort is illuminated, but to the people living close by the light is not visible; nor have I ever seen it, but then I do not get up at midnight to look for it. The popular tradition is, there is always a light at night over buried treasure, which is guarded by a serpent, having a light on his head like a glow worm; the treasure finder can see the light, but not the serpent. They also say treasure is thus guarded for 22 generations, after which, all the articles turn into snakes, and glide into the nearest river, and are seen no more. It is related that an old woman of Darali, by name Rahelya, when working once in a field near the Bhagirati river, saw all day long serpents gliding past her into the river; at last a small snake passing very close to her, she saying, "Drat them snakes," struck at it with her hoe and killed it. After death the small snake turned into a silver necklace, which made the old woman regret she hadn't killed some of the other bigger snakes as well.

The Raja of Mundee claims descent from a Nag gotra, or snake ancestor: here is the story, or at least what I can remember of it. Basudeva, the king of the Nags or serpents, used to dwell in the Riwalsir Lake, and had a son called Lall, who assumed the appearance of a man (why, I don't know) and married a charming princess, by name Heera (where, I don't know). The story commences by the fond couple appearing in the city of Mundee; the husband leaves the wife to buy provisions; he is tempted into the courtyard of an enchantress and transmogrified into a ram. Before this event the kings of Mundee used to be strangled on the night after their coronation; the then Raja, still uncrowned, took a fancy to Heera, left disconsolate, and proposed to her; she having learnt that Lall had been changed into a ram, made it a condition with the Raja that he would present her with all the sheep in the town. In due course

the city sheep were paraded for Heera, who recognised Lall by his sacred thread still left round his neck, and breaking which she turned him into a man again. The Raja meanwhile being crowned, is strangled in due course the night following, after the manner of his predecessors. On his death, the citizens by acclamation, in the Papal manner, elected Lall and Heera Raja and Rani of Mundee; and on the coronation night, Basudeva, the Nag Raja, informed them that it was he who had strangled all the former kings to enable them to rule in their stead. This myth, so far, somewhat resembles the story of Tobit or Tobias in the Apocrypha. So Lall and Heera lived happily for a time, till the enchantress, who formerly turned Lall into a ram, put it into Heera's head to ask her husband about his family and gotra; after much importunity he took her to the Riwalsir Lake and told her all, and then plunging into the mire became a snake again; while Heera sat disconsolate, and repented too late her fatal curiosity. One night Lall appeared to her in a dream, and told her that next day all the nāgs and serpents from every quarter would come to the lake to bathe, and that the oldest, biggest, and grizzliest nāg, with a crown on his head, would be his father, and that if she wanted her husband back, she must get him to grant her a boon, without specifying particulars. Needless to say that next day Heera succeeded in wheedling the requisite boon out of the old Nāg Raja, which when granted, she asked for Lall back, much to that ancient monarch's chagrin, who is reported to have used strong language on the occasion, not complimentary to the feminine sex, either in general or particular; but all to no avail, for Heera got her Lall back, and they lived happily ever afterwards.

To the west of Kooloo is a country called Chumba, but its inhabitants are called Guddees; they are great shepherds and own huge herds of goats and sheep, which every summer they drive up into Lahoul for the pasturage. They are by far the finest race in the Himalayas, and dress differently from all the other Hill men; both in dress and appearance they are very like the old Assyrians, as depicted on the slabs from Nineveh in the British Museum. Can Madame Blavatsky inform us whether the two people are of the same race? When returning from Australia the other day, I had the pleasure of making the acquaintance of the Rev. George Hormuzd, a Nestorian priest; he is about to bring out seven hundred Nestorian Christians from Kurdistan to Queensland as an experiment in emigration. I mention him as he is a direct descendant from the ancient Assyrians, and the type of race does not seem to have changed in the least during the many centuries that have elapsed since Sardanapalus perished on the funeral pyre. The whole education of the Nestorians appears to have fallen into the hands of American missionaries, who have hopelessly vulgarised the priesthood into the dissenting minister type, and they appear to have forgotten all their old traditions.

Kooloo has no saintly places of pilgrimage of its own, so saintly personages seldom visit it except a few on the way to Triloknath, which is a shrine of rare repute. On my first settling down here, one Fulari Baba, a holy man on his way to Triloknath,

visited my abode; I think he was a disciple of Hurchund Giri Nath Gosain of Koelkattar Hurdwar, who died last year, but whose acquaintance I made at Goorgaon a little before his death. He told me, some one who was a raw novice in black magic had put a charm to harm me somewhere close by; after some search, a charm was found, consisting of hair, nails, ashes, and other ingredients, hidden in the wall. Last year a jogi from Catmandoo turned up, whose father was purohit (family priest) to the Nepal Raja; there had been some trouble about a sister or niece of the king having run away into British territory with a Hindustani musician, a player on the Sitar. Anent this I had heard previously that a fugitive Nepalese princess had arrived in Bombay, who put the Government into a fix, as her rendition was demanded by the Nepalese Durbar, and they were loathe to surrender her. What became of this "tetterima causa of all belli," as Byron sings in Don Juan, I never heard. The Nepalese Jogis also said that the way they managed divorces in Nepal was as follows. At Catmandoo there is a large maidan or plain, in the midst of which there is a kind of standard; when a wife wanted a divorce she was given a fair start, and had to run across the maidan in her shift, with her husband after her with a cookery (Kookree, a war knife peculiar to Nepal). If she got to the standard first, she got a divorce; failing to, she was cut down by her pursuing husband. This custom will remind the profane of the American story "Go it shirt-tails, Boowie knives is a gaining on yer."

I also made the acquaintance of a Punjabee Jogis who lived in a cave at Rani Raur (he has recently left his abode, and I don't know where he has gone to) who was credited by the natives with the power of turning himself into a tiger to devour the lonely wayfarer, and dreaded accordingly. I found him a mild and inoffensive sort of party; he told me that if I went alone with him into the forest depths, he would show me strange doings; I regretted I was pressed for time and could not accept his offer. He had been in prison some years before for eating another man's sheep by mistake; when in prison he suffered annoyance at the hands of a Christian Tahsildar (*rara avis in terris, nigroque similis cygno*) and a munshi. He is credited (and I believe quite truly) with having prophesied the death of the said Tahsildar, which occurred soon after at Deyloo, from delirium tremens, as is commonly reported; and the imprisonment of the munshi, which occurred later again, in connection with the famous Kooloo Neelum or sapphire case. This jogi got into trouble again last year for hurting the feelings of the Forest officer with respect to rights of flotsam and jetsam of some timber stranded on the shore of the Beas. Such was the dread the jogi inspired, that the Assistant Commissioner (a very young man) ordered out "a posse comitatus" of some two hundred of quite the bravest men in Kooloo, armed with sword and matchlock, to apprehend him; and as we know the Deity is on the side of the big battalions, our friend, with the aforesaid numerous escort, duly put in an unwilling appearance at the Magisterial Cutcherry; when the "Huzoor," heedless of the Forest officer's wounded feelings, and much to

his surprise, instead of punishing him, presented him with a blanket. Kooloo, in common with most other parts of Northern India, appears to have been visited by the Pandavas, the legendary King Arthur and Knights of the Round Table of the Arya Race; for the elevated plateau, which is some thousands of feet above my cottage, overhanging it to the east, itself some 7,000 feet above sea level, is called Pandavaka Roopa (rice field). Perhaps the climate has changed since then, for ice field would be a more appropriate name. There is a story told of Kunttee, the mother of the Pandavas, who was a very old woman indeed at the time, illustrating that feeling of the Kooloo people, they have in common with the Pacific Islanders. When the old lady arrived at Menalee, she told her sons that it was time she was thinking of getting married again; they, horrified, fled the country, taking their mother with them, and unknowingly a few clods of Kooloo soil. Once across the Rohtung, the old lady forgot her amorous propensities, till one night she inadvertently spread her bedding over these clods, and forthwith commenced to babble of marriage; her sons at length discovering the cause, flung the accursed clods far across the snowy range into the Pacific Ocean, where they now form the Society Islands and Marquesas, and never afterwards did Kunttee scandalise her sons.

The wife of an Assistant Commissioner being very ill, and her case almost hopeless, a Brahman promised that she would recover if her husband agreed to repair an old ruined temple at Nuggur. This he promised, and when his wife recovered, kept his word. In consequence the rebuilt temple gained in reputation, and I am told there are many law suits among the people who are thus settled there. Each party brings a goat and places it before the shrine, and the goat that first begins to shiver and shake, wins for his owner the law suit. This simple mode of procedure is, I believe, very popular; but whether the High Court would quite approve of it I can't say, probably it won't be consulted in the matter. In the Himalayas during the month of Bhadon, (August-September) good Hindoos keep a lamp burning all night as they say that all the gods are now engaged in pilgrimage, and the lamp helps them to find their way. Can any one account for the origin of this curious custom, and inform us as to its occult meaning?

A. T. BANON, F. T. S.

NOTES ON HATA YOGA.*

THE *Sushumna* is connected with the tube that runs through the centre of the spine. It is a sort of vein of magnetic electricity, and the energy passing through the *Sushumna* is a stream of vital electricity. The tube above-mentioned is connected with the ventricles of the brain.

The *Sushumna* begins with the *Muladharam* and ends in *Sahasraram*. The former *Chakram* is at the base of the spine where it forms a triangle.

The *Brahmarandhra* is put in different places in different books, it should be taken to be the top of the head.

You may know the action of *Sushumna* by feeling an accession of fire to the brain—as if a hot current of air were being blown through the tube from the bottom to the top.

Hata Yogis say that *Ida* and *Pingala* act alternately, but if you stop both of these the hot current is forced through the *Sushumna*. Also without having anything to do with *Ida* and *Pingala*—by practising *Kumbaka* alone—the *Sushumna* comes into play; but a *Raj Yogi*, without using either of these methods, has a way of rousing the *Kundalini*. The means the *Raj Yogi* employs belong to the mysteries of initiation.

The reason why *Sushumna* is reckoned to be the chief of the *Nadis* is, because it is only through it that the *Monad* goes out in the case of a *Yogi*; and in the case of an adept, at the time of his death, his soul goes out through the *Sushumna*. Moreover it is the seat of circulation of the soul or *Karana-sarira*.

The *Karana-sarira* is said to be in a state of sleep, but this is no ordinary sleep, it is *Yoga* sleep. It is the calm after the tempest spoken of in "Light on the Path" (Rule 21.)

Samadhi includes the realization of *Yoga Anandam*, but it is a generic term used to denote several conditions.

It is absurd to suppose, as stated in some of the books, that the solar system is contained in the *Sushumna*. What is meant is that when consciousness is fixed for the time being in the *Monad* circulating in the *Sushumna*, the *Yogi* becomes *en rapport* with the astral light and the universal mind and thus is able to see the whole cosmos.

The six *Chakrams* are located in the *Sthula-sarira*, but they are not visible when a body is dissected, because the leaves and petals described in the books have no objective existence but represent so many powers or energies.

For instance, *Sahasraram* is considered to have eight main petals, and the meaning of this is that the brain has eight poles. Similarly the letters, characters, symbols, goddesses, etc., said in the books to exist in these *Chakrams*, all symbolize different powers.

* Notes of a conversation with the Solar Sphinx.

The reason of the differences between the *Chakrams* is that in the seven centres seven powers are located, and it is said that as the *Kundalini* breaks through each *Chakram*, it causes the man to subdue that *Chakram*.

As *Kundalini* goes on breaking through the *Chakrams* one by one, it gains control over so many forces connected with the elements, the astral counterparts of which are located in the respective *Chakrams*. The location of the mind is said to be between the eyebrows by the *Hata Yogis*.

The *Chakra Sammalanam* mentioned in the books means that when *Kundalini* passes through one *Chakram*, it takes its essence or energy, and so on with the rest, and finally joins all into a sort of united current.

The seven *Chakrams* are connected with the seven planets in the following order, beginning with *Muladharam*: Saturn, Jupiter, Mars, Venus, Mercury, Moon, Sun. The moon is connected with the mind of man, because it is so changeable and vacillating.

The mind of man never penetrates (as sometimes asserted) into the *Chakrams*, but the *Kundalini* does so penetrate, and the mind itself will finally combine with *Kundalini* when this latter gets near the *Agna Chakram*, and then the man becomes clairvoyant.

Kundalini is a power or energy in the *Muladharam*, sometimes called the astral serpent. It has its head in the region of the navel; it can be roused by increasing the fire in the *Muladharam*. It is said to be like a serpent, because it moves in curves, it appears to move round and round in a circle, *Ida* and *Pingala* alternate on account of its motion.

Kundalini is said in the books to have three and a half circles to show that it pervades the three and half matras of *Pranava*. In some cases it is represented as light, because its energy runs through *Ashtaprakriti*. Sometimes it is represented as four.

Some say that, in order to attain *Raja Yoga*, one should investigate *Mahavakyam*; others that the mind must be concentrated on a point and the *Yogi* must contemplate *Parabrahm*; some say one's own *Guru* is the true subject of contemplation, and it is enough to lead a good life; some say the repetition of the *Pranava* is in itself *Raj Yog*, and others say you must cultivate will-power; which of these ways is the true one?

All these are necessary and much more—read "Light on the Path."

The end of *Raj Yog* is the attainment of immortality.

THEOSOPHICAL SPECULATIONS.

I.

THE IDEALISM OF THEOSOPHY.

TOO much care cannot be taken by the student of occultism to regard every problem presented to his consideration both from a subjective as well as an objective point of view. The neglect of either aspect will involve him in many unnecessary difficulties. Disregard of the former will cause him to assign an unreal objectivity to mere phenomena; of the latter to float away into the dreamland of metaphysical speculation. He will either objectivise his sense-perceptions with Büchner* at one extreme, or lose himself in the contemplation of the "subject" with Hegel at the other. Experience shows that a considerable number of inquirers into the doctrines of Theosophy only grasp the *objective* side of the philosophy. Some, after patiently considering our cosmogony and little by little becoming impregnated with the realistic fallacy of an independent external world, finally conclude their investigations by asserting that Theosophists—in arguing that so-called 'external' phenomena are non-existent *per se* and only maya, the illusion of the mind—are guilty of a strange inconsistency.† This error on their part clearly arises from a misapprehension of our position. To the metaphysician it is of course apparent that in terming 'external' phenomena the result of certain modifications of the perceiving mind, there is no denial involved of the parallel evolution of consciousness and matter, nor again of the abstract existence of this latter in the statement that "the Universe is an aggregate of states of consciousness." The harmony between Theosophy and modern philosophy is here perfect,‡ and those who impeach the former on the above-mentioned grounds, must realise once and for all that the same indictment would hold good equally against the conclusions of Western culture. To the curious investigator of her secrets, nature speaks in the words of Byron's hero:—"I am not, love, what I appear."

No Theosophist denies the objectivity of matter, when defined in the words of Huxley as "the hypothetical cause of states of our consciousness," or as another writer has put it "the occult basis of our sensations." Without matter existing independently of a perceiving mind, evolution, of which it is the vehicle, would not be possible. But the assertion of this fact is evidently a very different thing to a belief in the independent existence of the phenomenal world of our present plane of consciousness. We can only know the external world by the sensations we derive from it, and unless we objectivise our sense-perceptions, it is clear that the assumption of the existence of 'external' things, as we appear to perceive them, is wholly untenable. Take, for

* See his "Matter and Force." Sensuous materialism—which is that of Büchner—is transparent nonsense. The struggle of the future is between the Pantheistic Monists and the Pantheistic Spiritualists.

† I have heard it said "What do you Theosophists mean by teaching us an objective system of manvantaras, pralayas, etc., and then terming the visible universe only the production of our mental states?"!! This confusion of ideas is very common.—E. D. F.

‡ Dr. Bain stigmatizes the ordinary belief in an independent external world as "self-contradictory"—and all true philosophers with him.

instance, the illustrations of *green* foliage and *hard* rock. Both the foliage and the rock are "some things" that exist independently of the observer, but the form, etc., in which they exist *to him* are merely his subjective interpretations of certain sense-perceptions. There is no abstract greenness or hardness. The former is a modification of the mind ensuing on the impact of myriads of vibrations of the ether on the retina—a complex idea which, apart from consciousness, has no existence, though the causes occasioning it necessarily have.*

In the same manner in the case of the idea of hardness, the molecular motions (which to explain *phenomena* we must assume) in the substance of the rock impinging on that aggregation of molecular motions perceived as "hard," occasion other motions and combinations of motions conveyed along the sensory nerves to the brain. Here again we find that the complex idea of "hardness" is determined by impressions interpreted in a special manner by the mind, but evidently these impressions are *not* the thing itself, but the external indications only of a transcendental object.

The ordinary hypothesis of an independent external world derives its main support from the admitted fact that it appears—or one of its phenomena—the same to every observer. Because A and B both perceive a green leaf, ergo, greenness exists independently of either. Because the dome of St. Paul's appears the same to X, Y and Z, ergo the dome of St. Paul's as such is not a production of a state of their own consciousness, but has an independent reality. In this way—because so-called 'external' phenomena are the same for every one—we are apt to assign them an unreal objectivity, whereas—though our *sensations* indeed come to us from without—they are but the modifications of the perceiving mind.

Physics, Astronomy, Chemistry and the other numerous sciences which classify, compare and generalize on *phenomena*, are thus necessarily incomplete as a study of Nature without the alliance of Metaphysics. On this plane of consciousness we see as through a glass darkly and not until the perfectionment of the higher self—the transcendental subject as opposed to our present brain-consciousness—reaches its consummation, can a knowledge of noumena, or things in themselves, be attained. Mind is in very truth the creator of the world, inasmuch as phenomena only are by and through it. On the attainment of the higher consciousness these "external" phenomena—now only upheld in the mind of the perceiver—will vanish. It is due to our imperfect evolution that we are only sensible of phenomena and do not see everything as it really is. Consequently, while physical science is nobly employed in the observation of cosmic sequences and their reduction to law, the analysis of the sense-perceptions themselves is indispensable

* To more completely demonstrate the impossibility of our knowing what things are in themselves, it is only necessary to point out that the very existence of etheric atoms or atoms of any kind are, as Prof. Huxley says, "as purely hypothetical as the spirits of the spiritualist" (these latter, of course, regarded from his own negative standpoint) they are "imaginary entities."—E. D. F.

in the pursuit of Truth. This, then, is the exact meaning that the writer of this paper intended to convey in a statement made elsewhere. "Nature must be viewed both from a subjective and an objective standpoint. The metaphysician is the necessary complement of the physicist, the former dealing with the perceiving mind, the latter with perceived phenomena." An instance in point is the following:—Evolutionists ordinarily speak of the earth having been originally thrown off from the sun, gradually cooling down until a state was reached in which life was possible. They then proceed minutely to trace—as in Haeckel's "History of Creation"—the gradual evolution of the earliest forms, etc. Now what the evolutionist really means to say is this:—that *had there been a human mind present to cognize phenomena*, such would have been the aspect of the grand panorama of Nature unrolled before it. But those agnostics who deny the existence of a Being or beings as possible spectators of the vast evolutionary drama, will at once admit the impossibility of knowledge as to what the transcendental process—that, operating apart from any conceivable observation—was. Mind not being present to cognize phenomena, what was the process—as process there must have been—in itself? Here science is dumb and conjecture shrinks back dismayed from her hopeless task.

"If mind perishes, the world perishes," is therefore an absolute truth. Kant, Schopenhauer, Fichte, Hegel, Hume, J. S. Mill, Dr. Bain and others have echoed the same dictum. If A died, the phenomenal universe would still remain the same for B, C, or D, but for A the illusion of the senses is no more. For just as an illusion differs from an hallucination in having an objective basis of some sort, so the phenomenal universe—while non-existent *per se*—is the particular indication of the objectivity of an unknown cause—which, for convenience sake, is termed "Matter."

"Matter" is the transcendental objective universe; phenomena our subjective interpretations of the sensations we derive from it. In the state of dreamless slumber, the world of phenomena is not only non-existent to us in the sense of a temporary suspension of our perception of it, but wholly, inasmuch as it existed previously solely in our own subjectivity.†

During the course of a manvantara the progressive changes in the *phenomenal* universe thus arise from two causes, (1) the differentiation of the transcendental object-matter, (2) the differentiation of consciousness. Towards its close the perfectionment of the individuality proceeding concurrently with the spiritualization of matter will enable humanity to cognize objectively things in themselves. Nirvana however, alone, is the union of object and subject.

* Another instance is that of the "Astral Body." Now the Astral Body is material and a thing in itself, but that which we perceive it to be is the illusion of our senses. As existing apart from consciousness, speculation which even in its furthest range is based on empirical knowledge of *phenomena* only, is helpless as to an apprehension of its ultimate constitution.—E. D. P.

† The fallacy of Realism—as is usual with the generality of fallacies—finds its expression in orthodox Christianity (1) in the 'Mosaic' account of the Creation, (2) in the quaint anthropomorphisms of the Old Testament, (3) the Ascension—is there an 'up or down' in space?—to Heaven of Jesus in an eternal objective human form, (4) the Dogma of the eternal existence of the soul in form.—E. D. F.

II.

LIBERTY AND NECESSITY.

The relation of the Free-will controversy to the doctrine of Karma is one of vital importance. The admission of a certain freedom of action for man is an integral part of its constitution. To what extent then can it be said that we are free agents in the weaving of our own destinies? Evidently, unless some degree of liberty is conceded to the monad which has reached the evolutionary status of civilized man, the intricacies of Karma resolve themselves into cruel jests and mechanical processes of Nature. Responsibility proven to be non-existent, the creation of a *positively* evil Karma *superadded* to the slow and tortuous ascent of a mere blind evolution (as in the animal world), is shown to be either an impossibility or a radical unsoundness in the nature of things. "Free-will" in the popular acceptation of the term is an utterly unsupported assumption, irreconcilable with established facts. If it were true, a man might change his character entirely in one incarnation, whereas, although certain motives may determine a variation in his ordinary mode of life and conduct, the original tendencies which constitute his disposition, never disappear but smoulder in latency until the nature of their environment once more fans them into flame.* Men are thus to no inconsiderable extent the mere sport of their inherited moral and mental tendencies, *plus* their surrounding circumstances. The struggling Ego whose affinities have swept it into a physical body, where the configurations of the organic brain produce a strong bias toward a particular line of evil, is clearly not on the same terms as regards its immediate development, as another not similarly handicapped. Nations again, as statistics show us—in the average annual number of marriages, births, suicides, crime (including the *exact* weapons with which murders, etc., are committed), post office curiosities in the shape of undirected letters, etc.—are controlled "by general not by special laws," and like individuals have their karmic stages of existence.

Many theologians who resolutely assert the entire freedom of action of mankind—relying on that slender reed, the unanalyzed deliverances of consciousness—quite overlook the fact that in the ordinary affairs of life they estimate the probable conduct of an individual on a purely necessitarian basis. The frequent exclamation, "Oh! it is easy to tell what A would do in such a case," is an instance in point. Given motives X *plus* disposition Y, we invariably attempt to forecast the course of conduct of any person and the better our knowledge of X and Y, the more certain of fulfilment are our anticipations. Where, therefore, does the element of Liberty supervene?

The explanation given by Mr. J. S. Mill seems to me the only means of escape out of the difficulty. There is no break in the sequence of phenomena, but our *wish* to act in

* M. de Voltaire has some weighty remarks on this fact in his article on "Character" in "The Philosophical Dictionary." The terseness of expression which this great philosopher combined with rare insight into the mysteries of human nature has never yet, so far as my own experience goes, been surpassed.

a particular manner is *itself* one of the phenomena concerned in the production of volition.* He regarded the necessitarian doctrine as discouraging to those who are seeking to improve their disposition and tolerated the theological dogma of free-will, as bringing into prominence the best aspect of the truth. That the necessitarian doctrine is destructive to morality may be gathered from the vapourings of a well-known free-thought and atheistic lecturer of the London Hall of Science. "I say that man cannot sin. He cannot resist the causes that result in volition." Ought it not to be apparent here that in thus robbing sin or "anti-socialism" of its forbidding aspect, the secularist is convicted on his own ground of weakening the force of the better constituents of X?

The maintenance of the free-will dogma is a necessary prop to theology. The creed which assigns to humanity one earth-life to be followed by an eternity determined by their conduct in it, cannot otherwise deal with the problem of hereditary vice. It never stoops to discuss what irony of fate pitchforks one into the favourable environment of a virtuous and prosperous household, another into the midst of the Lazaruses of society, nor when identifying mind with soul does it account for the vast differences in mental calibre to be found between a Herbert Spencer and a Fuegian. Our power of deciding between conflicting motives is then apparently only operative within constitutional limits. At the same time it is my firm conviction that the exercise of this power is confined to a comparatively small class of individuals; in too many cases the evolution of the "Ego" being one of blind progress, governed by tendencies which have their growth, maturity and decline, unchecked by the volition of their possessor. Such a process may last through hundreds of re-births, for Nature unassisted, if sure, is slow. Free-will rightly understood is the great lever of progress, the only weapon against the domination of those physical affinities which tend to ultimately destroy the spirituality of the Ego yielding to their influence. Nature sows many seeds, and of these not all may come to fruition. This latter the era of fuller responsibility yet to dawn will determine for weal or for woe.

* The late Prof. W. K. Clifford—the apostle of Pantheistic monism—said, "that for which we are responsible are modes of thinking into which we knowingly and deliberately work ourselves." This is exactly the position of the Theosophist, as referring to the gradual moulding of the tendencies of the Monad for better or for worse in each incarnation. *Natura non facit saltum*. The evolution of a perfect individuality and the relinquishment of the phenomenal personality with its accumulation of self-centred affinities must necessarily be a tardy process. The adept has reached his exalted status by a continuous effort after SPIRITUALIZED DUTY through a long chain of incarnations.—E. D. F.

III.

ATHEISM.

"Atheism is a ferocious system that leaves nothing above us to excite awe nor around us to awaken tenderness."—Robert Hall.

Theosophists are so often charged with atheism by European critics that it may not be amiss to review very briefly the grounds on which this absurd accusation is based. Orthodoxy is seldom circumspect in definition when it discerns a formidable adversary in the distance, and we have only to turn to history to instance in how many cases resort has been had to this substitution of terms for argument. Gautama Buddha himself was an Atheist to the Brahmans, Socrates to his Athenian judges, the primitive Christians to their Roman persecutors. That firebrand of bigotry—Calvin—incurred this charge at the hands of a rival reformer; Vanini, who wrote:—"God is author, life-giver, observer, artificer, providence, benefactor, He alone is all in all," was burnt as an Atheist (!) at the decree of an insane tribunal. Lord Herbert of Cherbury—a religious Deist—was also an Atheist in the opinion of his contemporaries. Spinoza, whose sublime pantheism recognized Spirit as the ultimate reality and the Universe as a mode of its existence only—the maya of the occultists—was likewise classed in the same category. In more recent times, Schopenhauer, John Stuart Mill, Hegel, Von Hartmann and Tyndall have been similarly misrepresented—all because they strove to raise their ideal of the First Cause from an impossible, man-made fetich to the loftiest abstraction of which the human mind is capable.

What possible parallel then, we ask of our clerical critics, is there between Theosophy and Atheism—the two opposite poles of philosophical speculation, the one a transcendental idealism, the other a system which admits matter and force alone into its survey. To the Theosophist spirit, to the Atheist matter, is the only ultimate reality.* The former rests his philosophy on the certainty of an existence after death for the human monad, the latter rejects such a doctrine as wholly untenable, while Atheism traces the phenomena of the Universe to the fortuitous concurrence of self-existing atoms and excludes a First Cause from its cosmogony. Theosophy elevates and ennoble the simple conception of an anthropomorphic Deity into the sublime splendour of an all-pervading essence—the noumenon of that ever-changing dioramic presentment of phenomena we call Nature. And to those who still maintain that the elimination of a Personal God† from the scheme of the Universe is in itself a blow struck at the fundamentals of Natural

* To the Roman Catholic priesthood, Theosophy, like Spiritualism, is a design of the "Evil One" to ensnare our souls. It is at least noticeable, however, that two "infallible" members of the line of "Apostolic succession"—the infamous Alexander VI and John XXVI—were avowed Atheists.—E. D. F.

† It seems to escape the notice of believers in a presiding Deity in human shape, that were even the form of such a Being to appear, there would be no proof whatever of its objective reality. To argue that such would be the case brings us back to the old fallacy of an abstract matter existing apart from perception, and does not Jesus say "God is Spirit," (i. e., no substance)?—E. D. F.

Religion, we would reply. It is not a question as to the existence or non-existence of a Great First Cause, but of the degree of majesty we would assign to so lofty an abstraction. We lose nothing in freeing that ideal from the imperfections and blemishes with which human superstition has surrounded it. On the contrary by discarding such induced errors, we remove the chromosphere from the orb of the sun—and in proportion to the measure of our progress do we begin faintly at first to realize the unutterable majesty of the eternal Truth.

E. D. FAWCETT.

HINDU PANTHEISM.

THE general tendency of modern philosophy is to establish the existence of an extra-cosmic deity. There are, of course, some exceptions to this view. For instance, Malebranche, Spinoza and Berkeley with some others held the contrary view. It is expressed in its most pronounced form by Coleridge in England and by the poet-philosopher Goethe in Germany.

Kant has shown once for all that all proofs of the existence of an extra-cosmical God which do not take into consideration the existence of the sense of moral obligation and responsibility in man, are invalid. I need not repeat his arguments nor that of Mansel which proves that the attributes,—“infinite,” “absolute,” etc., as applied to God, are self-contradictory.

The fact is that neither Kant nor Mansel could understand Hindu Pantheism. There is a great distinction between European Pantheism and Hindu Pantheism. This distinction is generally overlooked. It lies in the recognition of the potential existence of *Maya* in *Parabrahma*. *Maya* exists in *Parabrahma* as the future oak-tree exists in the acorn. It is the nature of *Parabrahma*, more appropriately his lower nature. Thus we read in *Bhagavad Gita*,

“But above this *visible nature* there exists another, unseen and eternal, which, when all created things perish, does not perish.”

European Pantheism has nothing to do with this *Maya*, and hence its error. European Pantheism is self-contradictory for, according to it, God pervades every thing in the universe. He is the source of our good as well as our evil actions, and this is inconsistent with the idea of perfectness with which every religion invests Him.

Hindu Pantheism by regarding *Parabrahma* as being of a dual nature, falls in no such error. The world-process must go on eternally, for *Maya* exists *potentially* in *Parabrahma*. Again, it holds that evil was caused by a deviation from good. Evil is, therefore, not a cause but an effect. As evil proceeds from *Maya*, it is not the noumenal but only the phenomenal aspect of *Parabrahma*, and, therefore, does not belong to his true self. Thus we read in *Bhagavad Gita*,

“All this universe has been spread out by Me, by my unmanifested material nature. All things dwell in me; I do not dwell in them. And yet these things dwell not in me. See my Royal mystery!

My spirit, which is the source of all, *supports* all things but *dwells not* in them.”

The object of the present article is to show that Hindu Pantheism is not only self-consistent but also the only system of philosophy by which all the mysteries of human life and of the universe can be thoroughly solved. Before attempting this, I must give a clear exposition of the Vedantic view of *Parabrahma*.

Our study of nature clearly shows that there is some unseen power working simultaneously everywhere in the universe. All thinkers admit the existence of this power, but the difference lies in their interpretation of it. The Vedantists call this power *Purush*, the cosmic energy, the primordial emanation from *Parabrahma*. This power or emanation does not lie outside of *Parabrahma* as do the rays of the sun, but it lies in Him, because *Parabrahma* is infinite. *Prakriti*, whose primordial form is *आकाश akasa*, the next emanation from *Parabrahma*, is co-existent with *Parabrahma* during the period of *Maha Manwantara* (cosmic activity). The primordial cosmic energy working on the earliest form of matter (*akasa*) brings about the process of creation. When *Maha Pralaya* takes place, all this grand procession of the universe, and also the cosmic energy, enter the one eternal Being from whom they sprang, or become absorbed in *Parabrahma*.

If this be granted, everything that follows can be logically proved.

Parabrahma, judged from our standpoint, is “unconscious.” In Him there can be nothing like human consciousness, because our consciousness is the product of duality. His consciousness transcends our consciousness, and, therefore, from our standpoint he is called “unconscious.” But no sane person can conceive that He is unconscious in the same sense as stone or earth are. Further, conscious agents cannot proceed out of unconscious substance. The range of human experience records no such absurdity as the production of conscious agents from a “dead lump” of unconscious matter. We may, therefore, safely conclude that the consciousness of *Parabrahma* is some kind of “transcendental consciousness” of which we can form no idea.

Again, this *Parabrahma* is said to be *Nirguna निर्गुना* or devoid of the *Satya*, *Raga* and *Tama Gunas*. These being the product of duality, *Parabrahma*, the “one grand unit” of the universe, must necessarily be devoid of them.

He is *सत्* (the only truth), He has *चित्* (universal consciousness) and *आनन्द* (eternal bliss).

As all passions and emotions known to us are the result of “duality,” *Parabrahma* cannot but be devoid of all those.

It has been argued by von Hartmann in his criticism of Mr. Sinnett’s “Esoteric Buddhism,” that the “contraction” and “expansion” which take place during the periods of *Pralaya* and *Manwantara* appear to be aimless. But he should have remembered that the final merging of the *Dhyani Chohans* into *Parabrahma* does not mean the annihilation of their individual experiences. For that is logically impossible. When an individual monad

merges into *Parabrahma*, he becomes omniscient, and how can the individual monad be called omniscient if he is liable to forget his individual experiences which he must acquire during the period of *Mahamanwantara*? Therefore, in the final universal merging there must remain a sense of separateness. In other words, the monad must, though merged into *Parabrahma*, have the knowledge of the innumerable series of existences he had to pass through till his final absorption into *Parabrahma*. So, there must exist in him a sense of separateness, though he be one with *Parabrahma*. From the above it also follows that *Parabrahma*, during the period of *Mahamanwantara*, produces beings in order to invest them with distinct experiences, so that they may exist eternally in his omniscience, having also separate experiences of their own.

Thus in every *Mahamanwantara* God brings into existence new beings in order to make them finally equal to Himself. This is the aim of the eternal "contraction" and "expansion" which von Hartmann thought to be aimless. And as *Parabrahma* is infinite, this process must go on eternally. This, I believe, is the explanation of the much-disputed question,—“the descent of Spirit into matter.”

The punishment in *Kamaloca* is not the punishment of a revengeful God. It tames our unsatisfied earthly desires and longings, so that we may not have to start in our next incarnation with passions in full activity. *Kamaloca* should be regarded as a place of discipline. This shows the supreme goodness of that one eternal Being known as *Parabrahma*.

SARAT CHUNDER MOOKERJEE.

ARE NOT THE ARYAS AUTOCHTHONOUS? *

INDIA is unacquainted with any mixed races as spoken of by Dr. Hunter. The mixture may perhaps be found among what are called the Asat Sudras. The mixed classes in India are formed of the real Vaishyas deprived of their Sanskara during the confusion caused by the Jains and the Kshatriyas whom the teaching of the Budhas turned into merchants. That the Aryans are not the original inhabitants of India, and that they have immigrated into India is a theory scarcely tenable by the rules of evidence. It has originated in the predilections and prejudices of the Europeans for their Gospel, as will be seen from M. Williams' denominating the three great religions of the world, excepting Christianity, as false from the very beginning—a spirit detrimental to pure investigation. In the writings of the Hindus no traces are found of their being of foreign origin. No writings of any other nation show any indication of India having been colonised by any other nation. In the Mahomedan traditions the Hindus are considered as the elder brothers of the Mahomedans, or the descendants of the eldest son of Adam whose grave they

* Suggested by the perusal of Dr. Hunter's "Smaller History of India."

point out in Ceylon. Baber in his memoirs states that a place in the north-west of India was the abode of the father of Noah. Neither the Chinese, nor the Egyptians, nor the Assyrians show any signs of their having ever migrated to this land. The Hebrews only speak of the world as being inhabited by the sons of Noah; Shem, Ham and Japhet, without giving any other particulars; the difference in languages being accounted for by the confusion of tongues or the Babel caused by their God. The Hebrew Bible states that when Cain was marked as a murderer, he prayed to God that the mark might be taken away from him as otherwise he would be shunned by the world. This shows that the world was inhabited at the time. Cain being the immediate son of Adam, and Adam being the first of men, he had no one to shun or abhor him if the world had not been peopled.

In Manu the first of Smratikars and the oldest of Indian writers, as well as in the Mahabharat, which, though posterior to Manu, was composed centuries before Christ, it is plainly mentioned that India was the cradle of the human race, and either on account of overpopulation or internal dissensions, sent colonies as China, Pelus, Khus, &c.; the difference of language and customs being accounted for, first, either by corruptions, reversions and creations, or secondly, by the gradual cessation of their intercourse with the Brahmans. The very ancient name of Egypt "Misr," where the Nile flows and where the Vedic Shakha of the Nilshikhandi Rudra was studied, shows an Indian origin, Maheshvar (महेश्वर) Phar (भरो भरप) being the incarnation who first taught the Niltantras in the country. According to the Mahabharat the four sons of Yayati, Yadu, Anudruhya and Turvasu, who were cursed by their father were the ancestors of some of the Mlechh (मलेच्छ) tribes, inhabiting the four quarters of the world.

The only argument of the modern Orientalists in favour of the Aryas being the non-aborigines of this country, is that the Uttarkuru (उत्तरकुरु) are mentioned in the Aitareeya, the Shatapath (शतपथ) and the Mahabharat. 2. The Mahatmya of the Sindhu (सिंधु) in the sacred writings. 3. The existence in the north-west of an inlet into the country. 4. The probability of there being a common abode for man in the central region of the earth affording a facility for emigrating in all directions. 5. The frequent use of the word Him (हिम) as the name of an annual wintry period. 6. The distinct origin of the Dravidian languages (which have no resemblance to the known languages); and 7. The finding of the word Dasyu in the sacred scriptures.

• 1. The word Dasyu originally meant one with evil passions or of hateful tendency; afterwards it came to mean an evil spirit, then Mlechha, and lastly, a robber; the root Dus (दुस्) originally meaning to destroy. It has no association with the idea of alienage. Spirits are not men. Mlechha, derived from Mlechh,

which means to speak corrupted language, presupposes the existence of an original language, which in this case means Girvan (गिर्वान्) or Sanskrit. All this goes to show that Dasyu is either an evil-passioned nation living in this country, or a barbarous off-shoot of this country.

2. It must be remembered that the original grammarian of these southern (Dravidian) languages is Agastya, who is a Rishi of the Vedas, and who is mentioned in the Ramayana and the Mahabharata as having migrated there before Rámá.

3. Sharad seems to be more prominent in the Vedás for fixing an annual period than Him. Sama also is frequently used. Sharad means the season prior to Hemant, and Sam, meaning equal (in cold and heat), means the spring Vasant, and as these are the principal seasons of the country, it would not be improbable to denote the annual recurrence of the period by these names in any country, and they should not be supposed the reminiscences of an older abode. Sharad means the season when, after the cessation of the rains, the earth becomes dry and the waters become clear by the disappearance of moisture and turbidity. This is the time for the cultivator to reap his harvest, and therefore it is that that period is fixed in the Kalpa sutras as the time for giving the sacred thread to the Vaishyas, a class exclusively dedicated to cultivation and commerce. The general name for a year, viz., Varsha; showing an annual recurring period of the rains is also connected with agriculture. As Sharad means the time of reaping, so Varsha means the period of sowing. Varsha is also mentioned as a season in the Sanhitas. It is said by geographers that no country enjoys such a regular and periodical recurrence of seasons as India does; Sharad and Him cannot be the reminiscences of a cold country. Hemant owes its prominence in the Vedas to its medicinal qualities, as it is a bracing and feeding season.

4. India has no inlet but that in the north-west, and that also through a mountainous country not easily traversed. If we take the country round the Caucasus for the cradle of humanity, there is so much room and such easy roads for migrating into countries other than India, and the difficulties of the passage into India are so immense that, according to that supposition, this country must have been peopled very late after other countries; but this is belied by all existing evidence as well as by the absence of any evidence on the point in the traditions or documents of any other people. If we take India as the original seat of mankind, the people of this country, on account of its peculiar position, would be obliged to migrate, however difficult the outlet. They must have migrated not only to the north-west by the difficult passes, but after going to a certain point in the west and the south, must have had no other recourse than to proceed still further by navigation, and thus in one direction they must have crossed the Red Sea and proceeded and spread themselves in Africa, and in the other they must have peopled the islands of Ceylon, Sumatra, Java, Balli, Borneo and Lanka on the equator. Some part of India is moreover considered by the ancient writers as the centre of the world, that is the centre of gra-

vity of the earth, and is in the ecliptic which, as the most genial climate, is fitly considered as the first abode of man. The existence of a passage in and out of this country in the north-west is as much an evidence of the Aryas having emigrated from, as of their having penetrated into, this country, and probably the former is the stronger, as many signs exist of India having sent colonies into the four quarters of the world. The assertions of Lassen, Weber and other modern Europeans that the sacred Scriptures of the Indians trace their progress from west to east, though that also within India, directly contradicts the Vachans of the Vedas brought in their support, as well as the Vachana of Manu which has an ample testimony in the oldest hymns of the oldest Veda. Where in the Rig Veda the rivers are mentioned together, the "rivers" are considered as a collective divinity of the hymn. Here no prominence seems to have been attached to the river Indus as a special divinity or god-head. The course, as followed by the Mantra, is from east to west and not from west to east; the order being the Ganges, the Jamna, the Saryu, the Sutlej, etc.

Herein only the names of the western rivers are mentioned, the Ganges being taken as the starting point. As the source of the Sarasvati, the Mánás Sarovar in the Himalayas goes farther to the east than the sources of the Jamna and the Ganges, though below the mountain. Both these rivers are to the east of the Sarasvati, and as the Sarasvati is the first and greatest river of the Vedas, the description of the rivers in the plains just begins with the Ganges coming immediately under her source. Manu assigns the plot of ground between the Sarasvati and the Drashadvati, both mentioned in the Vedas, as the original habitation of the descendants of Brahma or Prajapati, his Sthan being either near the source of the Sarasvati, Manas Sarovar being considered his favourite abode, or below the junction of the Sarasvati and the Drashadvati, Pushkarraj being the only place assigned to Brahmadeva in the whole of this country and considered the centre of gravity of the world. But this point is yet unsettled, though the probability is stronger on the side of the latter, first; by reason of Brahma being considered as having come out first in a lotus—an indication of the earth existing under the waters—from the sea, as well as by reason of the name of the locality. Secondly, by reason of Madhu and Kaitabh, who are considered the first giants of the ocean, being mentioned to have been killed by Vishnu, having given a solid form to the earth and a particular name to the country Maditi and Madepat, the modern Mewad, not at any great distance from Pushkar. Thirdly, by reason of Vrasa-parva, who is mentioned as having expelled the gods from their seats, and having held his court very near the same locality.

Sindhu is a generic name for a collection of waters, and is consequently used as a general appellation of seas as well as rivers, but is often taken by Europeans for the river Indus, which it also means, though in rare cases, in the Vedas. Very few separate hymns are found dedicated to the Sindhu, while the Sarasvati claims more hymns than any river in India. The Sindhu, although a large river, was never considered a very holy place, which it

undoubtedly would have been, had it been the starting point of the Hindus for entering into this country. The Sindhu is not very distant from the Sarasvati, but still the Sarasvati is more often mentioned in the Vedas, and after the Ganges and the Jamna shares the veneration of the whole nation. This also would be an anomaly if the Indus were identified with the first place which the Aryas inhabited in this country.

The habits and mental tendencies and, consequently, the religion and customs which have withstood the invasions of many foreign barbarians, and the direct rule of some of the most inimically and cruelly disposed, and that also for a continuous period of years under which, undoubtedly, the greatest nations of the world have succumbed, can belong only to a people stationary in one place and one place only. Their religion is exclusive, their customs, manners and proverbs show a dread of travelling which could not be the case within the limited peninsula of India, had it not been the place of their first ancestors. The Brahminical disposition and the Khsatriya's noble propensities, so ably spoken of by Tod, and both tending to closely adhere to the ancient customs of the land, can only belong to the aborigines. While many nations of antiquity who knew India as a place of commerce, and consequently a civilized country, have gradually disappeared, or remained but in a reduced condition; India, ever their equal or superior, has continued to believe in her old Vedas and Buddhas, the latter of whom have supplied the religious cravings of nearly a third part of mankind. Let not foreigners envy this superiority, sweet only to the heart of a native. We allow them the superiority of art; let them not deny us that of nature.

RIGVED. V. 53—9. To this verse also the Sindhu does not seem to lay an exclusive claim. The rivers mentioned here excluded the Ganges, the Jamna and the Sarasvati. The Saryu is a river of the east and the Sindhu of the west. The Krunu is considered with some probability to be Kurum. The Kubba is considered by some Orientalists to be Kopen, or Cabul river. The positions of Anitma and Russa are yet under consideration; so it appears that the invoker must have occupied some position near the Ganges, the Jamna, and the Sarasvati, and invoked the Maruts from both the directions—east and west—praying to them not to be delayed in their course by the above-mentioned rivers. The adjective Poorishini applied to the Saryu in this verse gives prominence to that river. The first mention of the other rivers is on account of their being all in one direction and consequently greater in number. If we refer to the first verse of Rig. X. 75, we there find that the waters flowed by “seven in three courses.” In verse 8 of Rig. X. 64, the same mention is made of three rivers flowing by seven, and seven, &c., and the very next verse below commences with the names of the three Saptakas, their order is the Sarasvati, the Saryu and the Sindhu, that is, as we have mentioned above, the region first populated appears to be somewhere about the Sarasvati. Then the population must have extended first to the Saryu in the east and then to the Sindhu in the west. The praises of the Sindhu are only

characteristic of the style of description peculiar to the Vedas, but in reality superiority belongs to the Sarasvati, which has been praised more exaltedly and exclusively. In Rig. III. 23, 4, it is said, “Oh fire! on an auspicious day I place thee amongst the mortals on the most excellent spot on this earth on the banks of the Drashadvati the Apaya (आपय) and the Sarasvati shine forth O fire Lord of prosperity.” By the words Pruthivya (पृथिव्या) and Manushe (मानुषे) which refer to this world as particularly distinguishing it and its inhabitants from Antriksha (अंतरिक्ष) and Dyau and the immortals, the statement of Manu as to the original abode of mankind (the tract of land between the Sarasvati and the Drushadvati) is fully confirmed. Where we have a corroboration of the first of the Smratikars who wrote before the Dekhan was populated by the Aryas and before the Mahatmya of the Ganges, the Jumna and the Narmada came into existence; there remains but little doubt as to the first place inhabited according to Indian cosmology at least. The very word Devnady, used by Manu for Sarasvati, is founded on the Vedic word Devnido; wherever the word Sapta Sindhu is used, it means the three Saptaks mentioned above or, as Sayana says, Sindhu may mean water, and Sapta as qualifying it may mean flowing. Thus it will be seen that the statement of modern Orientalists that India was colonized from without gains nothing by referring to the verses of the Vedas. It would be arguing against probability to argue that nations who came from beyond the Himalayas should have become so much attached to this land as to have formed the peculiar system of caste, which prohibits communication between the Shudras together with their inferiors on the one hand, and the upper three classes on the other, and was first formed in this country according to the Hindu scriptures in the first Treta, that is from pre-historic times, for wherever history mentions India, it mentions its celebrated system of castes. Even the emigrants to distant regions from this country have left faint traces behind them of their having imperfectly followed the system. In the Egyptian history the priest, the military class and the artisans are mentioned separately. The Persians had also a system of caste, the remnants of which are to be found in their sacred names “Mobed,” and “Adhyaru.” Numa Pompilius also divided his people into three classes. Perhaps the priesthood among the Jews was hereditary, as Aaron was succeeded by his son as high-priest. Sacrifices, oblations in fire, form the chief part of the religion of the Aryas, as the greater part of the Vedas will fully testify.

The first verse of the first hymn of the Rig Veda offers its prayers to the fire and plainly refers to the sacrifice of which He is the chief instrument. Fire oblations were also offered by the followers of all the old religions, though nowhere is the doctrine treated so systematically as here. The Vedanta which flourished during the latter period of the religious progress of this country has supplied the whole world with its philosophies. The Gymno-sophists

whom Alexander saw on the plains of the Indus, were but one link of a long successive chain of sages who gave Sophism to Arabia, Persia, and Greece; and Buddhism to China and Tartary, Tibet and Burma, and perhaps through the latter, as is argued by many able scholars, Christianity to the Europeans and the Americans; and perhaps Judaism and Mahomedanism to the Jews and the Mahomedans respectively, Baba Adam being considered the same with Mahadev, of whom the Tantras mention several incarnations, who taught the Tantric worship under Pharo and other names to the Chinese in the east, the Egyptians in the west, the Assyrians in the north, and the Rakshasas in the south. The Oottar Kuru must be somewhere in the south of Mavassarover, like Oottar Gaya, Oottar Prayaga, Oottar Kashi, etc. The name Kuru might have extended itself to the people even to the north of the Himalayas. In the Brahmanas, which are believed by the Aryas to have been received in the last part of the first Satyuga and the first part of the Treta, or after Manu, mention is made of the Oottar Kuru. The term Oottar is a form of the comparative degree and undoubtedly means the extended or outer Kuru. In the Aitareeya Brahmana it is mentioned in connection with the ceremony of a Virat or the most paramount sovereign, which must refer to advanced times—centuries after the first establishment of monarchy founded on the laws of Manu. The Oottar Kuru may also mean the mythological path to Kailasa mentioned in the Kedar Khand as impassable by men, and described as beginning in the Kedara and lying in the snowy peaks of the Himalayas above the Dhavalagiri. If we suppose India to have been populated by foreigners, it would be impossible to find a reason for the importance attached to Bhramavarta, a pretty piece of land between the Sarasvati and the Drashadvati. It was considered even superior to the Kuru Kshetra, the place of the sacrifices offered by the gods Devayajana, (देवयजन), though at the time of the Mahabharata it was losing its special Mahatmya having been incorporated into the Kuru Kshetra. If the Aryans had migrated from beyond the Himalayas, the majestic Indus which they should have first crossed would have offered them the best place of sanctity, though the Ganges and the Jamna are too near this site to allow themselves to be neglected. Look at the size and position of Bhramavarta and the importance given to it in the very vicinity of the most fertile Doabs of the country, and you will naturally find that it enjoys a not unaccountable special distinction.

This is enough to show that no testimony, either written, traditional or substantially inferential, has as yet been adduced to deprive the Aryans of the glory of being the original natives of this soil. Dr. Hunter (p. 33, Ch. iii.) says, "The Sanscrit word for colour (varna) came to mean race, caste. Varna means a thing, a class or an idea which is described or particularized, or that which describes or particularizes." If we attempt to find out a coincidence between the two meanings of the word varna—colour and caste—we should not forget its third meaning, which is used from ancient

times, and meant three kinds of descriptions or particularizations, viz., articulate sounds, colour, and caste, the first of a notion, the second of a thing, and the third of a class. They do not depend upon each other for their meanings. As the blackest of passions are found in the whitest of men, so the highest class may belong to the blackest man. The Bheels, Cunbis, Minas, Polygars, etc., considered by some modern historians as the aborigines of the land, are offspring of persons expelled from society for heinous crimes and obliged to take refuge in, and driven to, the mountains. Not allowed to mix again in the pure, simple and limited society of the period, they multiplied where they took refuge. The tradition of the people called the non-Aryans, in whatever form, and in whatever part of the country, points to their separation from the Aryan tribes on account of moral causes. To Dr. Hunter's remarks (at p. 44, Sec. I) that "We know little regarding these noble Aryan tribes in their early camping ground in central Asia," we only say, "and yet we dare to fix the date and time of their immigration!" As to Dr. Hunter's remarks (at page 45) that "the Hindus believe without evidence that it (the Rigved) existed before all time, etc.," it must be said that traditional evidence, or that deduced from the religious books of a nation, can be the only evidence adduced anywhere for the settlement of such questions, and that evidence the Aryans claim and possess in the ancient writings of Manu, Vyasa and others. Can a consecutive history be expected of a nation which has been subjected to so many vicissitudes, when all its tribes left their original places and confusion reigned supreme in the country? The Shakas, the Gites,* the Huns, and lastly the Mahomedans deprived India of much that was valuable. When we investigate the annals of Rajputstan, we find that the royal families of India were not without their regular historians. It must not also be forgotten that periods mathematically calculated (for fixing the dates of old writings) may have been, nay are, of a recurring nature.

Buddha has been admitted to state that he was but a follower in the path trodden by many before him. Adinath Wir, the admitted contemporary of Buddha, was the 24th Tirthanker of the Jains, who call Neminath, the 22nd, the contemporary of Krishna, whom the traditions as well as the genealogies of some of the Jadavas, as the Bhattis and others, place at the beginning of Kaliyuga, viz., thirty-two centuries before Christ, though perhaps eleven centuries would be the true period. Now if we take 1000 or 1200 years to elapse between the appearance of each Tirthanker, we shall be very near the Hindu chronology.

Again, Dr. Hunter says that "caste in its later sense is unknown." We reply that if by its later sense he meant the prohibition of eating and marrying between the first three castes—the fourth or the Sudras never intermarrying with the Dvijas—no doubt such a kind of caste was instituted in the beginning of Kaliyuga, and ample reasons can be given for such an institution by the present condition of the Kshatriyas and the Vaishyas, and

* This word appears to have been so spelt in the manuscript.

the various conquests of the barbarians of which this country had been a victim.

With respect to Dr. Hunter's explanation (at page 48) of the monotheistic character of the verses of the Vedas, it is not the excessive praises of one deity amongst a thousand which give a monotheistic character to some of them. In those verses the verse either declared the unity of a Godhead or the synthesis of different appellations (vide Rig. VI. 164, 46 and others of the Rig, Yaju and Sam.) Regarding Dr. Hunter's remarks (at page 49) that "By degrees.....the Rigved no longer sufficed, three other service books were added, making the four Vedas," it must be observed that the earliest hymns of the Rigved allude to certain sacrifices and several offices of the priests which can never be properly comprehended or understood without the aid of Yaju and the Sam. Though a small portion of the Rigved may have been a little anterior, the other Vedas may be said to be coeval and mixed with it. It must be remembered that the divisions of the Vedas as at present existing dates from Vyas, who is therefore called Vedavyas.

With reference to the paragraph beginning with "The Brahman supremacy established, etc.," we have to remark that the ascendancy of the Brahmans after a long struggle with the Kshatriyas seems to have no foundation in the traditions. Vishvamitra, who fought with Vashishta, was never assisted by any Kshatriya either before or after his abdication of the throne, and if we find any old and well-instructed Kshatriya warrior teaching some subtle point of metaphysics to the Brahmans, it is no sign of the superior literary merit of the Kshatriyas, for a Brahman, and a Brahman only was the source of his knowledge and undoubtedly some of the Yadan tribes, viz., Haiheyas and Talanjayas attacked and plundered some of the Bhargavas, but they were an execrated race, and were either expelled from this country or extirpated by the bloody axe of Purshuram. A Brahman was never insulted by a Kshatriya, and if any exceptional cases appear, it must be well remembered these can never be formed into a law so universal as to have no exceptions.

The Brahmans were always considered as contributing to the advancement of the celestial and terrestrial happiness of the Kshatriyas.

As to Dr. Hunter's remarks (at page 53) about Brahmanical Theology, we have to observe that the germs of the Brahmanical Theology were contained in the Mantrapath of the Vedas, and only bloomed forth in their natural splendour in the subsequent Upanishads. This subject deserves a fuller notice and will be separately treated.

At page 54 Dr. Hunter says, "The Sanskrit grammar of Panini, compiled about 350 B. C., is still the foundation." With respect to this point we will remark that the Mahabharata seems to have been compiled nearly 3000 B. C. or in the reign of Janmejaya, the great grandson of Arjuna, the brother of Dhurmaraja or Udhisthira, whose era continued for 3044 years or until the advent of Vikrama. Allusions to the era of Yudhisthira may be found in the genealogies of the royal houses of India. Panini must have composed his

grammar immediately after the foundation of the Laokik literature, for Panini writes more for the Laokik than for the Vaidik forms. That literature must have been the Ramayana, the Mahabharata, the Puranas and the Sutras, for only some slight deviations from the rules of Panini are to be found in some parts thereof. Writers after Panini have never transgressed his rules, and Panini must have composed his grammar immediately after the composition of these epics, that is from 27—25 centuries before Christ. That Panini was not the first grammarian is not disputed by the Orientalists as his works bear testimony to the fact. The names of some of the older grammarians are found in the Puranas which place them before the Kaliyuga. The word 'Likhitam' found in the Rig and the Yagjur Vedas, bears clear testimony to a knowledge of writing in that ancient age. Manu also when mentioning *ग्रन्थधारणेवत्* : plainly alludes to written works.

Regarding Dr. Hunter's remarks at p. 57 that "The Brahmans made laws a part of their religion," we say that it was not the Brahmans that made laws a part of religion, but religion it is in every part of the world that gives the laws to humanity in its infancy, on which those of its manhood and age are also based. The customs of the Brahmans in Northern India were, according to Dr. Hunter (p. 57), put together in the Code of Manu about B. C. 500 but the age of Manu has been stated above to be the beginning of the Treta-Yuga, and some of the proofs have been also given. It remains to be mentioned on this point that Manu is said in the Vedas to have spoken about "medicine" while treating of spiritual and temporal matters. In the Brahmanas also he is said to be the father of mankind and the propounder of religion and law.

In the Dharma Sutra of Apastamba Hiranya-Keshi and Baudhayan, as well as in the Nirukta by Yaskacharya, Manu is quoted, and wherever he is quoted he is quoted in slokas. Apastamba and others even quote the Bhavishyat Purana by name, and Yaska mentions the Puranics as a separate school who expounded some parts of the Vedas as historical. The Sanskrit language of the last Buddha seems to be more refined and modern than that of Manu. The Smriti was composed before the Ramayana, and as we find in Manu no mention of the southern countries which were made habitable to the Aryas by the exploits of Rama nor of the holy Ganges, there remains little doubt of his having preceded the hero of the Ramayana as well as Bhagiratha, who is said in the Purans to have brought the Ganges into this world in the Treta-yuga, and given her the name of Bhagirathi after himself. The Smriti of Manu even obtains in the Brahmadesha and is commented upon by southern Pandits. This is enough to show its influence and diffusion in the Bharat Varsha.

The statement of Dr. Hunter (at p. 50) "that the Ramayana as a whole was compiled after the Mahabharata seems impossible, as we see in the Mahabharata a direct allusion to Rama and his vicissitudes, and to Valmiki the author of the poem. Valmiki is considered as the first poet of this country and he writes in the simplest metre. His language bears no marks of a later date, and accord-

ing to the above chronology, the Ramayana must have also preceded this age of iron, that began nearly 3000 B. C.

With respect to the last paragraph at page 73, it seems rather confused, for it does not appear which Vaishnool sect is meant, hereby, and what is the support given to the fallen women to the exclusion of the Shaivas, Dakshin Shakas, Ganpatyas and Souras. The principle of giving food to the outcastes and lower animals which Dr. Hunter derives from the Buddhists is the very life of what is called the Vaishva Deva, which enjoins distribution of food to the traveller, the senseless, the outcaste, the Chandalas, the crow, the dog, the lower animals and the birds of the sky.

With respect to the remarks of Dr. Hunter in the opening paragraph of Chapter VI at p. 74, no mention is made here of the Assyrian invasion by Sesostris and Semiramis and the Persian by Darius Hystaspes. The first event it is said took place twenty-two centuries and the second nearly six centuries B. C.

As regards the opinions expressed by Dr. Hunter at p. 75, according to Marshman, Porus was taken prisoner whilst fighting, and when brought before Alexander was asked how he should be treated. "Like a king" was the brave Kshatriya's answer.

As regards the paragraph at page 80 about "races still in India," it is to be observed that the Jats may be the spurious offspring of the Jadus as referred to by Tod, or may be the descendants of Virbhadrā said to be born from the Jata of Rudra in the Tretayuga. The birth of Skandh, Vishakha, Bhairava and Vetala took place after this event. Virbhadrā was born on the highest peak of the Himalayas, while Skandha and others were born on the shores of the Ganges.

As to Dr. Hunter's remarks at page 59 regarding the date of Shankaracharya, it has not yet been indisputably settled. Yadveshwar Bhattas, Dr. Buhler, Mr. Pathak, and others place him in the seventh century of the Christian era, while Taranath Tarka Vachaspati, Mr. Subba Rao, and the general tradition of the Gosains believe him to have flourished two centuries before Christ. The date can be positively settled by referring to the Shringeri Matha which possesses the names of the Acharya Swamis up to this time.

Before the appearance of Shanker Swami there were three tenets prevailing in this country: (1) of a personal God started by some of the Tantriks and Puraniks, (2) of the preponderance of Dharma and Karma as inculcated by the sacred writings, and the absence of ruling power—every soul being considered to be formed of a two-fold division of knowledge or light and ignorance or darkness like the glow worm, and (3) of the perfection of souls—of the absence of God.

The relation of matter to spirit being the cause of Sansar or universe, every soul rid of this Avidya (?) is perfect in himself. Shankaracharya maintained the perfection of the soul, but makes Maya and Illusion the cause of Sansar. He lays down the principle of an "impersonal God," meaning thereby a spirit per-

ag the whole universe, and enabling the soul to develop itself number to the dot, or the verb to the substantive. Regarding opinions expressed by Dr. Hunter at p. 90, "Linga" in its ary sense, means a mark or a symbol, and as the universal, potent, omniscient cannot be made a centre of contemplation either for the inward or the outward senses, the symbol which contained its conception was denominated the "Linga." In secondary sense it was an emblem of production, and in this it was worshipped by the Tantriks. As to the remarks of Hunter at page 91, regarding the Smarts, etc., the Smartas are not a sect, for sectarians attach undue importance to head or principal as well as to one Drashta, (देष्टा) god, while Smartas rely only on the Smriti and Shruti and include among the worshippers of the Pancha Yatana. The Dandins are a sect. They belong to the fourth Ashram of the Brahmans. Yogees as separated from Dandins are the disciples of Nathas, are the followers of some of the most sublime Tantric tenets. Aghories are but Conmat Yogees.

to the paragraph beginning with the "Vishnu Puran circa A. D." at page 92, it is not in their higher flights only that Puranas treat of one eternal principle. Their first as well as last parts are full of this subject only. They have tried to that which is incomprehensible to the highest philosophic to the comprehension of common and vulgar minds by representing it in imaginable shapes, although Vishnu and Shiv preponderate wherever opportunity offers. The triad consisting of Brahman, Vishnu and Rudra is considered co-equal and co-existing.

The Puranas contain four hundred thousand slokas. The number of Ooppurans is not yet ascertained. The Vishnu Purana, if seen by it the Vishnu Bhagwat, was undoubtedly considered, by natives even, to be a forgery of Bopa Deva; but this belief, if we see in Shridhara, appears to have originated in sectarian animosity. The date of Puranas as shown above is about 30 centuries B. C. The Puranas were especially formed for the lower castes, and although they may not have given them equality with their superior classes in the affairs of this world, they have opened to them a royal not surpassed by any other religion, either to the pleasures of the celestial world or to the happiness of eternity.

With respect to the remarks of Dr. Hunter at p. 96, it is the division of Shiva and Vishnu which has divided the Aryans in various opinions. In no way can the institution of caste be compared with sectarianism. While caste regulates the affairs of the whole world, sectarianism places two masters on one throne. It is not theoretically only that the Hindoo religion starts with the Vedas. Practically also the conduct of the true Aryan has its foundation in that, and that foundation alone. It is the Veda that has led him to worship the imperishable and all-enlightening principle first as the cause of this world, and then as taking any form with which the worshipper may clothe him. The Srutis, Smritis, and the Purans loudly proclaim that there is a difference in name and not in form. It is the personal-god-makers

that have been the cause of this present confusion now apparent in the religious conduct of this country. Religion is the only bond of unity in this country, and this confusion has tended to affect it conclusively.

MAHADEV TRIMBAK YOG.

THE REVIVAL OF OCCULTISM.*

OCCULTISM may be defined as the totality of the mysterious sciences or pretended sciences of the past. Magic, Kabbala, Astrology, Chiromancy, Necromancy and Sorcery are included under the term; and Magnetism and Spiritualism have of late been added to the list:—not that they were unknown to the occultists of the middle ages, for they have been practised for centuries by the Brahmins, Bonzes and Fakirs of India.

Modern, that is to say experimental science, which scarcely goes back to the end of the last century, drove out these mysterious spectres, and classed the beliefs of our forefathers as gross superstitions. The alleged phenomena of sorcery were denied point blank; and the people who continued to produce them, or to aver that they had witnessed them, found themselves treated as impostors or lunatics.

Nevertheless, in spite of this mighty excommunication, there still remained some more or less empiric adepts in occultism, who practised magnetism, spiritualism or even magic. These followers of ancient faiths, living in the midst of our sceptical and realistic society, were like witnesses of another age, railed against, spat upon, but calm in their conviction.

But, behold, it came to pass a few years ago that the wind veered round, and the occult sciences regained a footing, and seemed prepared to take their revenge for the indignities they had suffered. We all know how the eminent chemist William Crookes began to study the phenomena called spiritualistic, and did not hesitate to declare his conviction of their reality. His experiences prepared the way for the foundation in London of a society for research in psychical phenomena, and the re-editing of long-forgotten stories of houses haunted by earth-walkers.

We have seen in France an eminent practitioner of medicine, Mons. Charcot to wit, undertake the study of Animal Magnetism, for a century denied by the Academy to which he belonged, and provoke phenomena even more marvellous than those of Mesmer, DuPotet and other experimenters. Mons. Charcot and those who emulate him have made physiology look foolish. Mons. Charles Richet has pursued his studies in the psychical phenomena called "Spiritiques" to such lengths that he has been forced to admit the reality of levitation—or the raising of objects without any apparent force—in other words the violation of the law of gravitation. A similar course has been followed in other parts of Europe and also in America.

* Translated from the *Revue du Mouvement Social et Economique*.

Soon after the commencement of these investigations people began to talk of an event which provoked immense amusement. India was awakening from her millennial sleep and announcing her pretension to convert the Western World to the ancient religion of Buddhism, a branch of Brahminism. The Indians and their disciples in the west affirm that all the sciences, even to the extreme of positivist philosophy, are to be found fully developed and understood in the religions of the mother of nations. It was in this Review that the exposition of the theosophical doctrine—a western aspect of neo-Buddhism—was published by Mons. Dramard. Then Mons. de Saint-Yves brought out his strange work, the "Mission of the Jews," which repeated and developed the theories of Fabre d'Olivet on the civilisation, morality and religion, which prevailed amongst the nations in the most remote days of antiquity. An analysis of this work has already been made in our columns.

Some strange characters then came upon the scene in the intellectual and scientific coteries of Paris. They certainly had no new truths to reveal, but appearing at a time of moral bewilderment, they produced a much stronger impression than their predecessors, such as Eliphas Levi, the magician, Home, the medium who has just died, and the host of others.

Astounded like the rest by the accounts of so many marvels, I wished to see for myself. I paid several visits to the house of Mr. Slade, the American medium, who was living at 21, Rue Beaujon, and I have confirmed, without the possibility of a doubt, the accomplishment of phenomena in violation of the known laws of physical science. I say the known laws, because I do not believe in the supernatural, because I do not believe that the impossible is possible. When I witness a phenomenon, for which exact science does not afford an explanation, I attribute it to the agency of a force still unknown, but which may be discovered. The things seen at Mr. Slade's in full day-light are so astonishing that a man must tightly gird himself with the armour of scientific scepticism if he would avoid being drawn into the most hazardous and extravagant explanations.

Almost at the same time as Mr. Slade a man and his wife, Mons. and Mue. Eve de Rio began to be the talk of the town. He, a practitioner in Astrology, with the date of your birth and the letters of your name, worked out your horoscope. She read in the palm of your hand, then went off into second sight. I went to see them at 100, Rue Saint Lazare. It is impossible as yet to say whether their predictions will be realised. As to the past I was told some curious things, but they lacked the precision necessary to confound me. What most struck me was their exact analysis of the characters even of absent people. I may add that my scientific scepticism can at a stretch admit that, but before admitting the predictions I shall await their fulfilment. However, to be sincere, I must acknowledge that I have been assured that they were exact enough. At all events, the Astrologer and Chiromancer, even though they lack the pointed hat and silver laced robe, and in no way resemble the witches in Macbeth, still are both convinced of the reality of their sciences.

In conclusion, I will pass on to more scientific ground, in the literal sense of the word. I assisted at some curious experiments in human polarity at the house of Professor Durville, 5, Boulevard du Temple. Mons. Durville affirms that the human body is a magnet, a double magnet, with positive and negative poles. His experiments go to prove that a somnambule is differently influenced by a substance or colour according as it acts on her positive or negative side.

At this turn of evolution, in the midst of all these phenomena, the real point of importance is not to lose our heads and give rein to our imaginations. We must observe, control and seek scientific laws, that is to say natural ones. By the pursuit of this course the revival of occultism that we are heralding in may serve to extend accurate and scientific knowledge.

MATHIEU VIAL.

WAGNER'S "PARSIFAL."*

WAGNER had years ago made sketches of two dramas dealing respectively with the subjects of Buddha and of Christ, but the sketches alone remain; for he seems to have given up the idea of elaborating them, in favour of "Parsifal," which is the distillate of both. In it we see pure Theosophy; the symbology may lean more perhaps to that of the Christian Church, but the root of the matter is that of the teaching of Buddha, and in the union of these two we get at the groundwork of all religion; and such is one of the chief objects of our Society. From an esoteric point of view, the central feature in this, Wagner's last and perhaps loftiest work, is "Sympathy;" it is by this that the hero knows the sufferings of the erring King Amfortas. Second only to this is its natural corollary, Universal Brotherhood; that great force which Wagner recognised in Beethoven's wonderful setting of Schiller's Ode to Joy, the ninth symphony, "Seid umschlungen, Millionen,"—"Embrace, ye Millions"—and which, in the sketch of a communism impossible under our present conditions, he held up as the ideal state of a world whence envy, hatred, and uncharitableness should have been banished. Its impossibility on this curve of the earth's great circle follows from the non-fulfilment hitherto of the third great doctrine of the teaching of this drama—the doctrine of Gautama Buddha and of Jesus Christ, the Great Renunciation, the Stilling of Desire.

* From "Theosophy in the Works of Richard Wagner," by W. Ashton Ellis, (Transactions of the London Lodge of the Theosophical Society, No. XI).

† In this sketch Prakriti, a daughter of Tchandala, falls in love with Ananda, a follower of Chakya-Muni. But Ananda has taken a vow of chastity, and the Buddha tells Prakriti that in this sense only can they be united. After a violent struggle with her passions, Prakriti, accepting this condition, enters into the community of Chakya. Her name means the body or matter, in which she resembles Kundry in the drama now under consideration; whilst Ananda signifies joy; we have thus considerable light thrown upon the character of Kundry. In this sketch accounts are also given of earlier incarnations both of Prakriti and Tchandala.

A narration of the poem will afford better opportunities for bringing out its esoteric signification. After an orchestral prelude, in which the leading ideas of the drama take on their musical form, and by their mysterious harmonies prepare us for entry upon a realm far different to that we have left outside, we are introduced to the precincts of the Temple of the Gral. The old knight Gurnemanz arouses the sleeping youths, the servants of the Temple, and at once gives us the key of the situation in his words, "Ho! ye guardians of the woods—guardians, rather, of sleep!—awaken at least to the morning."* The whole brotherhood of the Gral is falling into negligence; their King has given way to sinful indulgence, and though they have not yet lost their occult powers those powers are gradually waning, and one by one the knights are falling under the dominion of Klingsor, the Black Magician. Everything is calling for a new Avatar, a new deliverer. In the words of Edwin Arnold's "Light of Asia,"

"The Devas knew the signs, and said,
'Buddha will go again to help the world.'
'Yea,' spake he, 'now I go to help the world,
This last of many times; for birth and death
End hence for me and those who learn my law.'"

Gurnemanz is the chief among the Grals-Ritter, but his bent of mind has too exclusively inclined him to meditation; a fact which is emphasized by his being represented as an old man, and also by his work being constantly that of the chronicler, in this drama. He is the Manas, or Human Mind; he tells us whatever story there is to be told apart from what the dramatic action conveys. His character is not complete enough for him to become the Saviour of this Brotherhood; but he enacts a part corresponding to that of John the Baptist; for on the ascending arc of the circle the intellect is ever manifested before the spiritual soul. It is he who tells the youths of the Redeemer that shall arise, and he who later, like the Baptist, dwelt in the wilderness, feeding upon "locusts and wild honey;" by him also is Parsifal initiated into the mysteries of the Gral, and afterwards baptized and anointed as King.

With the short interruptions of the stormy entry of Kundry, and the procession bearing Amfortas to the healing waters of the lake, the first section of this scene is taken up entirely by the narration by Gurnemanz of the history of the Gral and of Amfortas' fall. In times when the heathen were raging in the land, Titurel, the older King, or Mahatma, was visited in sleep by Angels, or, as an Eastern poet would have said, overshadowed by the Chohans, who brought to him the holy symbols—the Gral, "the holy vessel into which flowed the blood of the Saviour crucified, likewise the spear that shed that sacred stream." In these relics we have the repre-

* The trumpets have here roused the group with the motive of the Gral, and Gurnemanz goes on to say, "Hear ye the call? Thanks be to God, that ye are called it to hear!" As in the "Meistersinger" Walther sees the vision in the half-waking condition of morning slumber, so here the Divine knowledge proclaims itself in that period of the day so favourable to occult manifestations. The still pure air of morn builds up a golden arch, across which the Shushuptic condition of sleep joins hands with the waking consciousness; and in a holy ecstasy the young chelas fall on their knees in adoration.

representatives of the crystal and the wand of magicians. In his "Strange Story," Bulwer Lytton makes Dr. Faber say, "The staff or wand of which you tell me, was, you say, made of iron or steel tipped with crystal. I suspect that a physical cause for such seemingly preternatural effects of crystal and iron will be found in connection with the extreme impressionability to changes in temperature, which is the characteristic both of crystal and iron." This, of course, is the materialistic view of all superhuman agencies, and, I think, advanced here *satirically* by the novelist; but the fact remains that the steel and the crystal were used by the old magicians as charms. In this case they are employed both as symbols of faith and as actual instruments for the control of the various forces of nature, including those bound up in man. The Gral, the holy crystal, is that by the contemplation of which the knights are refreshed with spiritual knowledge; the spear of steel, the occult power, becomes the weapon by which their enemies are subjugated, but which, in turn, can be directed against themselves when falling into evil hands. Divorced from the occult knowledge, which never can pass into the possession of the powers of evil, it loses its sanctity, not its might. In it we see a striking analogy with all magic spells, which become instruments for good or evil, according as they are wielded by the Holy or the Base, provided only that the latter have sufficient control over themselves to master them. The shape and method of use of the spear, that in a rectilinear direction, symbolize perfectly that force which is directed against an external object; while the crystal collects all rays of light upon its inner self. This lance had been plunged into the body of Christ, and was therefore consecrated to mystic purposes by that service.

For the shrine of these sacred objects Titirel had built the Gral Temple, which, like the mysterious Hall of the Rosicrucians, could only be discovered by the chosen few: "Ye who come into its service by paths the which no sinner finds, ye know that only to the pure it is bestowed to join themselves unto the brotherhood whom the Gral's holy mysteries make strong for deeds of saving." This is far more than a mere community of monks or priests; it is distinctly a body of occultists similar to the band of Mahatmas and Chelas of the East. Else why should Klingsor, the Black Magician, wish to join the Brotherhood? We are next told of this Klingsor and his endeavours to enter the Gral's domain, "yea, to become *holy*," as Gurnemanz says with a smile of derision at the word "holy"; for he knew that Klingsor's ideas of holiness reached no further than the externals which he wished to assume, in order, for selfish purposes, to increase his power. However, by union with the evil spirits, the elementals, he has obtained knowledge of many wonder-working spells, as witness the similarity between the opening of his magic theme and that of the last Super motive; but the distortion of purpose is marked by the slight variation in the values and intervals of the notes. He has not been able to attain the full mastery of power, and hence is ever waging war against the adepts in order to obtain that prize, the Gral, which they guard so jealously. What its real nature is he knows

not; did he know it, he would already have attained to it; for as Gurnemanz tells Parsifal, while threading the labyrinth that leads to the arcana, "That cannot be proclaimed; but if thou art thyself chosen to its service the knowledge also will be thine." Klingsor, unable to enter the brotherhood, by lack of devotion, then lays upon his own nature the hand of violence; "he quenches the spirit," he destroys his soul, and becomes a being like Margrave in the "Strange Story." All remorse and all pity he casts out of him for ever, and by this means acquires an enormous access of power. "His anger now to Klingsor taught how his shameful deed of sacrifice should give him power o'er wizard spells." As the Kama Rupa, or animal passions, he leagues himself with the evil spirits, he wrests the powers of nature to his will, "a wonder-castle he builds, and from the flowers in its magic gardens there grow up women of Satanic beauty." By these means he lures to their destruction many of the Gral's knights, those who, forgetting their high purpose, give themselves over to dabbling with magic from sheer curiosity. Amfortas, their very ruler, led by the desire to put an end for ever to these black arts, sallies forth to attack Klingsor's stronghold; but he himself is caught in the toils while, forgetting his mission, he dallies with Kundry, the unhappy wretch whom Klingsor, against her will, employs for his fell purposes. The Black Magician steals from him the holy spear; like a vampire he sucks out from him his will, and, mastering it for the strengthening of his own, he turns it against Amfortas, who, but for Gurnemanz, would have perished on the spot. But the trusty knight, as the *memory* of past holiness, takes the wounded and penitent King in safety back to the Gral's domains. Such is the history of Amfortas, the occultist, who has, perhaps from a too rapid development, slidden from the right path, and whose desires, represented by the spear, or the will, have placed him in the power of the Dweller on the Threshold. His wound will not now heal until help comes from outside himself, and a Buddha shall teach to him anew the path of salvation. We have here a picture of the state of the whole race of mortals; fashioned like unto gods, with boundless capabilities within them, and memories of a sinless state, they are led into error by their passions; their desire in its very fruition brings forth pain, a pain only to be cured by the renunciation of all desire, by the casting aside of the lower self, and entering upon the path where earthly objects are without attachment for them.

When Kundry breaks in upon the quiet of the scene it is to bring Amfortas the balsam for the spear-wound from "farther hence than thou canst guess," as she tells Gurnemanz. In the exercise of her magic powers she has obtained this, but she knows that it is of no avail for the cure of a wound of the inner man, for she refuses all thanks, with the words, "What good will it effect?" The body cannot heal the soul.

We have next the story of Amfortas in deep distress before the desolate shrine, praying for a token of healing. It is then that the Gral pulsates with light, and a way of salvation is pointed out to him, with the promise of the "pure-minded fool who shall know

through compassion." And this is, as I have already pointed out, the cardinal fact in the drama. It is by the intuitive faculty of feeling the pains and sorrows of others that the walls of individuality must be cast down, and with this casting aside of egoistical aims that the whole of the mysteries of the universe shall be revealed. Scarcely has Gurnemanz uttered the words, when Parsifal, the pure-minded fool, breaks in upon the scene, with the murder of the Swan. And here we have the lines of Buddhism taken up most clearly. The first thing that arouses compassion in the mind of Gautama Buddha is the sight of the bleeding Swan, shot by one of his companions. In the "Light of Asia" the Prince is made to say:—

"The bird is mine,
By right of mercy and love's lordliness;
For now I know, by what within me stirs,
That I shall teach compassion unto men
And be a speechless world's interpreter,
Abating this accursed flood of woe,
Not man's alone."

For dramatic purposes, Wagner makes Parsifal himself commit this deed of destruction; but to him, as to Buddha, it is the first lesson in sympathy; and it is Gurnemanz, the Remembrancer, who arouses this feeling in the youth whose whole being shall henceforth be filled with this divine motive. In this we have something quite different from Christian practice, for even Christ himself ordained that the pascal lamb should be prepared for him in Jerusalem; and it is in the Eastern religion that we find chiefly this principle of the holiness of the life of the lower animals. Parsifal is now questioned as to his birthplace and his father, and replies, "That know I not," and to the interrogation, "Thy name, then?" he gives the most pregnant answer, "Many have I had, but all of them forgot." Here is unmistakable evidence that Wagner in these words wished to burn in upon our minds the idea of Parsifal's many previous incarnations. He uses the identical words that he gives to Tristan and Isolde when they describe their *Nirvanic* condition "namenlos," "without name." So Parsifal has had many existences—all, all forgotten! but the one great lesson stamped upon his intuition, that he has a higher destiny before him than the wild life of the forest. It is inconceivable that one who had not passed through prior incarnations as man could have developed so much of occultism that his steps should be led to the paths which the initiate alone could tread. His whole character is intuition, and that of a high order, and of rapidly progressive ratio. He is spoken of as "the fool," in accordance with the old legends, and because Wagner wishes to emphasize the fact that not from the intellectual but from the astral or intuitive side can the greatest occult truths be approached. "Thou hast hidden these things from the wise and prudent, and revealed them unto babes;" "God hath chosen the foolish things of the world to confound the wise." Again, there is a strange play upon words, possibly intended in the promise of the Gral, "Durch Mitleid wissend der reine Thor;" the word Thor, like many oracular utterances, having two mean-

ings, in the masculine a "simpleton," in the neuter "a gateway;" with the sex the personality is put off, and the individual then becomes a mere channel for others. Thus this word may have been selected by Wagner to represent the idea that *through* Parsifal and his example alone lay the way of emancipation for Amfortas and the enfeebled knights of the Gral. In Parsifal the reasoning faculties are clearly not those which gain the victory, for he is the Buddhi, he knows through sympathy and intuition. It is the same story with art and religion; logic will neither make the perfect man nor the complete artist. It is "devotion" alone that can espy the goal, and by keeping it in sight attain unto it.

In reference to Parsifal's psychic development may be adduced his first connected speech: "And upon a time there came upon the skirts of the forest men of dazzling splendour. Them wished I to resemble; they smiled, and rode ahead." On the edge of his material experiences, that borderland which separates the known from the unknown, higher spirits, the Chohans, had appeared to him, and, like the Star of Bethlehem, had guided him on the way to the Gralsberg. It was the first dawn, in this his present life, of higher spiritual truths; he could not grasp them yet, but so early in youth their shadowing forth would only have been granted to one who had by his previous Karma sown the good seed. He is asked about his bow that he had shaped for himself to scare the savage birds of prey from the woods. His knowledge, such as it was, was from inside, and his instinct had set him against evil agencies; but not yet had he tasted the fruit of the tree of the knowledge of good and evil, and in his *naiveté* alone he had now slain one of the harmless denizens of the holy precincts. Again questioned as to what he does know, for Gurnemanz feels sure that his advent is of great importance—"For surely something must thou know"—he tells of his mother Herzeleide. No father remembers he; for as with Gautama his mother Maya, with Tristan also his mother, so here with Parsifal, his father died on the birth of the son. This name Herzeleide signifies "Hearts' affliction," the true mother of him whose prime motor was to be compassion. As the Eastern philosophy tells us, "No one attains Nirvána who has not felt pain," and surely no one can feel deeply for others who has not been the offspring of affliction. But this mother, fearing the fate that had befallen his sire, kept Parsifal away from even the suspicion that another world existed beside that placid one in which she fostered him; as Suddhodána kept all sight of misery from the eyes of his son Siddarthá. Of no avail! for, his past Karma impelling him, some day or other chance must needs betide that he become acquainted with that which was sought to be hid from him; and so it was that, by his self-forged weapon, he masters the secret of the entry to the Gral's domains while in pursuit of other quarry.

We now come to Parsifal's introduction to the Temple, along the paths which no sinner can discover; and here we find a mysterious reference to the passing out of the conditions of time and space; for, while the youth remarks, "I scarcely stir, yet fancy that I journey far," Gurnemanz tells him that here time and space are inter-

changed. This certainly has a bearing upon the state of those who are in the astral condition, or that approaching to Nirvāna, and is an application of Kant's and Schopenhauer's theory that Time and Space are but the formulæ by which our mundane intellect is forced to work, belonging in nowise to what they call "the thing in itself." When the panorama of rocky passages and dim labyrinths has passed away we find ourselves in a magnificent temple in which the oriental and occidental styles are symbolically mingled. The light comes only from the centre of the high dome, to represent the Divine knowledge which alone reigns in this holy place; and behind the altar, as in the temple of the Rosicrucians, is the chapel wherein reposes the half-animate body of the older ruler, Titurel, he whose life is slowly ebbing away, whose period of imprisonment in the body is nearly over, and who, already half in the Nirvanic existence, awaits calmly till the hour comes for the gentle dissolution of his earthly shell. The tables are set out for the love-feast, like that of the early Christians, and all are awaiting the quickening influence of the elevation of the Gral. But Amfortas "the only sinner among them all," is the one note of discord in this peaceful scene. He dreads the sight of this mystery, for it only the more vividly calls up in his mind the picture of his momentary fall, and by contrast heightens his sense of guilt. He cannot get rid of this sting of desire; it is always "Sehnen" with him; like Kundry, he has fallen under the influence of Klingsor, who wreaks his own torments of desire upon his victims. It is this which keeps open Amfortas' wound; could he forget his desires he would be at peace. The spectacle of this unhappy man, tortured by the very holiness of his office, and bursting forth into cries of agony before the highest symbols of his faith, is the most dramatic ever conceived by poet. But the rite must be performed and the Gral unveiled. The heavenly light strikes down upon the holy vessel, and the precious blood glows with an unearthly brightness. Then, as by magic, the sacrificial vessels, held up towards it, become filled with wine, and the knights drink of this purifying fluid. Though this ceremony is borrowed from the Christian Church, it has its analogue in the Brahminic rites, in the partaking of the Soma juice, by which the worshippers were raised to a state of ecstasy. For its deeper meaning we may consider it as the knowledge of the higher mysteries of the universe, given to those who have for the while shut out all earthly thoughts, and by purifying their lives have sought for it and it alone. There is far more in it than the mere outer signification of the mass; for it was the Gral, and it alone, that the brethren sought, to it alone had they devoted their lives, casting out all thought of self, and by action and contemplation had attained unto it. Yet to them it can only be revealed through the ministration of their Ruler. In both the Christian and Brahminic teachings we have this doctrine laid down, that for each grade of searchers after the truth it must come to them by the channel of their highest, their Master, who as a lens collects the rays of light that would escape them otherwise; and though even the lens be clouded over, yet it gathers, though less perfectly,

light for its beholders. Titurel still lives, and he it really is whose presence allows of the Gral's wonders being worked, for it is by his command that it is taken from the shrine. But this time he proclaims that the light is brighter than of late; for the influence of the future Ruler Parsifal is already felt, though he himself knows not this. The mystic rite performed, the knights lift up their song of brotherhood: "True till death, steadfast in toil, each brother faithful to the other," the watchword of universal brotherhood, a brotherhood where the master of all is also the servant of all; for Titurel has described Amfortas' office as that of service. Parsifal has in this spectacle learnt his second lesson of compassion; at sight of the suffering of Amfortas he has smitten himself in anguish on the breast; like him in his second lesson of pity, that for human pain—

"Siddhartha turned
Eyes gleaming with Divine tears to the sky,
Eyes lit with heavenly pity to the earth;
From sky to earth he looked, from earth to sky,
As if his spirit sought in lonely flight
Some far off vision, linking this and that—
Lost, past, but searchable, but seen, but known."—(*Light of Asia*).

Yet Parsifal does still not comprehend the meaning of the ceremony. Forth into the world of trial must he once more go!

(*To be continued.*)

RAJ YOG.

PART IX.

Gnyana Pradipika.

(*The Lustrous Light of Gnyana.*)

"THE *Guru*, who is the one fountain of eternal bliss, is pure, is the personification of *Chit* (*Gnyana*), is elevated by knowledge, is a witness, and is *Brahm*—him I salute." Thus saluting the *Guru*, we shall proceed to describe the discourse between *Guru* and disciple—known as *Gnyana Pradipika*—for the benefit of the world.

A certain disciple, well refined in the fire of the three kinds of miseries,* resorted to a *Guru* who had gained control over internal passions and external senses and thus become all-full or satiated. After saluting him, he said, "O *Swami*, being beaten by *Sansara*, I am overwhelmed with grief: the *Chhandogya Upanishat* says that *Atma-Gnyanis* (those that know *Atma*) can cure such grief; therefore, to relieve me from this grief, please initiate me in *Atma-Gnyanam* and thus save me."

The *Guru* said:—"O disciple, you are not a *Sansari* (a person having, or affected by, *Sansara*), but a witness of the three

* The three kinds of miseries are known as:—

(1). (*Adhyatmika*):—These are the diseases that pertain always to the body, as fever, consumption, &c.;
(2). (*Adhibhoutika*):—These are the miseries caused by men, beasts, birds, worms, &c.; and
(3). (*Adhidivika*):—These are the miseries arising from the inanimate bodies (in brief, unexpected accidents); such as, sun-stroke, fall of snow, thunderbolt, rain, wind, the fall of a tower, &c.

bodies* the three states, and five *kosams*† or sheaths; you are *Sachehidananda swarupi*."

Disciple:—"How can I be all these?"

Guru:—"To you there is no *Sansara*. *Sarira* has *sansara*; *sarira* has the three states. We shall now tell you what *Sri Sankaracharya* says in his work called *Atma Bodh* on this point. *Sarira* (body) is of three kinds, viz., *Sthula*, *Sukshma* and *Karana*.

"*Sthula sariram* is that which is made up five-foldly, subdivided of five grand elements of Earth, Water, Fire, Air, and *Akasa* or Ether, which is the creature of *Agami*‡, *Sanchita*, *Prarabdha Karma*, and which is the seat of the enjoyment of pleasure and pain, joy and sorrow."§

The period of the activity of *Sthula sarira* is *Jagrat* (waking) state.

"*Sūkshma Sarīram*: is that which is composed of five *Vayus*|| (*Prāna*, *Apāna*, *Vyāna*, *Udāna*, and *Samāna*), the hesitating *Manas*, determining *Buddhi*, and the senses (Touch or skin, sight or eyes, hearing or ear, taste or tongue, and smell or nose; and speech or mouth, hands, feet, excretory organs, and generative organs), is born of subtle or *Sukshma* elements undivided into five parts, and is the chief internal seat of the enjoyment of pleasure or

* The three bodies are:—*Sthula*, *Sukshma*, and *Karana* bodies described in the succeeding verses.

† The five *Kosams* are:—(*Kosam*—sheath, covering).

(1). *Annamaya*:—is made up of the essence of food; grows by it; and at last mixes up with the food giving earth. (*Vide Sri Sankaracharya's Tatwa Bodh*, question 22.)

(2). *Pranamaya*:—is composed of the five *Vayus* (viz., *Prana*, *Apana*, *Vyana*, *Udana*, and *Samana*) and of the five *Karmendriyams* (organs or lower senses),—(*Ibid*, question 23.)

(3). *Manomaya*:—is composed of *Manas* and the five knowledge-giving senses (*Gnyanendriyams*) (*Ibid*, question 24.)

(4). *Vignyanamaya*:—is composed of *Buddhi* and the *Gnyanendriyams* (*Ibid*, question 25.)

(5). *Anandamaya*:—is full of love and joy and ignorant of the knowledge of self (*Ibid*, question 26.)

For further detailed particulars, *vide* the writer's Eng. Tran. of *Atma Bodh*, p. 21, notes on verse 15.

‡ *Karma* (action) is of three kinds:—

(1). *Agami*:—The bodily actions good and bad—done after the acquisition of the discriminative knowledge. (*Vide Sri Sankaracharya's Tatwa Bodh*, question 34.)

(2) *Sanchita*:—The actions formerly done, serving as seeds to grow the countless births; the store of former actions preserved. (*Ibid*, question 35.)

And (3) *Prarabdha*:—The actions of this body (i. e., birth) which give pleasure or pain in this life alone. (*Ibid*, question 36.)

§ *Vide* the writer's Eng. Tran. of *Atma Bodh*, p. 7, verse 12.

|| *Vayu* is the life principle, vulgarly known as *breath*. This is of five kinds:—

(1) *Prana Vayu*:—"Its seat is in the chest. Its function is to cause respiration"—(*Vide* the writer's Eng. Trans. of *Atma Bodh*, p. 20-21, Notes on verse 12.)

(2) *Apana Vayu*:—"Its seat is in the excretory organs.....It expels matter and urine from the body" (*Ibid*.)

(3) *Vyana Vayu*:—"Its seat is in every part of the body. Its function is to create perspiration, horripilation, &c." (*Ibid*.)

(4) *Udana Vayu*:—"Its seat is in the neck or near the throat. It gives the power of talking. It brings up the sound." (*Ibid*.)

And (5) *Samana Vayu*:—"Its seat is in the navel or thereabout. It digests food and distributes the digested portion to all parts of the system, and causes the being to live healthily." (*Ibid*.)

pain. In brief, *Sūkshma Sarīram* is the one internal seat of experiencing that pleasure and pain which is not to be found in *Atma*."*

The time of its activity is *Swapna* (dreaming) state.

"*Karanadeham* is the prop and support of the other two *dehams*, (bodies,) viz., *Sthula* and *Sukshma*. The indescribable, the eternal *Maya* or *Avidya*, is the means or *Upadhi* which causes the *Sthula* and *Sukshma dehams*. But we ought to assure ourselves that that *Upadhi* is quite different from the three *sariras*—*Sthula*, *Sukshma* and *Karana*; and that *Jiva* itself is made known by *Ahamsabdam*."† And its period of activity is the *Sushupti* (sound-sleeping) state. "You are a mere witness of these three *sariras* and three states, inasmuch as you are not characterised by them."

Disciple:—"While I regard this *Sthula Sarira* as myself—as I, how can I be a witness (of the *sariras*)?"

Guru:—"In this case you have to follow the analogical application of the expression 'my cloth.' In this expression you separate the cloth from yourself and regard the two severally." (So also you have to separate yourself from the *Sthula sarira* and look upon yourself as the witness and the *Sthula sarira* as the object witnessed.) *Sri Sankaracharya* says:—"That Force which continually lapses and runs through the states of waking, dreaming, and dreamless slumber is thou; this is true, above and beyond this there is nothing."

In this connection, in his work called *Panchadasaprakaranam*, *Sri Vidyaranya*swami, one of the successors of *Sri Sankaracharya*, says:—"By whom the states of waking, dreaming and dreamless sleep are vivified or rendered knowable, he is *Atma*. This *Atma* is self-shining and *Chidatma* (embodiment of *Gnyana*)."

Referring to the same question, *Sarvanubhava Yogi* says in *Chidvêsitakaranam*. "In the waking state, the states of dreaming and dreamless sleep do not shine; in the dreaming state, the other two states do not exist; and in the state of dreamless sleep, the waking and dreaming states disappear; that which enters and vivifies all the three is the *Chit* (force) which always shines as the *Thuriya*—Fourth." This *Fourth Force* is thyself.

In explaining the same truth, *Sri Sankaracharya* states in his work called *Pancharatnaprakaranam*:—"I am *Siva* who witnesses the splendour of the objects of the bodily senses arising in the waking state; I am *Siva* who witnesses the mental operation in connection with the world seen in the dreaming state; I am *Siva* who witnesses the dreary darkness or delusion when the mind melts away in the state of dreamless sleep; (and) I am *Siva* who witnesses every thing, who is sinless, and who is always in a blissful condition and in the *Thuriya* state." Further on in the same work *Sri Sankaracharya* says:—"I am not *Deha* (body), nor senses and mind, nor *Ahankara*, nor the five *Pranas*, nor *Buddhi*; I am aloof from wife, children, land, wealth, &c.; I am a witness (of all these) eternal, *Prathya-gatma*, and *Siva*." Therefore, by whatever knowledge you understand that the three

* *Ibid*, p. 10, verse 13.

† *Ibid*, p. 11, verse 14.

states came and went, or appeared and disappeared, that very knowledge is the witness; and that very witness is yourself. These three states you are not: yourself is the *Sachchidananda swarupa* (i. e., *Atma*).

On this subject, in his work called *Adwaitamakaram*, Sri Sankaracharya says:—"I became *Brahm* Himself who is *Sachchidananda* (i. e., being, knowing and enjoying) and non-dual. Such a knowledge of self or I is pure, and is the characteristic of *Sachchidananda* (i. e., *Atma*)." You exist during the three states, therefore you are *Sathya swarupa*; you know the three states, therefore you are *Chit* (*Gnyana*) *swarupa*; you remain in the state of dreamless sleep and in *Samadhi*, therefore you are *Ananda swarupa*. Thus you are *Brahm* who is *Sat*, *Chit* and *Ananda* and is a non-agent or non-doer."

Disciple:—"While I am doing and enjoying, how can I become the non-doing *Brahm*?"

Guru:—"Sri Sankaracharya shows in *Atma Bodh* that *Atma* is not the agent.

"*Atma* is devoid of *Raga* (love), *Ichcha* (desire), *Sukha* (happiness), and *Dukha* (misery), which qualities are the issues of *Buddhi*, for they are present in *Jagrat* (wakeful state) and *Swapna* (dreaming state) alone, and absent in *Sushupti* (sleeping state), i. e., in the absence of *Buddhi*." *

Therefore all these qualities are of *Buddhi* alone and not of *Atma*. You, being of the nature of *Atma*, are free from the qualities of agency, &c., consequently you are the non-acting and omnipresent *Brahm* Himself."

Disciple:—"How am I omnipresent or all-filling and complete?"

Guru:—"In his work called *Drugdrusyaviveka*, Sri Sankaracharya says that *Atma* is all-full:—"Being, shining, pleasantness or charm, form, and name—these are the five common properties of all things. The first three represent *Brahm*; and the last two, the world." Being=*Sat*; Shining=*Chit*; and Pleasantness or charm=*Ananda*; thus these three qualities represent the *Sachchidananda Atma*. *Atma* has no name, no form; but the world has, along with the above three qualities, name and form. You being *Sachchidananda Swarupa*, and *Sachchidananda Swarupa* being always everywhere, you are the all-filling and all-full *Brahm*."

Disciple:—"If I be all-full, where is then the scope for using the word *I*? and what is it that says *I* elsewhere?"

Guru:—"In his *Atma Bodh*, Sri Sankaracharya says:—"Akusam, shapelessly existing everywhere, is reflected only in the pure transparent substances. So also *Atma*, who is shapeless and is everywhere, is reflected in, and seen by, the pure mind alone, which is not stained with love, Moham, &c."†

He that has a pure and trained mind will recognise *I* everywhere; but an untrained mind cannot do so. Therefore he who realises without any doubt that "I am the spectator; I am *Brahm*," he alone is the blessed one, and the one that has no doubts. The

* Ibid, page 12, verse 22.

† Ibid, page 11, verse 17.

doubt here referred to is:—"How can I who am the doer and enjoyer be regarded as one who is a non-doer, free from likes and dislikes, and the spectator, and *Brahm*?"

But whoever, beyond doubt, realises that he is so, is really a blessed one, says Sri Sankaracharya in his *Upadesasahasram*, "With what firmness the ignorant man believes that he is his body alone and nothing else (i. e., *I* means *deha* alone), he who with the same firmness looks upon his body as *Atma* alone, attains absolution even without desiring it."

This fact is corroborated by Sri Seshabhagavan in *Sesharya*:—

"Just as one who is not acquainted with the mode of climbing and descending a tree would fall in spite of his wish, so also one who is acquainted with the *Truth* or the true nature of things (i. e., *Atma*) would be absolved despite his desire."

Disciple:—"What is absolution or *Mukti*?"

Guru:—"This point Sri Vasishtha explains to Sri Rama thus:—"I am emaciated; I am sorrowful; I am ignorant; I am made up of hands, feet, &c.;—by thinking so one becomes bound or restrained. I am not sorrowful; I have no body; I have no *Buddhi*; I have no death;—by thinking so one becomes freed or absolved." This is what is known as *Mukti*.

Further that *Atma* is beyond the range of the three *Dehas* (bodies) is declared in Canto XI of *Bhagavat* where Sri Krishna says to Uddhava:—"Just as the fire which makes the wood shine and also burns it, is separate from it, so also *Atma* which glorifies the three *Dehas* and also burns them (the knowledge of *Atma* is the death of the *Dehas*), is separate from them and self-refulgent."

The same truth is indirectly taught in *Sutasanhita*, chapter on *Mukti*, where Mahadeva says to Vishnu:—

"He who knows Mahadeva, who is free from *Avastatrayams* (i. e., the three conditions—waking, dreaming and sleeping and who is always the witness of the conditions—he alone will become worthy of having *Varna** and *Asram*."†

As regards *Avastatraya*, Sri Krishna says in *Bhagavat Gita* (III, 28):—"But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble."‡ After ascertaining this truth, he who without any doubt regards himself as "I am a spectator; I am *Brahm*;" himself becomes a blessed one. So says the *Veda*:—

"To a Yogi who has attained perfection with complete *Gnyanam* there is not even an iota of the obligatory *Karma* or deed; if there be any, then he cannot be called the knower of truth."

* *Varna* corresponds to castes.

† *Asrams* are:—

(1) *Brahmacharya*:—houseless celibacy.

(2) *Grihastya*:—family life, as a householder.

(3) *Vanaprastha*:—religious life in the forest.

(4) *Bhauksaya*:—mendicancy. For fuller details vide January (1886) *Theosophist*, p. 257; and July (1886) *Theosophist*, p. 654; and *Bhagavat Gita*, Chap IV, 13.

‡ Vide Mr. Tookaram Tatia's reprint of Charles Wilkins' Trans. of *Bhagavat Gita*, p. 18, col. 2.

Those who read or hear this subject—*Gnyanapradipika*—will be able easily to skim over the sea of *Sansara* and attain *Mukti* on the other side. In the following passage from *Vasishtasandesam*, *Vasishta* says to *Rama*:

"Just as a sailor seeks the aid of ship to cross the ocean, so to cross the ocean of *Sansara* one ought to seek the company of the eminent sages."

"Enough of changes, &c., (this is the secret) I am God; in me exists this moveable and immovable world." That *Guru* who knows this secret I shall salute and serve.

B. P. NARASIMMAH.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

XIII.

IDRA SUTRA.

II.

THE first spoke of the kings who reigned over Edom, before the coming of King Israel, symbolising the unequilibrated powers that manifested themselves at the beginning in the universe, before the triumph of harmony.

God, said he, when about to create, cast a veil over his glory, and in the folds of that veil he projected his shadow. From this shadow giants separated themselves out who said "we are kings;" but who were merely phantoms. They appeared because God had hidden himself by making night in chaos, and they disappeared when the luminous head rose in the East, the head with which humanity endows itself by proclaiming God, the sun that is the regulator of our aspirations and thoughts.

The gods are the mirages of shadow and God is the synthesis of splendour. Usurpers fall when the king ascends his throne, and when God appears the gods depart.

III.

After permitting the existence of night, in order to let the stars appear, God turned towards the shadow he had made, and gazed at it to give it a face.

He imprinted an image on the veil with which he had covered his glory, and this image smiled at him, and he wished this image to be his, in order to create man in the resemblance of this image. He, as it were, tried the prison that he wanted to give to created spirits. He gazed at this figure which was one day to be that of man, and his heart was moved, for he seemed to hear already the complaints of his creature.

"Thou, who wouldst subdue me to law," it said, "prove that this law is justice by thy own submission thereto."

And God made himself man to be loved and understood by men.

For we know nothing of him beyond this image imprinted on the veil that separates us from his splendour.

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This image is ours and his will is that, to us, it shall be his.

Thus we know him without knowing him, he shows us a form and has none. We represent him as an old man, and he has no age. He is seated on a throne whence issue eternally millions of sparks, and he bids them become worlds. His hair radiates stars. The universes gravitate about his head, and the suns come to bathe in his light.

IV.

The divine image is double. It has a head of light and a head of shadow, the white ideal and the black one, the superior head and the inferior one.

The one is the dream of the man-god, the other is the supposition of the god-man. The one represents the God of the sage and the other the idol of the vulgar. All light indeed supposes shadow and can only become clear through the opposition of this shadow.

The luminous head sheds a dew of splendour on to the black head. Open me, my loved one, says God to human intelligence, because my head is full of dew, and down the locks of my hair roll the tears of the night.

This dew is the manna that nourishes the souls of the just. The elect hunger after it and eagerly gather it in the fields of heaven. Its drops are round pearls, brilliant as diamonds and limpid as crystals. They are white and shine with all colours, for the simple unique truth is the splendour of all things.

V.

The divine image has thirteen rays, four from each of the sides of the triangle in which we enclose it, and one at the apex of the triangle.

Trace it in heaven by your thought, trace it in lines that go from star to star, it will include three hundred and sixty myriads of worlds. For the superior ancient, called the macroprosope or the great creative hypothesis, is also called Arich Anpin, i. e., the immense face. The other, the human God, the figure of shadow, the microprosope or restricted hypothesis, is called Seir Anpin or the contracted face.

When this face gazes on the light, it increases and becomes harmonious. Then all becomes orderly again, but that cannot last always, for man's thoughts are as variable as himself.

But there is always a thread of light joining the shadow to the light. This thread traverses the innumerable conceptions of human thought and joins them all to the divine splendour.

The head of light spreads forth its whiteness on all thinking heads when they submit to law and to reason.

VI.

The head of the supreme ancient is a closed receptacle wherein reposes infinite wisdom. This wisdom is impenetrable. It possesses itself in silence and enjoys an eternity inaccessible to the vicissitudes of time.

It is the light, but the black head is the lamp. The oil of intelligence is measured out, and its clearness is manifested by thirty-two paths.

The revealed God, is the veiled God. This human shadow of God is like the mysterious Eden whence went out a stream that divided itself into four rivers.

Nothing flows from God himself. His substance does not diffuse itself. Nothing goes out from him and nothing enters into him, for he is impenetrable and immovable. All that begins, all that appears, all that is divided, all that flows and passes; begins, appears, is divided, flows and passes in his shadow. He is immovable in his light and remains always calm and still.

VII.

Do not try to penetrate the thoughts of the mysterious head. Its inmost thoughts are hidden; but its exterior and creative thoughts radiate like a head of hair—white hair without shadow, in which one hair is never mingled with another.

Each hair is a thread of light which attaches itself to millions of worlds. The hair is divided on the forehead and descends on either side, but each side is the right side. For in the divine image that constitutes the white head there is no left side.

The left side of the white head is the black head, for in the traditional symbolism, the lower part is equivalent to the left, and the left is as the lower part.

But between the upper and lower parts of the image of God, there should be no more antagonism than between the right and left hand of man, since harmony results from the analogy of contraries. Israel in the desert lost courage and said: "Is God with us or is he not?"

They spoke of what is known and what is unknown. They thus separated the white head from the black head. Then the God of shadow became an exterminating phantom. They were punished because they had doubted through want of confidence and love. God is not understood but loved; and it is love that produces faith.

God hides himself from man's mind but becomes revealed to his heart. When man says: "I do not believe in God," it is as if he said, "I do not love." And the voice of the shadow replies: "Thou shalt die because thy heart abjures life."

The microprosope is the great night of faith, and in it live and breathe all the just. They extend their hands and lay hold of the hair of the father and from those splendid hairs fall drops of light that illumine their darkness.

Between the two sides of the supreme head of hair, there is the path of high initiation, the middle path, the path of the harmony of contraries.

In that height all is understood and reconciled, there the good alone triumphs and evil no longer exists.

This path is that of supreme equilibrium and is called the last judgment of God. The hair of the white head is diffused equally in perfect order on all sides, but it does not cover the ears.

For the ears of the Lord are always open to listen to prayer. And nothing can prevent them from hearing the cry of the orphan and the complaint of the oppressed.

SECTION II.

The Colloquy.

I

On the forehead of the supreme head resides the majesty of majesty, the mercy of all mercies, the good pleasure of all good pleasures.

It is love whose power is formed and shared by all who love. To this love ought to correspond the will of humanity symbolised by the forehead of the microprosope. The forehead of collective man is called *reason*. It is often veiled in darkness, but when it uncovers itself, God gathers in the prayers of Israel. But when does it uncover itself?

Rabbi Simeon stopped an instant, and then renewed his question.

"Yes, when?"

And turning towards Rabbi Eleazar his son, he repeated "When does it uncover itself?"

"At the time of the prayer that is made in common on the day of the Lord" replied Rabbi Eleazar.

"How so?" asked the master.

"When men pray they prostrate themselves before a god whom they represent as irritated; the forehead of the head of shadow is then charged with clouds, and lightning seems to go out from it.

"But the shadow opens before a ray fallen from the supreme face, the eternal serenity impresses its mirage on the shadow, and even the forehead of the black head becomes light."

When the just pray, they address themselves to the divine mercy and for them the sentiment of mercy dissipates the shadows of fear. The serenity on the face of man is the radiation from the divine face.

When anger is appeased in the heart of man, he dreams of the pardon of God, but it is man alone who pardons, for God is never irritated.

Adam is driven from the terrestrial paradise by the wrath and irony of the head of shadow, but the face of light always smiles upon him in the celestial paradise.

Eden divided by four rivers is a mystery of the head of shadow.

Obscure symbols proceed from obscure thought, the dogmatic god is the father of mysterious allegories.

The superior Eden has neither division nor exclusion, there are no poisoned apples in the garden of the Supreme God. But the father alone knows his Eden, he alone understands his love which is eternally pitiless, because he is without weakness and without anger.

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

BY P. SREENEVAS ROW, F. T. S.

(Continued from page 94.)

CHAPTER II.

Live and Conquer.

Chârudatta said :

"My good Maitreyi, the vital spirit owes not
 "Obedience to our mortal will; beware
 "How you presume to cast your life away;
 "It is not yours to give or to abandon."

MRITCHAKATI DRAMA OF SUDRAKA.
 Act X. Scene III.

EMERGING from the city gates of Brahmapura, Arjunsing walked along in contemplative mood, through smiling meadows, bounded on one side by a mountain stream, and on the other by a highway leading to the town of Harinagar in the Ahmabad State in Western India.

It was in the month of *Srâvana*, 1467 of the *Sâlivahana* Era. (September 1545 A. D.) The morning was cool and pleasant. The sun had just risen and tinged the surrounding landscape with crimson and gold; and the thick mist that had gathered during the night was gradually melting away, disclosing to view the still half-veiled luxuriance of the mountain scenery, which was at once awful and beautiful. The lofty peaks, covered here and there with verdant foliage, pierced far and deep into the blue sky, and shone in peerless splendour under the bright rays of the morning sun; while silvery streams, with murmuring sounds, flowed down to the bottom of the hill in changeful serpentine courses, adding their share to increase the swelling volume of the water that ran in the river below—sparkling with reflected sunbeams, and glittering with rainbow colours, as the ripples rose and fell in alternate succession. The wide spreading branches of the huge trees were waving their flowery crowns as though in ecstasy at the delightful music of the millions of their own winged tenants. And the whole spectacle was so rich and radiant that no mere pen and ink description can do it justice.

"Fatigue overcomes me," said Arjunsing, rousing from his reverie. "I shall rest awhile on the delightful borders of the river, and gather vigour from the breeze that wafts refreshing coolness from the running stream."

So musing, he sat down on the emerald carpet spread by kind nature's hands on a raised spot on the bank, whence he gazed listlessly into the valley below. All on a sudden his eyes were attracted by the figures of a couple of young cowherds, who were playing about the inner precincts of the valley, running and leaping, plucking wild flowers and fruits, humming rural songs, and occasionally talking in loud whispers, with evident reference to some person who was lurking unseen in the lower depths of the valley below. And the following dialogue reached Arjunsing's ears.

"Look there," said the darker of the two cowherds. "The miserable Brahmin, standing on that branch, is carefully tucking up his garments."

"Has he done weeping," inquired the fairer of the couple.

"Yes," said the other. "Having got rid of all the liquid stuff he had in his head, he is going to take in a fresh supply."

"Is he going to take a bathe?"

"Yes; an eternal bathe, I am afraid."

"Dear! dear! What on earth could have made this man want to come here to die! Has he no wife or children to care for and who care for him? Poor things! what will they do when he is dead?" said the fair cowherd, in a really sympathetic tone.

"I will tell you what they will do," answered the dark man. "They will go through the pretence of crying and the so-called mourning for some little time; hold feasts for a number of days, pretending to gratify the ghost of the dead man, while in reality gratifying their own ghosts and those of the cunning priests, and then live on, forgetting that the dead man had ever existed. This is the blunt truth." Thus spoke the dark man, laughing roughly; and hummed a song; "The only miserable man in the dead man's house is the dead man. The living live well. The living live well."

"Hold your profane tongue; you vile boy! Speak not so lightly of death, and the mourners," retorted the fair cowherd; and any further conversation was interrupted by the action of the Brahmin, whom they were watching.

"Oh! Goddess Ganga (the water), I commit myself to thee, I pray thee, devour me, and end my misery."

So said the unfortunate Brahmin, and was about to let himself drop into the river below, when Arjunsing, who was listening to the conversation of the cowherds, and watching the movements of the Brahmin, exclaimed in a voice as loud as thunder:—

"Stop! rash man! You shall not thus die a shameful death!"

This unexpected exhortation startled the miserable man in the valley; he stood motionless for a time, looking all round; and perceiving no human being, he cried:—

"What means this weakness of mine? Why do I shudder at this earthly sound? What care I for the world? Should I not fly from the world which has found me guilty of poverty, and is pursuing me with persistent vigour? What else but Death can afford me a safe asylum? Fie! Fie on my cowardice! I must die! I must."

"Do you prefer death to poverty?" asked the voice of the invisible Sire.

"I do," said the Brahmin in the valley. "To die is transient suffering; to be poor is interminable anguish. But why should others meddle with me?" he added, casting an inquiring look in the direction whence the voice proceeded,—"whoever you are, gods or men, tease me no more. I must die! die! die!"

Thus exclaimed the miserable Brahmin, and cast himself down into the waters and was being swept along by the rising waves, when Arjunsing rushed down into the valley, and plunging into

the stream seized the fast drowning man by the hair and dragged him to the shore.

"Who can this old fellow be who dived like a goose into the water after that Brahmin as if he were his great-grand-father?" remarked the dark cowherd who, with his companion, still lurked in the valley. "What business had this meddling old man to come and spoil our fun in this way? How amusing it would have been if this Brahmin had been drowned! His son would have come and cried, 'Woe is me, Hoom, Hoom, my father is gone. How can I live?' Then his other relatives would have joined in a chorus of lamentation, while his creditors would have set up a terrible howl cursing and swearing, and calling the deceased person a cheat, a rogue and all the rest. Oh! what fun it would have been! How I wish this old fool had been washed away by the rising waves! Look how he is grinning. Perhaps he expects a reward for rescuing this Brahmin, not knowing that the poor wretch has come all the way down to this valley to meet a cheap death, because he had not a pice to buy enough poison to put himself out of the way quietly at home!"

"Enough!" said the fair man. "Stop your stupid nonsense. The Brahmin is recovering from the shock. See, how reverently he stands before his saviour."

This was so. The Brahmin cast a look of gratitude at Arjunsing. Their eyes met. The bright, venerable countenance of the sage, inspired the unfortunate man with awe and respect; his whole frame shuddered from a sense of shame and remorse at the thought of his recent act of cowardice and he fell prostrate at the feet of Arjunsing, crying, "Oh! Sir! Pardon my reckless deed, and bless me."

"Rise," said Arjunsing. "Do not again stoop to the commission of such dreadful sin."

"Is it sin to immolate oneself?" submitted the Brahmin kneeling respectfully before the sage. "Did not Sabary enter the fire by the permission and in the presence of Sri Rama, who was an incarnation of Vishnu; and did not Sarbhanga and several other great ascetics do the same?"

"Yes; their case was quite different from the ignoble death you wish to die," said Arjunsing. "Have not you read in our sacred works that Sabary entered the bright flames with eyes fixed on Rama, and that when the pile was burning, a celestial chariot descended from the heavens and bore her away to the mansion of Vishnu. Now, my good man, I want you to sound the depths of your own soul, and say whether *you* are prepared for such a blessing?"

"No," answered the Brahmin blushing; "I do not pretend to any such thing. But it seems to me that, if a desire to die is sinful, a desire to live is equally sinful, indicating, as it does, a higher piece of selfishness. Is it not so, my noble sage?"

"It is so, in one sense," replied Arjunsing. "To live simply for the sake of living; nay, more, for the sake of indulging impure pursuits, is indeed sinful. But it would be otherwise when the subject is viewed in a different light, bearing in mind the fact that

man's highest aim in this world is to do good to humanity, and that no good can possibly be effected if he is cut off at a very early stage of life. The desire to live in such cases is sanctioned by the *Veda*. But the desire to live for the purpose of leading the life of luxury, is as blameable as the desire to die from grief for wasted wealth,—your present case."

"No, no, noble sir," protested the Brahmin earnestly. "I do not grieve for fortune lost. As fate decrees, so riches come and vanish, and there is no occasion for sorrow on that account. But, you see, sir, poverty begets other evils which render social life in the world extremely intolerable and compel one to wish to be out of it as soon as possible. For, poverty is the theme of scorn even to our nearest kin and dearest friend. Our oldest acquaintances cut us, and care no longer to exchange even the commonest greetings of courtesy with us, for no other fault than that we are reduced to poverty. Nay more. A poor man's intellectual acquisitions count for nothing; his virtue is scouted; the nobleness of his birth is questioned; and, in short, he is nothing but an object of scorn on the face of the earth. Such are some of the malign consequences of poverty. I have had the bitterest possible experiences of them personally for some time past; and all my earnest endeavours to regain my former prosperous condition have proved utterly fruitless. Would you, great sage, blame me for attempting to avert the calamity by death?"

"Avert the calamity by death," echoed Arjunsing with much emphasis. "Can you avert it? You speak as if death was the end of every misery. I pity your ignorance, my good man! Death, that is, the sort of death you seek to die, so far from exterminating misery, brings on new ones. Death is followed by birth, and birth by death, and so on in a continued succession, and the actions committed during these repeated existences produce a *Karma* which must be endured. Prepare then for that death which does not bring on a re-birth and the consequential results, and which in fact is no death—securing as it does an eternal bliss, and freedom from misery of every kind."

"And further," added Arjunsing, "you seem to be more than ordinarily immersed in worldly concerns. You care more than most for the frowns and smiles of so-called friends and relatives, and you are sorry at their desertion of you after your adverse fortune. Do you call him a relative or a friend, who estimates you by the amount of your riches, and increases or decreases his love for you proportionately? Is such a friend or kinsman worth counting on? Indeed, is there any one here below whom you can call a real friend or relative, taking the best man for your model? He may, if a good man, remain with you during your darker as well as brighter moments; but would he go with you when the time arrives for you to leave this world? No. Your advent here was solitary, and your departure must be solitary likewise. Secure therefore that friend and kinsman who would be your companion now and hereafter, here and elsewhere. Every other is your enemy, and ought to be avoided as such."

"I have not been unmindful of that," remarked the poor Brahmin timidly. "I have long cherished a desire for *Aranya-vāsa* (forest-life), to retire to the forest where no earthly longings could torture my placid spirit, and where I should be free to pursue higher aspirations, untrammelled by the presence of men or the affairs that occupy the man of the world."

"Well, my good man," said Arjunsing smiling, "I am not sorry that you have not succeeded in your wish to lead a forest life. For, remember, every sense of restraint, even if self-imposed, is useless in this respect. The so-called life of purity, resulting from the compulsion of physical force, and from promises of reward and threats of misery, is not a life worth seeking for. The aspiration for a pure life must be spontaneous, arising from the self-impulse within. One should endeavour to shun, not so much the objects of desire as the desires themselves. When the desires are controlled and suppressed, the root of evil is cut down, and there is nothing to be alarmed at after that. If one has not the moral courage to do this, of what use is the forest life to him? Has not the forest its own temptations, vile enough to beguile an imprudent man into all sorts of vices? Has not many a soul been wrecked on the rock of the forest? And has not many a soul saved itself by swimming across the worldly ocean while deeply immersed in it? So the *Maha-bharata* says, 'What need has a self-controlled man of the forest, and of what use is the forest to an uncontrolled man? Wherever a self-controlled man dwells, that is the forest, that is the hermitage.'"

"Moreover," remarked Arjunsing, "it must be particularly noted that the *Aranya* to which one should resort according to our sacred works, does not mean the forest as it is popularly understood. On reference to our scripture you will find that *ara* and *nya*, are the two lakes in the celestial regions. It is thither that one should go to purify himself, and it is there that he should reside in the grove of the *Aswatha* trees which are constantly showering down the sacred *soma* (ambrosia). Go, my good man, go home, and prepare to undertake a trip to the forest like this, and, what is more important, to realize the real significance of the lakes and trees spoken of."

While this conversation was passing between the poor Brahmin and his benefactor, the cowherds remained listening unseen, and the fairer of them said to his comrade:—

"Heard you, my friend, the wise sayings of the sage?"

"Yes," said the black man. "I heard all his wise nonsense. This old fool says that death means life, friend means enemy, and forest means home! I never heard more stupid talk in all my life. It is all right enough for an eccentric old fellow like this; but what makes me laugh is that this young Brahmin should patiently stand listening to it all, nodding his head like a bull chewing straw. Oh! how I wish that this mad couple had been rolled away from wave to wave in the river until they came to know that death means death, black means black, and not white."

"Stop!" said the fair cowherd. "Listen to what the Brahmin says."

"Sir, I shall obey your instructions in letter and spirit," said the Brahmin. "But," he added, "you have not been pleased to enlighten me on one thing, and that is the very thing which most immediately concerns me at the present moment. You advise me to live and do good to the people; but you do not tell me how I should provide myself with the *means* of helping others, not to speak of helping myself and my family. Believe me, revered sage, I have literally exhausted all my resources, and it is three days since I have tasted a morsel of food. How then can I benefit others, indeed how can I live at all?" And he pathetically recited a verse from the work of the great Poet *Sudraka* while the tears stood in his eyes.

'How can man be said to live, who lives
'A pauper, and whose gratitude and wrath
'Are barren both? The bird whose wings are clipped,
'The leafless-tree, the dessicated pool,
'The desolate mansion, and the toothless snake,
'Are all meet emblems of the hapless wretch,
'Whose festive hours no fond associates grace,
'And brightest moments yield no fruit to others."

"Is not this a true saying?" So said the unfortunate Brahmin and stood staring at Arjunsing.

"Very true," said the dark cowherd to his friend. "A man that has no money is a man that is neither alive nor dead, a living corpse, useless to himself and useless to every body else. Let us hear what the old sage has to say to that."

"Well, my young friend," said Arjunsing seriously, "you are so deeply involved in worldly concerns that you do not comprehend my advice. You must know that any pleasure which one can derive by means of worldly wealth is transient, and no wise man should think of gaining such pleasure either for himself or for others. Try then to secure for yourself and for every other person that one best kind of wealth which yields an eternal bliss, the spiritual good of mankind. And as for the means necessary for the acquisition of such wealth, you need not go far to seek them. They are locked up within your own breast, and are most readily accessible, if you only choose the proper key—the key of unselfish benevolence."

"Heyday!" cried the dark cowherd. "Here is some more of the old man's twaddle. He seems to be another poor beggar like this Brahmin, having neither money nor money's worth. But instead of confessing this candidly, and declaring that it is not in his power to help the Brahmin, he wastes so much time in a useless discourse, and then coolly tells him;—

"'If any hungry beggar comes to your door, you simply tell him to look up to the sky, and swallow as much air as is wanted to fill up the empty stomach?' A nice advice this! This is giving spiritual help to mankind in a literal sense, as the old fool advises his pupil to do. Oh! I could give my best cow to find out how this beggarly old man would himself realize this idea of spiritual help."

"But".....

"Oh! the sage says *but*," shrieked the fair cowherd. Let us hear what follows. I have always found that what comes after a '*but*,' is more useful and practical than all that had gone before it."

"But," the sage repeated the word emphatically and said,— "I know that a man living here below,—however spiritual his life may be,—does certainly stand in need of creature comforts to sustain life, and to maintain those around him. And mark my word, my good young man, the time when you can command those comforts readily and liberally, is not very distant; and the influence of the evil *Karma*—the cause of your adverse fortune and consequent misery—is fast fading away. I see you have a bright future, and even your worldly prospects are not gloomy. Take courage, go home, and make the best use of your time, leading the life of purity and righteousness, and doing as much good as possible to mankind, controlling all your passions and conquering all the obstacles that lie in your way. In a word—

"LIVE AND CONQUER."

This concluding speech of the venerable sage satisfied the Brahmin in every respect. He raised his hands to the heavens, and offered heartfelt thanks; first to the invisible God, and then to the visible sage; and when he opened his eyes, which had been mechanically closed during the moments of his unbounded joy, he discovered that the sage was likewise invisible. His veneration for the old man therefore became doubly enhanced, and even the black cowherd was struck with awe and respect for the sage whom he had before looked upon as being little short of an idiot.

Soon after the Brahmin left the valley, and bent his steps towards Harinagar. There he heard horrible cries proceeding from the direction of the temple of the village-goddess BHAVANI, which stood in the midst of a grove on the bank of the river, "A woman's body has just been washed ashore," said a voice. "Is she alive or dead?" said another. "How young!" "How beautiful!" "What fine jewellery!" these and hundreds of other exclamations of the gathering crowd near the temple reached the ears of the Brahmin; and, actuated more by a desire to save the female if possible, than to satisfy an idle curiosity, he ran with anxious heart to the scene of the commotion.

(To be continued.)

Reviews.

BEFORE BIRTH.*

THE above is the title of an article emanating from the well-known pen of Mr. Norman Pearson, which appeared recently in the September number of the *Nineteenth Century*. Its object is to sketch the origin and evolution of the Human Soul. With this aim in view the writer seems to have availed himself largely of the resources of Theosophical literature, as he accepts as the scientific explanation of the vexed problem, that fundamental doctrine of esoteric teaching—the Law of Re-births. A brief review of his remarks may not be therefore without interest to Theosophists in general.

After commenting on the absolute vagueness, traceable in all theological speculations as to the nature of the soul, he remarks, "Whatever else our conception of soul may include, we certainly conceive it as something conscious, rational and above all personal. It is not like the spiritual monad of Buddhism an impersonal individuality; nor is it merely an impersonal consciousness. Nor, again, is it merely an emanation from some divine soul, which, though bound up during man's life with his personality, casts it off at death and returns to the bosom of the Absolute.....it is the religious interpretation of the philosophical conception of the 'Ego.'"

The three questions which confront the scientific inquirer are:—

1. Does the soul spring into being for the first time with the birth of the physical body?
2. Has it existed before such birth either from eternity or as an antenatal creation?
3. Assuming its pre-existence, under what conditions has it pre-existed?

The writer rejects the conception of miracle altogether. He is therefore logically compelled to account for the present development of the human soul as the result of a vast process of evolution. Touching on the subject of the "miraculous" he remarks, "Theology is prone to explain what it cannot understand by a miracle, science is apt to discredit what it cannot explain as miraculous, and therefore impossible. Miracle in the sense of a violation of natural law must be excluded from any rational account of the universe. But it need not follow that the unexplainable is in this sense miraculous. For though 'natural law' is commonly described as an *observed* uniformity, it is, at least, possible that natural uniformities exist which are unknown to us." Speaking of the recent triumph of the upholders of Biogenesis—the doctrine that life can only spring from antecedent life—he declines to consider that what is impossible now, was also impossible in the early history of this planet. The conditions must have been widely different at that epoch in the History of Creation "if the spontaneous evolution of life, unlike crystallisation, no longer occurs, it is only because the requisite conditions of the former have passed away, while those of the latter have survived."

The real explanation of the primary "spontaneous generation" lies, however, in the operation of the planetary life-impulse. Without this no evolution of organic forms from inorganic matter can be conceived to take place (Cf. the chapters on the "Planetary Chain," and the "Human Tide Wave" in "Esoteric Buddhism").

* *Nineteenth Century*, September 1886.

On the question of the origin of the soul, Mr. Pearson adopts the "Mind stuff" theory of the late Prof. Clifford, whose words he quotes as follows:—

"A moving molecule of inorganic matter does not possess mind or consciousness but it possesses a small piece of "mind-stuff." When molecules are so combined together as to form the film on the underside of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind-stuff, are so combined as to form some kind of consciousness... When matter takes the complex form of a living human brain, the corresponding mind stuff takes the form of a human consciousness, having intelligence and volition." Clifford was of course "a thorough-going negationist," as Dr. Bain eulogistically terms J. S. Mill. His "mind-stuff," however, is clearly the "mind-matter" of occult science, "the 5th state of matter," of which the fifth principle or manas is composed Mr. Pearson here again avails himself of theosophical teachings. "With respect to this association of matter and mind-stuff, I do not think that we can regard this combination as consisting of a double atom of matter and mind-stuff. I think rather that we must distinguish matter proper and mind-stuff as two forms of matter diffused in their original condition separately through the universe."

With regard to his explanation of the first appearance of individuality—i. e., where mind first acquires the potentiality of existing as an entity apart from brain—the correspondence with the esoteric doctrine is again very marked.

"The higher organisms, such as the vertebrates, depend for their nutrition on a proper supply of formed protoplasm. The ox, for instance, is nourished by the formed protoplasm of the grass which it assimilates, as the man in turn may be nourished by the formed protoplasm of beef. Similarly in the order of mental development. As in due course of evolution higher and higher organisms appear, these cease to draw solely on simple mind stuff for their mental needs (though probably they may use it for some lower sentient purpose) but in virtue of their greater complexity require, and are able to appropriate the formed mind-stuff structures fashioned by lower organisms and gradually to group them into mental structures of a higher complexity. Thus the whole mental fabric of a lower form of life may be merely one of the molecules, as it were, which compose the consciousness of a higher form. This process continues till some mental structure is reached upon which self-consciousness dawns; with self-consciousness arises for the first time the 'ego' or soul; and at this point we may safely assert that no known organism can group it any further."

Mr. Pearson does not touch on the question of how the psychoses (mental changes) can cause the neuroses (physical processes in the brain) and vice versa. The answer of esoteric science, however, is clear on this point. Perception and sensation are the results of the action set up in the organised mind-matter molecules by a neural tremor. Thought causes the physical changes in the molecular constitution of the brain by the motions in the mind-matter (5th state matter) molecule setting up corresponding motions in the physical matter (1st state matter) molecules. Mind, however, does not act directly on brain, but through the Linga Sarira or 3rd principle, which serves as the connecting link between the two.

"How does self-consciousness spring from mere consciousness?" asks Mr. Pearson, and expresses his belief that the explanation is to be found in

the structure of the mental organism! It is very necessary, however, to distinguish sharply between self-consciousness and mere direct consciousness. The difference is one of kind, not of degree only. Self-consciousness is what Prof. Huxley termed in his "Physical Basis of Life" the causation of spirit with matter. The advent of self-consciousness signalises the focalization of the mind-matter molecules (which in the case of a sheep or rabbit have only a temporary cohesion) into an entity, and the dawn of the 6th principle or Buddhi, which, however, is only realised by the vast majority of Fourth-Rounders as "self." The 6th principle is, however, but faintly mirrored in our physical self-consciousness, its true realisation awaiting humanity aeons hence in the progress of the vast cycles of evolution.

The following observation is worthy of note. It emphasises a long-standing difficulty of ecclesiasticism. Touching on the theory of the evolution of the soul through ascending forms, the writer remarks:—

"With respect to the evolutionary origin here claimed for the human soul, I may point out that, unless the soul be regarded as a product of development, the difficulties presented to us by the lower animals are enormous. Consider for the moment how the problem stands, especially with respect to the higher vertebrates. We find consciousness, volition and, within limits, reasoning; we find also emotions, passions and quasi-moral faculties, such as the affection and courage of the dog and that trustworthiness which appears to arise from a sort of sense of responsibility. The higher apes come within a measurable distance of humanity; indeed, as a mere matter of brain-capacity, there is less difference between the gorilla and the non-Aryan Hindu than between the non-Aryan Hindu and the European, the difference of cranial capacity being 11 inches in the one case and 68 inches in the other."

In connection with the theory of the evolution of the soul from the rudimentary animal individuality, he cites some interesting cases from Dr. Maudsley's "Body and Mind" of idiots born with the habits and aspect of sheep, and one in particular of a girl born with a head closely resembling that of a goose. "This poor creature had a small head scantily covered with hair, large and prominent eyes, a lower jaw projecting more than an inch beyond the upper jaw, the whole of the lower part of the face presenting the appearance of a bill. Her neck was very long and so flexible that it could be bent backwards till it touched her back between the shoulder-blades. She uttered no articulate sound, but displayed pleasure by cackling like a goose, and displeasure by screeching and hissing and flapping her arms against her sides. Such facts as these can scarcely be accounted for by atavism; for though man, sheep and goose have a common ancestral origin, the branches which they represent must have diverged from the common line long before the appearance of any such specialized creature as a sheep or goose." These cases "seem to point to the undue prominence in a human organism of a specific animal element, and this is exactly what we might expect to occur occasionally if my theory of soul-evolution should be correct. According to this view the materials of the human soul are drawn largely from lower mind-structures which, under ordinary circumstances, are individually combined into a due subordination to the organic unity of the whole. But where, from any reason, such organic combination should be imperfectly carried out, it seems highly probable that some one of the animal mind-structures appropriated by the organism might be left in a position of undue predominance." This speculation is at least distinguished for its originality!

The following speculation again reminds us of Theosophical writings. "It seems to me that the process of their ('the disembodied mind-

structures"—5th principle) development, as well as the sphere of their utilisation, need not be confined within terrestrial limits. It is impossible to suppose that this earth of ours is the only seat of life and mind in the universe; and if there be more worlds than one, there is no conclusive reason why mind-stuff and mind-structures should not pass freely between them, though we cannot detect the laws which these migrations follow Whether the form which immediately precedes the human soul be developed on this world or elsewhere matters little. It may be that the mind-structures of the higher animals or some of them when grouped into a higher complexity suffer for the formation of a human soul. Or it may be that the "missing-link" would be found in some other sphere of existence. We are only concerned to recognize that it is to be found somewhere." All this, like much more in this article, is like a reproduction of "Esoteric Buddhism" and other Theosophic teachings under the disguise of a new nomenclature.

Other correspondences are traceable in the following:—

"Chemical affinity is fully as mysterious as any of the seeming mental affinities, which are either dismissed with ridicule or regarded with superstitious awe. Chemical affinity is in effect a state of rapport which binds distinct molecules into a unity, but the nature of the combining power is quite beyond our ken. Yet the belief in chemical affinity is not usually regarded as impious or absurd..... so far as can be judged, we are in the first stages of 'egohood.' We have no experience nor the possibility of past experience to go back upon. We have seen that the 'Ego,' is a mental whole of some sort, but the question is wherein precisely does its unity consist? on the one hand the whole of our mental equipment seems to form part of our present personality. On the other hand it seems incompatible with any considerable progress in future stages of our existence that the greater part of this equipment should be an essential part of the Ego..... From the remote past the development of the mind-structure on its upward path has been a process of modification by environment, and if soul-evolution continues at all, similar fashioning influences must take up the task. In a new and higher environment some of the responsive capacities and pre-dispositions which the human mind-structure now possesses will disappear from disuse while new ones will be evolved from necessity. And thus the soul will pass onward and upward through purer and nobler stages of existence till personal perfection be attained, or perhaps *personality itself be merged in something higher* We can only conclude that matter is but the name which we give to a state or series of states of our consciousness produced by the collision of opposing forces...hence we perceive that the popular dualism of matter and force is apparent only, and the real substance of our universe is variously manifested force.....the evolutionist is constrained by the double claims of religion and science to reject any theory of the soul which involves a miracle at every birth. But if we are compelled to regard the soul as conforming like the rest of the universe to natural law, are we not entitled to presume, in the absence of specific evidence to the contrary, that its origin and growth must be referred to that great natural order of evolution which, so far as we can discern, is universal in its range?"

The whole article will well repay perusal.

F. D. E.

THE GENESIS OF MODERN SPIRITUALISM.*

THIS is a welcome book to students of that marvellous social phenomenon known as Modern Spiritualism. Since the movement began, in the year 1848, hundreds of volumes have been written by eye-witnesses of the initial wonders in the Fox family, and of the thousand and one successive phases of mediumistic action; scores of books, too, by clever opponents, who never saw any phenomena but assumed to dogmatise, all the same. Many journals and magazines have come and gone, and some still survive; thousands of mediums have been 'developed'; countless homes invaded by the unseen hosts of the Shadow Realm; and the shades of the dead have appeared to the living, with whom they have talked upon many themes and in many languages. The subject has, in short, been discussed from almost every point of view, and phenomenal proofs of the reality of mediumism and of trans-sepulchral intercourse teem, the world over. But there has always been a gap to be filled, a missing link in the chain of evidence that the future historian will require: that link is supplied in Mrs. Underhill's book. As a mere personal narrative it is very interesting; the literary friend, whoever he may be, having done his work judiciously, skilfully, and—beyond question—lovingly. To the Publishers is also due great credit for the mechanical execution of their task, especially for the engraved portraits, which leave nothing to be desired—being in that highest style of bank-note steel engraving for which perhaps New York excels all other cities. The face of Mrs. Fox, the mother of the world-famous mediums, is most lovely and noble. A vein of simple candour runs throughout the volume, and carries conviction of the honesty of the Fox family in regard to their earlier mediumship, with whose vicissitudes it almost exclusively deals. Hindus who read the story will find themselves still more persuaded, if that were possible, of the danger and annoyance of intercourse with *pisáchas* and *bhoots*; of the reality of which intercourse there are herein the most convincing proofs. An additional interest is given to the book, for the present writer, by the fact that he has personally known many of the witnesses cited by Mrs. Underhill to phenomena occurring in New York City and State, in Ohio, and other places, and has received from their own lips in times past their accounts of their experiences. No spiritualistic library will be complete without this handsome volume.

H. S. O.

FORE-ORDAINED.†

FORE-ORDAINED is a short story intended to illustrate the workings of the law of heredity and the effects of special parental influences. The book is full of good advice, and the lessons it inculcates are important to all. There is no doubt that ignorance of the operation of the natural laws here illustrated has been, and is, a most fruitful source of the evils common to humanity, especially where Western civilization prevails. We think, however, the interest of the story would be more real and its influence more widely felt, had more art been employed to render the moral teachings less obtrusive and if the characters talked less like walking hygienic manuals. On the other hand the writer, by the introduction of a doctor, whose professional utterances during his visits to his patients are very fully reported, manages to convey a considerable amount of information in a small space. We hope the book will be read by many young Americans and Europeans.

* "The Missing Link in Modern Spiritualism." By A. Leah Underhill, of the Fox family. New York: Thomas R. Knox & Co, 1886.

CHARACTER INDICATED BY HANDWRITING.*

This is another of Miss Baughan's excellent hand-books, and, like those on Palmistry, etc., is practical, and gives a good introduction to the subject of which it treats. A really exhaustive treatise on handwriting still remains, however, to be written. The author gives a number of illustrations in support of her theories, and a perusal of her book will give a good idea of the sort of correspondence existing between character and handwriting, but we fear it will hardly make the reader an infallible graphologist. The *fac similes* are well done, but we think there ought to be more of them, and hope that in a third edition Miss Baughan will add a few pages of *fac simile* handwriting, together with a few "judgments" on the characters of people not quite so well known as Mr. Gladstone and the other celebrities, whose signatures are given in this book, so that the amateur may have a better idea of how to set about his investigations.

CAN MATTER THINK?†

This is an argument, from recognized scientific data, for the possibility of the existence in man of the higher of the seven principles of the Theosophical classification. "Except one return from the dead," says the writer, "demonstration cannot be reached," but what can be done is to enquire whether the recognized *facts* of science are in direct contradiction to all but the teachings of the materialistic school, and this is the object of the work before us. Dr. Coues, the editor of the series, has contributed a useful preface on the Septenary Division of Man. There is also an Appendix containing a summary of scientific data respecting the "Infinitely Little," giving the wave-lengths of light, statistics about molecules and atoms and the like. The aim of the book is best described in the words of the editor, who says, at the end of his preface, "'Can Matter Think?' may therefore be confidently recommended to those who wish to be helped out of the ditch of blind physics or crass materiality, and to take the first steps in psychics on safe and sure scientific grounds."

"THE MASTER'S MALLET.‡

This is a very interesting paper on the Cross and its different forms, especially showing the origin of the mallet of the master mason from the hammer of Thor. This latter is the *swastika*, one of the emblems on the Theosophical Society's seal, and said to be the oldest extant form of the cross. In the first volume of the *Theosophist*, page 35, will be found an article on "The Cross and Fire," in which the author says "The central point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the *swastika* typify the revolution of the earth upon its axis."

* "Character indicated by Handwriting." By Rosa Baughan. London, L. Upcott Gill. (Second Edition).

† "The Biogen Series," No. 4. "Can Matter Think, a Problem in Psychics," by F. T. S., Boston, Estes and Lauriat.

‡ "The Master's Mallet, or, the Hammer of Thor," a paper read by S. C. Gould, VIII., before Massachusetts College.

Mr. Gould considers the *swastika*, or hammer of Thor, especially in its aspect of "*decision, power, and finality*" and shows how, "in modern times the use of the mallet perpetuates the idea of possession and power." He thus gives the legend of the Miölnir: "Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain implements that would compare with the mechanical skill of certain other dwarfs. Conditions were agreed upon, and the dwarf began to labour industriously at his forge. A proper time having elapsed, he took from the fire, among other articles, a hammer, called the Miölnir. The several implements were brought before the *three principal gods* of Asgard (the secret abode of the divinities). These gods were Odin, Thor, and Frey, who were chosen as arbitrators of their relative value. After careful tests and due deliberation, it was unanimously decided that the hammer was superior to all. This instrument possessed the virtue of *striking* with unerring certainty any object, without exception, at which it was hurled, and however severe a blow was struck, no injury ensued to the person wielding the hammer. To Thor was awarded the Miölnir, a token of especial applicability, as he was, according to the Edda, the strongest of the Norse gods; and when he was belted with his girdle of prowess (called the Meginjardir), with the hammer in hand, Thor was irresistible."

The pamphlet gives much interesting information about the symbolism of the hammer. He says that "bells were rung in the Middle Ages to drive away thunder. Among the peasantry the sign of the cross was used to dispel a thunder-storm. The cross is used because it resembles the Hammer of Thor, who is the *thunderer*. For the same reason bells were marked with the Fylfot (*swastika*)."

It also gives some account of the triad of the three pillars of symbolic masonry, the 8th triad of the Sephiroth—wisdom, beauty, strength. The paper shows considerable research, but the writer has evidently been limited by the space at his command and has thus left much unsaid. Let us hope he will return to this subject and favour us with a more exhaustive treatment there of.

In connection with the cross, another form of it, the "handled-cross" or *crux ansata* of the Egyptians; is also an emblem adopted by the Theosophical Society. In the article already quoted it is described as "the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat—the central point; the perpendicular ray represents the male element or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central point, the focus of life, and light, and heat represented by the terrestrial fire." This cross, with or without the circle, appears in all parts of the world and has been even found on the badge of a medicine-man of the Queen Charlotte Isles. In a report of the last meeting of the British Association, *Nature*, referring to this discovery, writes "Mr. Haliburton said this badge was noteworthy, as Queen Charlotte Isles form one of the most isolated groups of the Northern Pacific. They lie off the west coast of British Columbia. This symbol was used by the Indians on large sheets of copper, to which they assigned a high value, and each of which they called a *Tau*. The connection of that name with the symbol is world-wide. Our T is simply the tau symbol, and is called *tes* or *tau*. The medicine-men represent the tau sometimes on the forehead. The ancients used to mark the captives who were to be saved with a tau or cross; Ezekiel refers to this, and the word he uses for "the sign" to be marked on the foreheads of

them that are to be saved really is the "tau" or "cross." No one has divined why the scarab was so sacred. He was led to a solution by seeing an exaggerated tau cross on the back of a scarab. On looking into the Egyptian name for the scarab he found it to be *tore*, and that the sutures on the beetle form a tau cross. But the same name is applied to the same beetle by our peasantry—*tor-beetle* or *dor-beetle*. Wilkinson represents a god with a scarab for a head, one of the names of which was *Tore*. The use of the pre-historic or pre-Christian cross is world-wide.

Literary and Personal Notes.

COUNT ANGELO DE GUBERNATIS, the renowned Italian Orientalist, who recently visited India, received from the hands of Pandit Bhagwanlal Indraji, the Bombay archæologist, that most ancient of all cordons, the sacred Brahmanical thread. The letters which he is now contributing to the *Bombay Gazette* show his deep reverence for the Aryans and affection for their descendants. He received the *upavita* with evident gratitude and pleasure. "This was," he says, "a special benediction received from a great Brahman, and was intended to bring me good luck. It is not allowable, according to the Indian belief, to approach the sacred rites, and to read the *Vedas* without having previously received the sacred thread, and as I was preparing to visit the principal temples and shrines of India, that sign of my spiritual dignity was worn till my pilgrimage was completed." The *Indian Mirror*, remarking upon the circumstance, says: "The Count's is not the first instance in which a European has been invested with the sacred thread, which a Hindu Brahman alone can wear. Colonel Olcott when in Calcutta, sometime ago received the same honor from the late Pundit Taranath Vychaspatti." And—unless we are greatly mistaken—Sir Wm. Jones was similarly honored by the Calcutta Pandits in testimony of their unbounded love and respect for him.

THE following notice of a book, by one of our members, appears in an English paper:—

A curious book is about to be published on the somewhat novel and certainly esoteric subject of Geometrical Psychology. Mr. B. W. Betts, a solitary student whose home is in New Zealand, has evolved some strange theories; and the diagrams which illustrate them, representing successive stages in the evolutions of human consciousness, have a curious resemblance to idealised and conventionalised forms of leaves and flowers. Literary shape is given to Mr. Betts's imaginings by Miss L. Cook, a sister of Dr. Keningale Cook, who died in the early summer just after the publication of his work, "The Fathers of Jesus."

WE hear from Paris that the Duchesse de Pomar intends to start a monthly Theosophical Journal in French, the first number to appear towards the end of November under the title of "*L' Aurore du Jour nouveau*" (The dawn of the new day).

WE have received a copy of the German translation of Col. Olcott's Buddhist Catechism. We congratulate the translator on his successful rendering of the original. This edition also contains the notes added by Dr. Cones to the American (Biogen Series) edition of the catechism, an addition which increases the value of the work to Western readers.

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सत्यात् नास्ति परे धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THEORIES IN COMPARATIVE MYTHOLOGY.

THE contributions of Professor Max Müller and Mr. Andrew Lang, to the literature of comparative mythology and their recent controversy in the *Nineteenth Century*, have done much towards a general comprehension of the labours of scholars in that field of study. The solar hypothesis as well as the anthropological theory have been placed before the general reader by able exponents; but the subject cannot be said to have been settled one way or another. In these circumstances a few observations from the point of view of the mythologists of India, or Purânists as they may be called, will not perhaps be entirely out of place. Sanskrit scholars are aware that, in the ancient literature of India, especially of the Purânîc period, there is an attempt at a rational explanation of some of the myths which, in various disguises, have roamed over the whole range of ancient literature and have representations yet living among the less advanced families of the human race. The chief ground upon which consideration is denied to the Purânîc interpretation of myths is that it leads to mysticism. But it would seem that if the interpretation is consistent with itself and otherwise satisfactory, it possesses great interest and importance, as throwing light upon the psychological evolution of man, and quite independent of the merits of the philosophical doctrines it embodies.

That psychology is the most important element in the science of comparative mythology has been practically agreed upon by the rival schools. But they are at issue as to its application. The method of the solar theorists is to trace a mythic name to its root etymologically, and then to build up an interpretation of the myths clustering round that name, with the help of the rational imagination of a cultured mind of the present day. Thus, the psychology applied by the etymologists to the construction of comparative mythology is the psychology of the civilization of the

nineteenth century. It would no doubt be the psychology of the age of myths if it could be proved that psychology is not governed by the law of evolution, and that knowledge does but expand in surface and never grows in depth. Without going into abstruse problems, it may be asked whether, in point of fact, during the development of a human being from infancy to old age, the mind itself remaining unchanged only receives an accretion of facts. There is little doubt how every careful psychologist will reply to the question. If the mind had been constant in quality there would have been no value in education, and the human race accumulating all knowable facts would have reached its absolute limit of perfection in a few centuries.

The method of the anthropologists seems to be founded on a sounder psychological basis. Myths of the world are to be collected, as far as trustworthy information is available about them. The psychology of the peoples believing in myths has to be studied, and then inferences are to be drawn according to recognized canons of reason. This is briefly the method of the anthropologist. "Employing this method," says Mr. Andrew Lang, "we study the myths and the psychology of the savages."* But the savages are not the only peoples for whom myths are truths. Accepting the principle adopted by the anthropologists, it is clear that the best source for information as to the psychological condition of a people who believe in myths or have believed in them, is the professed psychological treatises produced by the people themselves. Clearly no such treatises are to be found so long as the investigation is confined entirely within the savage races. But India is a country where, throughout the ages, myths have prevailed as genuine articles of belief and are so accepted by the bulk of its present Hindu population. A mass of writings of the ancient Indian psychologists, who implicitly believed in gods and the marvellous powers of man, have come down to us, and a large portion of it is available to the European student through translations. The purely rationalistic foundation of the Sāṅkhyan School of Indian philosophy is admitted by all, and yet it treats of gods and super-human powers in the same way as any question of pure psychology—sensation, for instance.† It may also be mentioned that most of the Purāṇas and Tantras have the thread of Sāṅkhyan philosophy running through and through them. References and citations are useless, as most of these writings are as yet untranslated‡. A study of Sanskrit is therefore of invaluable service to comparative mythology, but it will not yield its best fruit unless pursued in a spirit of psychological research§.

* *Nineteenth Century*, January 1886.

† *Sāṅkhya Kārikā*, Colebrooke and Wilson, pp. 113, 83.

‡ The student of Sanskrit may be referred to *Vishnu Purāṇa*, *Bhagavad Purāṇa* *passim*, and especially to *Kurma Purāṇa*, ch. xlii—iii, *Padma P. Sarga Kh. ch. ix*, *Brahmagana Tantra passim*.

§ An instance will illustrate the position. The technical term *Buddhi* of Sāṅkhyan philosophy is universally translated as intellect or its equivalent. But this *Buddhi* evolves egotism. It is difficult to see how there can be intellect anterior to egotism. Before this difficulty can be fairly chargeable on the philosopher, it must be proved that he would have used the word intellect if writing in English. In the want of such proof he is to be accused of unintelligibility, but his views ought not to be distorted by mistranslation.

Sanskritists who accept the solar hypothesis ignore the current Indian interpretation of myths on account of its mystical tendencies. But what reason have we for supposing that mysticism was not the religious faith of the ancient races? It is not necessary to affirm that it was so; nor, is it justifiable to assume that it was not. The fact is there are as strong grounds for accepting mysticism as a working hypothesis as any other. Professor Max Müller has nobly won his mead of praise by his scholarly researches in a region of thought so little accessible to the public. And that is exactly the reason why the present charge of omission obtains relevancy.

When the taboo is removed and the Purāṇic hypothesis is allowed to enter the lists as a theory deserving of consideration, it will find an ally in the anthropologists, whose ranks it will strengthen and enlarge, and whose present generalisations it will in some respects modify. Briefly stated, the Purāṇic method starts with the postulate that there is a basic unity in all things that live. That the Indian Puranists believed their pantheistic postulate to be the absolute truth does not concern the comparative mythologist otherwise than as a historical fact. With its philosophical aspect he has nothing to do. For the Purāṇist building upon this pantheistic foundation the natural corollary follows. Whatever can be discovered in man by psychological analysis must also exist everywhere around him. All myths are then to be explained as embodying some account of the psychological elements of man's constitution and their actions and reactions with the whole of nature. That this is the method of Purāṇics in all countries admits of no doubt. This statement, so far as it bears upon the position of Indian Purāṇists, can be demonstrated by a reference to the *Adhyātma Rāmāyana** which forms a part of the *Brahmāṇḍa Purāṇa*. It is an attempt to give a spiritual interpretation to the great epic of Vālmikī upon the basis of Sāṅkhyan philosophy.

To develop the Purāṇic method fully would require an introductory treatise on Sāṅkhya, which forms the logical, though not the chronological, groundwork of the psychology and ontology of all peoples, believing in myths. All the peculiarities of the savage mind,—his belief in the medicine man and his powers, his Totemism and other fantastic forms of the doctrine of metempsychosis—have all philosophical representatives in Kapila's Sāṅkhyan system. Here we must be content with general statements; to go into details would violate the present plan.

The peoples under consideration believe that there is in nature a universal, immutable principle of consciousness, inhering in a universal substance which evolves, in obedience to forces of which it is itself the embodiment, this universe of names and forms. In the process of this evolution the principle of consciousness has the appearance of itself evolving, in the same way as light, proceeding from a stationary source, appears to change with the changes of the surface on which it falls. If the material of the objective universe or rather that part of it which forms the human body and its

* It has not yet been translated. The *Nṛsiṃha*, *Rama* and *Gopala Upanishads* may be cited.

surroundings is taken as the reflecting surface, and the light as spirit or consciousness, then the forces which produce change, as well as the fall of light, will represent the soul. So long as the principle of consciousness or the notion of ego appears to follow the body and its destiny with the notion of identity attached to it, life as a human being continues; when by abstraction it is realized that consciousness remains constant through all possible changes, the soul is supposed to be freed from the bonds of matter. Besides this, it is to be remembered that in deriving an infinite variety of forms from one common substance, a vast and complicated scheme of correlations naturally arises. Of course these doctrines in their present form will not be detected in the self-consciousness of the savage. But the germs or survivals (whatever may be ultimately proved) are there. And it is a safe inference, from observation of philosophical systems evolved among races believing in myths, that a similar result will follow if a philosopher arises among savages.

It must, moreover, be stated at the outset that if the Purāṇic method is right, many myths will present certain inconsistencies, difficult of explanation. For every disorder in the psychological machinery is bound to be reflected in the constructions of myths. But these difficulties and inconsistencies are not of a description calculated to blind us as to the direction in which the explanation lies.

Mr. Andrew Lang* has clearly shown how premature it is for Mr. Max Müller to claim that 'the solar theory is no longer a theory, but has now been recognised as a fact.' He has also demonstrated the insecurity of the equation, Ahanā=Daphne=Dawn. We shall, therefore, for the purpose of testing the comparative merits of the Solar and the Purāṇic theory adopt another group of myths which Mr. Max Müller puts forward in support of his theory. The story of Purūravas and Urvasī, found in the Satapatha Brāhmaṇa, has been claimed as a solar myth and identified with the legend of Orpheus and Eurydikē. Mr. Max Müller interprets Purūravas as the sun. "That Purūravas is the appropriate name of a solar hero," he says, "requires hardly any proof."† He gives in support of this statement an etymological argument which, however, does not seem quite satisfactory.‡ He then contends that Purūravas calls himself Vasishtha, and "Vasishtha,

though best known as the name of the Vedic poet, is the superlative of Vasu, bright, and as such also a name of the sun." That Vasishtha is the sun is further proved, according to the same authority, by the fact that he is said to be the son of Mitra (day), Varuna (night), and Urvasī; and the offspring of the Dawn is an epithet of the sun.* Now, if this pedigree is a justification, there is another Vedic poet, Agastya, who has exactly the same parentage, and must be equally entitled to the honour. But there is nothing either in the etymology of the name Agastya or in the myths about him which would support the solar theory. The myth which makes him the regent of Canopus cannot justify the identification, for in that case Dhruva, the regent of the Pole star and son of king Uttanapāda, who gives every indication of having been a real man, must also share the same fate. May it not therefore be that the word Vasishtha when applied to king Purūravas, means simply resplendent with light or glory without any reference to the sun?

No doubt the solar theory will gain considerable strength if Urvasī is clearly demonstrated to be the Dawn. Rejecting the etymology of the name as given by the great grammarian Pāṇinī, Mr. Max Müller proceeds:—"I therefore accept the common Indian explanation by which this name is derived from Uru, wide *εἶς* and a root *as*, to pervade, and thus compare Uru *asī* with another frequent epithet of the Dawn Urukī, the feminine of Uru-aki, far-going."† "The common Indian explanation of the name" is to be found in the *Harivamśa*, where it is derived from *ūru* (not *Uru*), meaning a totally different thing. Accepting this corrected etymology, how can we follow Mr. Max Müller when he identifies Urvasī, which does not mean wide—going with Eurydikē and the Dawn?‡ But of that hereafter. It is held that "the best proof that Urvasī was the Dawn is the legend told of her and her love to Purūravas, a story that is true only of the sun and the Dawn."§ The story is well told by Mr. Max Müller in his usual fascinating style. The incidents that relate to our present purpose are that Urvasī, a heavenly nymph, marries a mortal, king Purūravas. She is allowed to live with him only so long as she does not see him unclothed. Her celestial friends wishing her return from earth, one night pretend to steal her animal pets. In anguish she cries out "Is there no man, no hero, on earth that my darlings should be stolen?" Purūravas, unclothed as he was, jumps up, exclaiming, "Let it not be said the earth is without heroes so long as Purūravas lives." Just then a flash of lightning caused by the heavenly beings shows Purūravas to Urvasī, and the condition is broken. Purūravas is disconsolate at the loss of his

* *Nineteenth Century*, Jan. 1886. † "Chips from a German Workshop," ii. 101.

‡ "Purūravas," the learned pundit goes on, "meant the same thing as *πολυδενκης*—endowed with much light; for though *ravas* is usually applied to sound, yet the root *ru*, which originally meant to cry, is also applied to colour in the sense of loud or crying colour, i. e., red. This application of the root *ru* to colour is sought to be established from two quotations from the *Rigveda*. The first of them says, "the fire cries out with light" (*Rv.* vi. 3, 6). Here it is difficult to see how crying is applied to light and not to the crackling and hissing noise of burning fire. The next is, "the sun cries like a new-born babe" (*Rv.* ix. 74, 1). Nor is this ground firmer. There is nothing to show that the text ascribes crying to light and not to awakening Nature, who hails with a cry of joy the new-born king of day. In further justification of the position he compares *ruber*, *rufus*, *Lith-vanda* O. H. G. *rot*, *radhira* *ῥυδρός* and the Sanskrit *ravi*, sun. The last word must clearly be excluded; for the connection of *ravi* with *ru* is itself in question, the current Indian etymology of the word is quite different. As regards the other words, if they are to be traced to the root *ru*, it must be from the homonymous root, meaning to kill. The Sanskrit *radhira*, blood, is commonly derived from *rudh*, to kill.

* *Chips*, ii. 101.

† The ground for this rejection, however, does not seem very strong. There is no such word as *urva* from which Pāṇinī derives the name, is Mr. Max Müller's argument. But he overlooks that the grandfather of Jamadagni was called *Urva*. The other objection founded upon the want of conformity between this name and other words formed by the same inflection is not conclusive. In every language a number of irregularities are always to be found.

‡ *Chips*, ii. 101.

§ *Ibid.*, p. 103.

beloved. After some time he meets her in the disguise of a bird, but she soon reveals herself to him. She, however, refuses to come back saying, "I am gone like the first of dawns....I am hard to be caught like the wind." Finally she relents, and through her instruction Purūravas becomes an immortal by initiation into the mysteries of the Gandharvas, celestial beings tied in kinship to Urvasī.

Urvasī's comparison of herself to the first of dawns may appear at first sight to support the solar theory, but on close examination it will be found to tend quite the other way. In this figure of speech Mr. Max Müller sees "a strange glimmering of the old myth in the mind of the poet." But as he also says that in a Rigvedic text the word Urvasī is used in the plural, signifying many dawns, it is difficult to say why the poet was content with glimmering when so little trouble would have brought him into the noon-day blaze. On the other hand, if the poet had any suspicion that his Urvasī was the Dawn, would he have marred the poetical effect of the passage by using a bare-faced simile, especially as his object was not to interpret the myth, but to show the importance of a peculiar rite? The fact is, Urvasī never meant the Dawn, otherwise the author of Satapatha Brāhmaṇa, a work so closely connected with the Vedas, would surely have known it. The theory of bad memory cannot operate to an unlimited extent, especially with regard to an idea which once becomes fixed by a position in the most important literature of a people. Hence it is reasonable to believe that no trace of the solar character of Urvasī is to be found in the Vedas.

The connection of this legend with the myth of Orpheus and Eurydikē is not very striking, so far as incidents are concerned. In both cases the husband loses his wife (though only temporarily in one myth) under circumstances which have something to do with a look. Etymological considerations do not strengthen the bond. Professor Max Müller, admitting that the name Orpheus 'is inexplicable', yet identifies him with the Vedic R̥bhū or Arbhu. In view of the admission it would appear that the identification has proceeded entirely from the similarity of the sound of the names. The question, therefore, remains wide open. Eurydikē is interpreted, through its etymological meaning, as the Dawn, whom the Vedas often call the 'wide-going.' This by itself is no firm foundation for the solar theory. But we must not forget that in spite of all we have said the theory will be greatly strengthened if both these myths sufficiently respond to one and the same solar interpretation. In fact that may be called the crucial test.

Mr. Max Müller's interpretation of these myths has been generally followed by the solar theorists with but slight divergencies in matters of detail. The essence of the interpretation lies in the "Correlations of Sun and the Dawn, the love between the mortal and the immortal, and the identity between the Morning Dawn and the Evening Twilight."* The great objection to this gene-

* Chips, ii. 98.

ralisation is the ascription of mortality to the Sun and not to the Dawn, who, under the name of Eurydikē, actually dies, bitten by the serpent of night* or winter-frost,† as it is variously understood. Apart from that, an examination of the details does not yield any better results. The solar hypothesis can make the Orphic myth intelligible only by taking Eurydikē as the Evening Twilight, beloved of the Sun. She is killed by the Serpent of Darkness, and the Sun, wandering the livelong night in search of her recovers her the following morning, but only to lose her again through the deadly influence of his look as he mounts the sky. This, in substance, is the explanation given by Mr. Max Müller. But it has fatal defects. Etymologically Eurydikē can only be connected with the Dawn, as we have seen. Her conversion into the Evening Twilight is due to a subsequent process. The Dawn idea ought, therefore, to be predominant in the myth, especially as the essential features of it must be supposed to have originated before the separation of the Aryan people into different groups. The analogy of original Aryan words which have preserved different shades of their primitive meanings in different languages is evidently inapplicable to the present case. Because, being connected with religious emotionalism, myths are better guarded by the conservative instinct of human nature than mere words. The least that may be asked for, before the case is closed, is some indication, in Greek mythology itself, that Eurydikē at any time meant the Dawn primarily and the Evening Twilight only in a subordinate manner. In the absence of such proof a comparison of this myth with the legend of Purūravas makes the weakness of the solar theory more glaring. Purūravas is reunited to Urvasī in the end. To preserve consistency with the preceding myth, this can only take place in the evening. Urvasī is therefore the Dawn who disappears from the Sun by gazing upon his increasing splendour. But at the end of the day she reappears as the Evening Twilight to be happily reunited to him. Remembering how short-lived the Evening Twilight is in India, it is quite certain that it would never have struck the imagination of an Indian poet to select that as the fitting period for such an event. It is not maintained by the solar theorists that the myths were carried by the Aryan emigrants, full-formed from their original home and not developed in their countries of adoption. We hold that if the solar theory be true, the myth of Urvasī and Purūravas would never have received its present form in India, and it can be easily seen from what has been said whether this position is tenable.

To remedy some of these inconsistencies, late writers of the Solar school have explained both Urvasī and Eurydikē as the Morning Dawn on whose mist the smile of the Sun plays in many-coloured ripples,‡ "but the brightness of his glare is fatal as he rises higher in the heaven." This consistency, however, loses the

* Chips, ii. 127.

† Cox, Myth of the Ar. Na. p. 74.

* Goldstucker, Dictionary, S. V. Apsaras; (Cox, Myth. of the Ar. Na. pp. 32, 218.)

unity of poetical conception, so beautifully preserved in Mr. Max Müller's explanation.

Nor is this consistency long kept up. No sooner born than it becomes the mother of inconsistencies. Sir George Cox explains the serpent that killed Eurydikê as winter-frost, thus stretching out the story over different seasons. In view of the community of origin of the two myths under discussion, the same explanation ought to apply to Purûravas and Urvasî; or reason must be shown for the non-application. Urvasî is neither killed by the serpent of winter-frost nor does she finally become lost to Purûravas. The Solar theory, therefore, has proved its inability to construct a valid induction to explain the origin of these myths. It makes totally different conditions produce the same result without any psychological necessity. True, objects affect different persons differently, and the workings of the law of association of ideas is almost inexplicable. But before the Solar theory can be established upon a scientific foundation, it is reasonable to expect that, starting upon a given basis, it would explain some of the divergent operations of a common law.

What conclusively proves the insufficiency of the Solar hypothesis in regard to myths of this family is the Orpheus' story which occurs in the Mahâbhârata.* Curiously enough it does not seem to have attracted notice. But its incidents agree so well with the Orphic legend, except in the ending, that, in the absence of any *vera causa* to explain the difference, the Solar theory receives a great blow.

Ruru, a Brahman of the family of Bhrigu, is betrothed to the beautiful Pramadvârâ, daughter of the celestial nymph Menâka, and adopted by the sage Sthula Kesa. A few days before marriage while playing with her companion, she accidentally treads upon a sleeping serpent, hidden in the grass. The bite of the enraged reptile proves fatal. Ruru in his grief roams wildly in the forest, uttering most pathetic lamentations. Attracted by his sorrow, a heavenly being appears before him, and says his bride will be restored to him if he consents to give her half the length of days that yet remains to him. Ruru readily agrees, and at the intercession of the immortal the King of Death sends back Pramadvârâ. They live a happy, united life, Ruru engaging in the destruction of serpents to avenge what he has suffered. His career of slaughter comes to a close, when he discovers in one of his intended victims a human being undergoing punishment for some crime.

Applying the method of Mr. Max Müller and his school, all the elements of a Solar myth are to be found here. The name Ruru contains the root ru. Bhrigu can be etymologically connected with the Sun. Pramadvârâ maddens the hearts of men with delight and is therefore a fit epithet of the Dawn. Besides, she is the daughter of a celestial nymph of the Apsaras order, interpreted by Goldstuckert† "as personifications of the vapours which are attracted by the Sun and form into mists or clouds." The equations

* Adi P. Chs. viii-ix.

† Dictionary S. V. Apsaras.

Ruru=Sun and Pramadvârâ=Dawn, can therefore be put forward as safe. But then the ending of the story resists the Solar theory to the last. And it may here be added that, as in the grouping of languages, grammatical structure is more important than vocabulary, so in the interpretation of myths incidents dominate our etymology. Perhaps the Solar theory will here call in the aid of the *deus ex machina*, the theory of forgetfulness. But there is such a thing as riding a theory to death and bursting an hypothesis by over strain.

It is very difficult to accede unlimited operation to the theory of forgetfulness, especially when applied to the Brahmans who have always shown such a remarkable development of the faculty of memory.

To proceed to examine the working power of the Purânîc method. The resemblance between the myths deepens by the introduction of the legend of Ruru. The incidents allow the arrangement of the myths in a certain order. Orpheus who does not win back his lost Eurydikê stands at one end, and Ruru who lives happily with Pramadvârâ, restored by death, at the other. The link between them is supplied by Purûravas, who is re-united to Urvasî only when he achieves his own immortality with the help of celestial beings.

In interpreting these myths we must remember what attributes were attached to the soul by the religions of the peoples among whom they were current. From the present point of view religions are to be looked upon merely as philosophical and emotional representations of the psychology of their followers. Proceeding upon this basis no great difficulty will be experienced on the way. The male characters naturally enough stand for the Man and the female ones for the Soul. It will be remembered how frequently in the languages of the world words signifying the soul have the feminine form. Orpheus is the Man whose life begins in union with the Soul. But in the fair meadow of manhood by the side of the running river of life, Eurydikê is taken away from him, killed by the serpent of sin and passion, which lies hidden among the beautiful things of this earth. The unhappy man who once realises the higher life of the soul, faintly though it be, can know no joy while away from her. He grows a disconsolate and restless wanderer on the face of life, making the heavens ring again with the agonized outpourings of his heart. In the midst of his suffering some compassionate soulful man gives him the glad tidings she may yet come back, if he can with patient self-abnegation pass through trials and sorrows. Manfully he makes the effort, but, alas! he fails, the desire for present enjoyment is too strong for him and his faith is feeble. He is not content cheerfully to struggle through the dark valley of tribulation, with the full consciousness of the unseen presence of the soul resting upon him. But the doubting eye of the mortal must seek to behold the immortal. The last hope now flies from him. Eurydikê leaves him for ever and he falls a victim to the jealous fury of the Thracian women, the Passions, to whom full sovereignty was denied by the

memory of the lost soul. When a man rises high, great is his fall, when he does fall.

Eurydikê the wide-pervading, is a fit epithet of the soul, for whom, the religions say, the mortal limitations of time and space do not exist. The etymology of the name Orpheus is admittedly obscure. It is probable, then, in view of Orphic traditions, that he was a living human being who taught this doctrine and thus became a mythical man when his doctrine became a myth, and it is also justifiable to assume that many incidents of his life were laid under tribute to furnish a mythical garb for his doctrine. These remarks, with obvious alterations, apply to all myths of this class.

The love of Purûravas and Urvasî can be explained as another aspect of the same doctrine. The soul remains in subjection to the man only so long as the truth about his nature is not realized. While she lives with him his life is filled with noble and daring deeds of heroic goodness, although he does not know the source from which his inspiration comes. King Purûravas is a man of kingly acts and not of philosophic thought. He has a soul, but in the pride of his manhood fancies the charms of the soul are his subjects, to be controlled by the human part of his nature. The soul remains his obedient and loving wife until a flash of inspiration descends from her true home, sent by her kindred. The true character of this life becomes manifest. There is no real satisfaction in this life, even when illuminated by great and good deeds. For all things have an end. To work for humanity is also vain; for what is the good of fattening the animal that will be one day sacrificed? Nothing will escape the universal doom. "The Sun himself will sink with age." Man will not be satisfied with aught but immortality. He never will know contentment until united to his beloved in a home where the pulse of time no longer beats. This thought casts Purûravas from the peak of his human greatness into the depths of despondency. The man of action loses his soul in the solitude of his heart. Urvasî leaves Purûravas because he wished her to come down to his level without raising himself to hers. When Urvasî goes the joys of life take their flight after her. But in moments when the pangs of this joyless life grow intense, visions of the soul, veiled in disguise, burst upon the mortal man—maddening visions as difficult to be caught as "the wind." But the perfect union does not come until the celestial beings, the higher faculties, open the gate of immortality. Then, indeed, 'the one bound to death' rejoices in heaven, and his rejoicing will increase as others tread the path he has followed.

Ruru is a Brahman and thus a man of contemplation, unlike king Purûravas, who will not let it be said that the earth is without heroes so long as he lives. A temporary check is given to the even flow of his philosophic life by the serpent of Passion that overmasters him, but he soon recovers himself and establishes a greater harmony between the man and the soul than ever existed

before; the length of days is evenly divided between him and his bride. He is not for long in need of help from without; his philosophical training comes to the rescue and the strength of soul wells out from the springs within. When he recovers his lost bride he slaughters a vast number of serpents, and desists from the moral crusade only when he perceives the educational value of sin and suffering. In tearing out deep-seated evils without patient judiciousness, we may pull out the roots of much that is good.

The comparative study of these myths throws into relief an important feature common to them. The Muse-born Orpheus is a poet and musician, an artist; king Purûravas is a hero, while the Brahman Ruru is a teacher.

Thus, they represent the three types of the flower of humanity, the artistic, the practical, and the contemplative. The connection with the Platonic trinity is obvious. To the artist Orpheus his soul is his art, the embodiment of all that is beautiful in nature. He loses his soul from the influence of the world; his heart grows joyless till his faith is restored in his ideal. But her subtle form escapes him as he seeks to give it shape. Despair spreads her gloomy wings around him, and the world proves too strong for the divided heart. Art never realises the ideal without practical morality.

Purûravas, the man of action, finds his soul in goodness which urges him on the path of duty. The darlings of the soul must not be stolen; the highest aspirations of our nature must not sink in the Lethe. But even the veriest enthusiasm will cool if the inner light does not burn clear. Who does not sigh that things were always right or always wrong? Action without knowledge is useless. We will none of it. The marriage of Knowledge and Action is the highest good; for its offspring is Truth.

Ruru, the sage, divorces knowledge from action and finds its futility. There is in us something which overbears the theories of the lonely man of contemplation. Real life is not what the philosophy of the recluse wishes it to be. Passions rise in our breast which knowledge alone cannot quell. So long as Ruru did not experience suffering he lived and worked for himself alone. But suffering generates sympathy and teaches us that we can live for ourselves only by working for others. Man to be perfect requires, in the words of George Eliot, "the super-added life of the intellect," to be united to "the super-added moral life."*

It is clear that the interpretation above given knits these three myths into one coherent whole, explaining many details, not touched upon by any other theory, and may therefore be put forward as a valid induction. And we may remark how it throws light on the religious emotion with which myths are associated in the minds of those who believe in them. Religious feeling of a very much loftier character than is met with among savages has been evoked by myths. The Solar theory is quite unsatisfactory in regard to this point. It seeks to explain the evolution of

* Cf. Bhagavad Gita (vi):—"The mind is as difficult to control as the wind."

* Letter to J. Sibree, Cross's Life of George Eliot i, 176.

religious emotion by the obvious effect that natural phenomena have upon the material prosperity of man and the awe they excite in unscientific minds. If this view were correct, we should have found sublimer cosmic emotions in the savage than in the civilized man of the present day. Besides that, the explanation misses the essence of religious feeling, a sense of security among the dangers of life and of triumph over evils. Furthermore, a belief in an afterlife is to be found among all races, high and low, and its existence in the remote antiquity is proved by the oldest literature of mankind, the Vedas. A belief in survival of the individual after death involves a conscious or unconscious belief in the soul. Is it not therefore reasonable to expect a consciousness of the destiny of the soul in the minds that produced myths and believed in them as religion?

The subject may be pursued to a much greater length than is permissible here. But for the present it must rest with the conclusion that the Solar theory requires limits to be prescribed to its operation, and that the psychological or Puranic method, properly applied, is capable of yielding valuable results.

MOHINI M. CHATTERJI.

THE BISHOP'S STORIES.

IT was at the dinner table of one of the highest dignitaries of the Church—a man whose name, were I at liberty to mention it, would command recognition and respect wherever the English language is spoken—that I heard the stories which I am about to relate. I am aware that to give the name of the narrator would add greatly to the value of the account with many minds, and, indeed, I have no reason to suppose that there would be any objection to my mentioning it; but I did not ask permission to do so (having at the time not the slightest idea of ever publishing the tales) and therefore I refrain. Whether the stories have been given to the public before, and if so where and in what form, I cannot say; the distinguished narrator was of opinion that they had become the theme of common talk, and seemed much surprised that no one present had heard them: but since they were entirely new to the forty or fifty persons gathered round that table, and since I myself have never seen them in print, though I have read most of the extant collections of such stories, I run the risk of repeating what may, perhaps, be to some people an oft-told tale. For the sake of clearness I shall in each case call the chief actor in the story “the bishop,” though, of course, in the first of the cases related, his episcopal honours were far in the future.

The first of his ghostly experiences occurred while “the bishop” was still at college. It seems that one night he had retired to bed somewhat earlier than usual, having locked the outer door of his sitting-room, but leaving that between the latter apartment and his bed-room standing open. In the sitting-room a large fire was blazing brightly, flooding the place with its cheerful light, and rendering every object as distinctly visible as at noon-day. It was half-past ten, and the Bishop had just laid himself down in blissful

expectation of a long and uninterrupted sleep, when standing in the doorway between the two rooms, in the full glare of the light, he saw the figure of his father. Surprise held him motionless for a few seconds—nay, he thinks that he must have watched the play of the firelight upon that sad, earnest face for a whole minute—when the figure raised its hand and beckoned to him to come. This dissolved the spell which seemed to hold him in its grasp, and he sprang from the bed and rushed towards the door; but before he could reach it the figure had vanished! Startled beyond expression, he searched both sitting-room and bed-room thoroughly, but easily convinced himself that he was entirely alone; there was nowhere for an intruder to hide, and the outer door was securely locked as he had left it. Besides, the figure had been distinctly and unmistakably that of his father, looking—except for the intense yearning expressed in his face—exactly as when he had last seen him only a few weeks before; and he was quite convinced that no college joker could have deceived him on this point. He was at last forced to conclude that he must have been the victim of an illusion, hard though it was to bring himself to such an opinion when he recollected the natural appearance of the figure and the play of the firelight on its face; so he once again composed himself to rest. The shock, however, had banished sleep for the time, and he lay watching the flickering shadows on the wall for more than an hour before he felt himself sinking again into unconsciousness. Whether he had actually fallen into a doze, or was only on the point of doing so, he was unable to say; but he was suddenly startled into complete wakefulness by the re-appearance of the figure in the doorway, with the same intense expression on its face, and beckoning to him, if possible, even more earnestly than before. Determined that this time, at least, it should not elude him, he sprang with one bound from his bed to the door, and clutched violently at the apparition; but he was again doomed to disappointment: the appearance seemed exactly the same even when he was within a yard of it, yet his outstretched hands grasped only the empty air, and once more the strictest search only confirmed what was already certain—that it was utterly impossible for any bodily presence to have either escaped from the rooms or concealed itself in them.

Like most young men he had been more or less sceptical upon the subject of apparitions, and, though seriously startled by what he had seen, he endeavoured to reason himself into the belief that it was due to a mere trick of the imagination, arising perhaps from some unsuspected bodily ailment. After bathing his forehead with cold water, he therefore retired to rest once more, firmly resolving not to allow his mind to dwell upon what he considered the dream of a distempered brain. As he lay down, the various college clocks chimed midnight, and, with visions of early chapel in his mind, he made the most strenuous efforts to obtain the sleep of which he felt so much need. At last he was successful, but it seemed to him that he could have been but a few moments unconscious when he awoke with a start, with that feeling of causeless terror at his heart which so often overcomes persons

of highly nervous organization when suddenly roused from deep slumber. The fire in the sitting-room had burnt low, and instead of the cheerful dancing light he had seen as he fell asleep, there was now only a dull red glow upon wall and ceiling; but there in the doorway, clearly defined in the midst of that glow, stood his father's figure once more! This time, however, there was a distinct difference in both its expression and its action; instead of the intense yearning which had been so clearly visible before, there was a look of deep though resigned regret, and the raised hand no longer eagerly beckoned him to approach, but slowly and sorrowfully waved him back as he fixed his horror-stricken gaze upon the vision. Instead, too, of vanishing instantly, as before, its outlines became indistinct and it seemed to fade gradually away into the dull red glow upon the wall. Only upon its disappearance did the bishop recover the power of motion, and his first act was to draw forth his watch and look at the time. It was ten minutes to two—far too early either to arouse any one else or to obtain any sort of conveyance for his homeward journey—for home he at once resolved to go. His father—the rector of a distant country parish—had been perfectly well when he left him a few weeks before, nor had he since heard anything to alarm him in any way; but, profoundly impressed as he was by the recurrence of the vision, and convinced at last that there was in the matter something of what is usually called the supernatural, he felt that it would be impossible for him to rest until he had satisfied himself by ocular demonstration that his father was alive and well. He made no further attempt to sleep, and at the very earliest moment when he thought such an application possible, he sought an interview with the head of his college, explained his fears to him, and set out for home without delay.

The day of rapid travel somewhat weakened the impression that the events of the night had produced upon him, and when, as the shades of evening were beginning to fall, he drove up the well-known lane leading to the rectory, it was scarcely more than a latent uneasiness which clouded his pleasant anticipations of the astonished greeting of the home circle. It gave him a sudden shock, on coming within sight of the house, to see that all the blinds were drawn closely down; true, it was already growing dusk, but he knew that his father loved the twilight hour, and would never admit candles until they were absolutely necessary; and a nervous apprehension of he hardly knew what, overpowered him so completely that for some moments he was unable to knock at the door. When at last he summoned courage to do so it was opened by the butler—one who had served in the family for many years—whom he had known since childhood; but the first glimpse of this old retainer's face revived in a moment all his worst apprehensions.

"Ah! sir," said the man, "you are too late! If you could only have come last night! Yes," (in answer to the bishop's horrified enquiries) "yes, the master is gone; and almost the only words he spoke after he was taken ill were to say how he longed to see you. It was ten o'clock last night when the fit took him, and

half-an-hour afterwards, as soon as he was able to speak, the first thing he said was 'Send for my son; I must see my son once more.' We told him that a messenger should be sent with the first dawn of day, but he scarcely seemed to hear us, for he had fallen back into a kind of trance, like. Then at a quarter to twelve he roused up for a few moments, but all he said was, 'How I wish my son were here!' And again just the moment before he died—ten minutes to two it was—he opened his eyes and seemed to know us all, though he was too weak to say much; but he just whispered 'I am going; I should like to have spoken to my dear son once more, but I shall not live to see him now.' And then he passed away so peacefully, it seemed as though he had but fallen asleep."

Such was the bishop's first experience of life on the super-physical plane—one of a class by no means uncommon, though perhaps an unusually perfect and striking example of its kind. At any rate it is not difficult to believe the remark of the narrator, that it produced on him an impression which time was powerless to obliterate—an impression which coloured his whole after-life.

How many there are among us who have been profoundly affected—nay, whose entire characters even have been changed—by one short glimpse of that world which is ever close around us, though commonly veiled from our eyes! Few people care to speak of such things in this blind and sceptical age, but any one who takes the trouble to make quiet and earnest enquiries among his friends will be surprised to discover how much more common than he had supposed such experiences are.

The second story which the bishop related to us was of a different character, and its events took place at a much later period of his life. It appears that on the day in question he had accepted an invitation to dinner at a certain house in one of the midland counties. Happening to arrive somewhat earlier than usual, he found, on being shown into the drawing room, that the hostess was not yet down, the only occupant of the room being a Roman Catholic priest—a complete stranger to him—who was seated upon a sofa intently reading a large book. As the bishop entered the priest raised his eyes, made him a courteous but silent bow, and again resumed his reading. He was a strongly built, active-looking man—apparently rather a muscular Christian; but there was in his face an expression of weariness and anxiety that attracted the bishop's attention, and he wondered much within himself who he could be and how he came to be invited to that house. Soon other guests appeared, and the hostess came down so full of apologies for not being in readiness to receive her guest on his arrival, that the questions he had intended to ask about the stranger-priest were forgotten for the time. When seated next to his hostess at the dinner-table, however, they recurred to his memory, and turning to her he remarked.

"By the way, you did not introduce me to that interesting looking priest whom I found in the drawing-room; who is he?"

Then, looking along the table, he continued with some surprise: "He does not seem to have come in to dinner."

A very strange look passed over the hostess's face as she said hurriedly, almost in a whisper: "What, did you actually see him, then?"

"Certainly I did," replied the bishop; "but I beg your pardon; I fear I have unintentionally mentioned a subject which is unpleasant to you—perhaps intruded upon some family secret. I had no idea but that the priest was a simple guest here, like myself, and his appearance interested me so much that I wished to ask for an introduction; but if you are anxious for some reason that his presence here should be concealed, I need hardly assure you that you may depend upon my silence."

"No, no, my lord," answered the hostess still in a low tone, "you misunderstand me entirely; there is nothing which I wish to conceal, though this is a subject which my husband does not like to have mentioned. I was surprised to hear that the priest had shown himself to you, because until now this has never happened except to a member of our own family. What you saw was no visitor, but an apparition."

"An apparition?" ejaculated the bishop.

"Yes," continued the hostess, "and one whose supernatural character it is impossible to doubt, for during the two years we have lived in this house it has shown itself perhaps a dozen times to my husband and myself under circumstances in which either self-deception or imposition were quite out of the question. Since we cannot explain it, and are well assured that it is due to no natural causes, we have decided not to speak of it to any one. But since you have seen it—my lord, will you do me a favour?"

"Most certainly, if it be within my power," replied he. "I have often thought," she resumed, "that if any one could be found who had the courage to address it, we might perhaps be relieved from its presence. Can you—will you—make some trivial excuse for going back into the drawing-room for a few minutes, see if the priest be still there, and, if he be, speak to him—adjure him to depart from this house—exorcise him, in fact?"

After some hesitation the bishop agreed to make the proposed experiment. His whispered conversation with the hostess having been apparently unobserved, he excused himself to her in a louder tone for a few moments' absence, and left the room, waving back the servant who would have attended him. It was with a strange thrill of awe that, on entering the drawing room, he perceived the figure of the priest still seated in the same spot—still diligently perusing his great breviary, if such it was; but with unshaken resolution he walked slowly forward, and stood directly in front of the apparition. As before, the priest greeted him with a courteous inclination of the head, but this time instead of immediately returning to the book his eyes rested, with a look of infinite weariness, and yet with a kind of suppressed eagerness also, upon the bishop's face. After a moment's pause, the bishop said slowly and solemnly:

"In the name of God, who are you and what do you want?" The apparition closed its book, rose from its seat, stood confronting the bishop, and, after a slight hesitation, spoke in a low but clear and measured voice.

"I have never been so adjured before; I will tell you who I am and what I want....As you see, I am a priest of the Catholic Church; and, eighty years ago, this house in which we now stand was mine. I was a good rider, and was extremely fond of hunting when opportunity offered; and one day I was just about to start for the neighbouring meet, when a young lady of very high family indeed called upon me for the purpose of making a confession. What she said, of course, I may not repeat, but it affected very closely the honour of one of the noblest houses of England; and it appeared to me of such supreme importance that (there being certain complications in the case) I committed the grave indiscretion—the sin even, for it is strictly forbidden by our Church—of making notes of the confession as I heard it. When I had absolved and dismissed her I found that it was only barely possible for me to reach the rendezvous in time, but even in my haste I did not forget the supreme importance of guarding carefully my notes of the terrible secret just committed to me. For purposes which I need not now detail, I had had a few bricks loosened in the wall of one of the lower passages of this house and a small recess made—just the place, I thought, in which my notes would be perfectly safe from any conceivable accident until my return, when I intended to master the intricacies of the case at my leisure, and then at once destroy the dangerous paper. Meantime I hurriedly shut it between the leaves of the book I had held in my hand, ran downstairs, thrust the book into the recess, replaced the bricks, sprang upon my horse, and rode off at full speed.....That day in the hunting field I was thrown from my horse and killed on the spot; and ever since it has been my dreary fate to haunt this earthly home of mine and try to avert the consequences of my sin—try to guard from any possibility of discovery the fatal notes which I so rashly and wrongly made. Never until now has any human being dared to speak to me boldly as you have done; never until now has there seemed aught of help for me or hope of deliverance from this weary task; but now—will you save me? If I show you where my book is hidden, will you swear by all that you hold most sacred to destroy the paper that it contains without reading it—without letting any human eye see even one word of its contents? Will you pledge your word to do this?"

"I pledge my word to obey your wish to the letter," said the bishop with solemnity.

The gaze of the priest's eyes was so intense that they seemed to pierce his very soul, but apparently the result of the scrutiny was satisfactory, for the phantom turned away with a deep sigh of relief, saying "Then follow me."

With a strange sense of unreality the bishop found himself following the apparition down the broad staircase to the ground floor, and then down a narrower one of stone that seemed to lead down to some cellars or vaults. Suddenly the priest stopped and turned towards him.

"This is the place," he said, placing his hand on the wall; "remove this plaster, loosen the bricks, and you will find behind them the recess of which I spoke. Mark the spot well, and—remember your promise."

Following the pointing hand and the apparent wish of the spectre, the bishop closely examined the wall at the spot indicated and then turned to the priest to ask another question; but to his intense astonishment there was no one there—he was absolutely alone in the dimly-lighted passage! perhaps he ought to have been prepared for this sudden disappearance, but it startled him more than he cared to admit, even to himself; he hurried up the stairs, and presented himself, still breathless with the surprise, in the dining-room.

His prolonged absence had caused some comment, and now his agitated appearance excited general attention. Unable for the moment to speak coherently, his only answer to the earnest questions of his host was a sign which referred him to the hostess for explanation. With some hesitation she confessed the errand upon which her request had despatched the bishop, and, as may easily be imagined, the intensest interest and excitement were at once created. As soon as the bishop had recovered his voice, he found himself compelled to relate the story before the entire party, concealment being now out of the question. Celebrated as was his eloquence, it is probable that no speech he ever made was followed with closer attention than this; and at its conclusion there was no voice to oppose the unanimous demand that a mason be at once sent for to break down the wall and search for confirmation of this weird yet dramatically circumstantial tale. After a very short delay the man arrived, and the whole company trooped eagerly downstairs under the bishop's guidance to watch the result of his labours. The bishop could hardly repress a shudder as he found himself once more in the passage where his ghostly companion had vanished so unceremoniously; but he indicated the exact spot which had been pointed out to him, and the mason began to work upon it forthwith.

"The plaster seems very hard and firm," remarked some one.

"Yes," replied the host, "it is of excellent quality, and comparatively new; these vaults had been long disused, I am told, until my predecessor had the old brickwork repaired and plastered over only a few years ago."

By this time the mason had succeeded in breaking away the plaster and loosening a brick or two at the point indicated, and though perhaps no one was actually surprised, yet there was a very perceptible stir of excitement among the guests when he announced the existence of a cupboard or cavity about two feet square and eighteen inches deep in the thickness of the wall. The host pressed forward to look in, but, instantly recollecting himself, drew back and made way for the bishop, saying:

"I was forgetting your promise for the moment; to you alone belongs the right of the first investigation here."

Pale, but collected, the bishop stepped up to the cavity, and after one glance put in his hand and drew forth a heavily bound, old fashioned book, thickly covered with dust or mould. A thrill ran through the assembled guests at the sight, but no words broke the silence of awe-stricken expectation while he reverently opened the volume, and, after turning over a few leaves, drew from between

the pages a piece of writing paper,—yellow with age, on which were some irregular, hastily-written lines. As soon as the bishop was certain that he had found what he sought, he averted his eyes from it, and, the others falling back to make way for him, bore it carefully up the stairs and into the nearest room and cast it reverently into the fire burning on the hearth, almost as though he were laying a sacred offering upon some ancient Zoroastrian altar. Until the last scrap of the mysteriously found document was reduced to tinder, no one spoke; and even then, though a few disjointed exclamations of "Marvellous! wonderful indeed! who could have believed it?" broke forth, the majority were far too deeply impressed for words. The bishop felt that none who were present on that occasion could ever forget its lessons—he himself least of all, and indeed he could never tell the story, even after years had passed, without the profoundest emotion. The figure of the priest, he added, was never seen again in the house where he had so long guarded his guilty secret.

This again, like the previous story, is an example of a well-attested and not infrequent class of phenomena, and is specially remarkable only from the high position of the principal actor, and, perhaps, for a certain perfection of detail—an artistic finish, as it were—which, if this account were a fiction, would be supposed to do credit to the conceptive powers of the writer. The person from whom, and the circumstances under which, I heard it, precluded, however, the slightest possibility of its having acquired a romantic tinge, as might be the case had it passed through many hands instead of coming direct from the fountain head—and for my part I can only say that I have been, as ever, scrupulously exact in its reproduction, using in many cases, I believe, even the exact words in which it was originally told.

CHARLES WEBSTER, F. T. S.

OBSERVATIONS ON THE ASTRAL BODY.

THE astral form or body is the casket of the higher self of man—the link between that group of principles comprising the 5th, 6th, 7th, which constitutes the individuality and the lower three—the physical body, vital force, and linga sarira—relating to the life-personality only and dispensed with for ever at death. It is recognised by Christians as the "soul," by spiritualists and others as the "Mayavi-Rupa," "double," "fetch," "ethereal body," "perispit," "soul-body," "wraith," "doppelganger," etc., and is the "spiritual-body," of the great occultist Paul of Tarsus. Although energising on a higher plane of existence than that of our present consciousness, its constitution is molecular, but nevertheless of so delicate a nature as to enable it to glide through the interspaces between the gross vibrating particles of a wall or rock with the utmost facility. It was in his astral form that Jesus—the Initiate and Adept deified after his death—appeared to his disciples after the crucifixion, and on one occasion, if we are to accept the testimony of St. John, passed into a room with closed

doors.* Similar feats of thaumaturgy are reported of Apollonius of Tyana and others, while even in these latter times of materialistic scepticism, the experiences of certain members of the Theosophical Society have shown that an exalted school of mystics still possesses the key to this and other secrets of occultism.

The astral form is the exact counterpart of the physical body, varying as it varies in every phase of life—youth, maturity and decline. In the disincarnate state it maintains the identical characteristics which distinguished the physical body immediately before dissolution—witness the entities of the seance room, old men manifesting as old men, children as children, cripples as cripples, etc., until finally sloughing off from the higher principles on the semi-subjective plane known as Kama Loka, it slowly disintegrates after a long lapse of years. Not unfrequently the separability of the astral form is manifested during the lifetime of a person,—a fact which has served as the basis of half the ghost-stories extant and is embedded in the folklore of many a nation. This occurs:—

I. By the consciously-directed will of one who has undergone a special training to acquire this power, as in the case of the adept or evil magician. (I have information, however, on the best evidence of a private *medium* in London who has exercised this faculty on occasions).

II. Without any conscious effort of the will.

- (a) Under anaesthetics. (Cf. the interesting discussion in Dr. Wyld's "Theosophy")
- (b) Under the influence of strong emotion.†
- (c) Shortly previous to or at the moment of dissolution.‡
- (d) In the case of the mediumistic seance; the 'double' of the entranced sensitive often personating alleged "spirits."
- (e) During dreams; this case is, however, I believe very rare. (See Dale Owen's "Footfalls").
- (f) Owing to strong expectation; in which case the 'double' is often projected unintelligently.§

The phenomena of "Materialisation" appear to me to admit of a simple explanation. It has often been asked in connection with

* In the case of the 'Resurrection' of the Nazarene Reformer, we meet with a striking confirmation of the fact that the astral form is always adapting itself to the modifications of the physical body, when the sceptical Thomas is shown the wound in the side of his Guru, the impression of which was visible in the structure of the astral man (4th principle). Similar cases of this permanence in the 'Double' of injuries caused to the physical body during life are recorded in Spiritualistic literature. *Vice versa*, a blow or wound inflicted on the 'materialised' double when absent from the body subsequently reproduces itself on the latter. M. d'Assier gives an interesting instance of this in his essay, where a wound dealt to the astral form of one Jane Brooks (a witch tried at Chard and condemned to death March 26th 1658) similarly reproduced itself on her entranced body.

† Telepathy is often the true explanation of these phenomena, though of course not covering all the ground. To this source are traceable the majority of clairvoyant dreams.

‡ The recorded instances of these cases are legion. I cannot forbear, however, quoting one from d'Assier's book. A woman on a voyage from Rio Janeiro, shortly before her death, falls into a syncope and announces on recovery that she has visited a friend in Brazil. The friend referred to subsequently verifies the account.

§ Mrs. Crowe records the case of a farmer who, on returning from the fields, frequently appeared at home in spectral form previous to his actual arrival. Dr.

the extraordinary and indisputable case of "Katie King," recorded by W. Crookes, F. R. S., how *could* a materialized spirit have a heart and lungs to be subjected to the rigid diagnosis of the Professor? Now whether "Katie King" was or was not the astral double of Miss Cook or an earth-bound elementary—though the latter supposition seems the most probable—is evidently foreign to the argument. Both alternatives are necessarily open to one ultimate explanation. Now, according to occult philosophy, the astral form of a person is—unless personating in its Protean manner some entity present in the memory of a spectator—the *exact* duplicate of his physical body. Consequently it must, as M. d'Assier remarks in his profoundly interesting essay, possess a corresponding system of nerves, veins and arteries, etc., simulacra though they probably are, and *stereotyped*, as it were, subsequent to the death of the physical body. As its molecular structure is built up out of matter existing in a state of differentiation,* other than that with which our senses acquaint us, the whole process of "materialization" must consist in the temporary reduction of matter from a higher to a lower state, according to some occult law as exemplified in the Simla "Cup phenomenon." In the same way as we are able—as in the case of melting down a block of ice and reducing the resultant water to steam—to make matter pass through *three* states in succession, I contend there is some similar mysterious law of Nature by which the apparently inexplicable phenomenon of "materialization" is effected. This law *may* be known to elementaries, perhaps to 'controls',—but more probably, I think, is called into action by some large expenditure of nerve-force on the part of the medium—of course unconsciously to himself. There is really no "materialization" in the matter. The astral body or shell is already "matter," and *existing just as it appears only on a higher plane*, the effect of the expenditure of the nerve-force of the medium being indirectly to "de-differentiate" temporarily the molecules of which it is composed. On the exhaustion of the nerve-force thus expended†, it will be impossible for the manifesting entity or astral form of the medium—whichever it be,—to appear before the spectator in a solid shape. Just as the elastic tends to rebound when stretched, so the matter of which the astral form (4th principle) is composed, tends to return to its original state, directly the flow of nerve-force from the system of the medium becomes weak. This explains why the form at a seance is so frequently obliged to retire into the cabinet to gain strength.

Another phenomenon which *may* be explained on a similar hypothesis is the fact, that the manifesting entities of the seance room and elsewhere are often clad in a spectral counterpart of the

Wyld gives a similar instance in his 'Theosophy.' In these cases the astral form is projected unintelligently, because *minus* the higher principles. When the upper triad of principles accompanies the Mayavi-Rupa, the projection is intelligent and the physical body entranced. Otherwise this latter is no necessary condition. Valuable works on these subjects are Mr. Crowe's "Night Side of Nature," R. Dale Owen's "Footfalls," and Kerner's "Seeress of Prevost."

* Matter according to occult science exists in seven states.

† In the case of the projection of the conscious 'double' by a living man, his own entranced body is the storehouse of energy on which he draws.

clothes they wore during life. Many of the sights witnessed at "haunted" houses, etc., are, I am firmly convinced, mere pictures in the astral light and depend on electrical and atmospheric conditions being originally induced thus *vividly*—for every word, thought or deed has its etheric impression as well as a disturbing action on our nerve-atmosphere—by some act committed with great concentration of purpose. But with regard to "materializations" the case is different. Photography has proved that these clothed apparitions are no mere transferred hallucinations, as Dr. von Hartmann wished to show, but objective realities. Whence then the lavish display of attire visible on these forms? It seems to me that if we realise that everything in nature has its astral counterpart,* the explanation is simple. There must thus necessarily be astral counterparts of clothes also, astounding and even absurd as this statement will at first sight appear. Clearly if every molecule of "matter" has its seven principles, *as is the case*, the most trivial article of attire must necessarily have its astral—or as the Positivist M. d'Assier puts it 'fluidic'—counterpart. This latter is the aggregation of all the astral molecules of a fabric, etc., each of which is ordinarily linked to a fellow-molecule of what we term gross matter (*i. e.*, that state of matter cognized by the five senses). These "astral clothes" would be consequently detachable, retaining the same appearance as the original garment. That the astral forms of adepts are thus clad must also, in the absence of any direct information on the point, *appear* at least possible.† The remarkable experience narrated by Col. H. S. Olcott in his letter printed in "Hints on Esoteric Theosophy," No. II, may be thus reduced to law. In the account given there we are informed that previous to the departure of his astral visitant, the earnest but then sceptical Colonel requested some tangible proof of his not having been the subject of what psychical Researchers would term a "telepathic impulse," and Hartmann a "continuous transferred hallucination." The Mahatma in reply throws down his fehta, and disappears. The fehta, however, remains as an unanswerable proof of the objective nature of the experience. In this case the phenomenon is, at least, explicable on the hypothesis that by the knowledge of a profound occultist the fehta,—which was the astral counterpart of an original one in India,—was reduced, or rather the molecules composing it, from an existence in a transcendental to existence in a sensuous state of matter.‡ There would thus be now two fehtas, the astral

* There is no Realism involved in this statement, which merely amounts to this. When we say, for instance, that a tree has its astral counterpart, we do not mean that this counterpart exists as a *thing in itself* independently of observation, but that it is our illusory perception of the indications of a certain unknown and abstract reality. The latter is a thing in itself, but not its phenomenal appearance a product of our own mental states which the astral senses would cognise as "astral tree."

† M. d'Assier expresses the opinion that every object has its "fluidic image," or as occult science would term it—its astral counterpart. It is open to question, however, whether he is not chargeable with holding a veiled system of Realism, *i. e.*, a belief in an independent external world. Students of occultism cannot be too careful to distinguish between phenomena and noumena, in investigations of this sort. In this paper *phenomena* alone are dealt with.

‡ This of course however would still involve the reduction of matter from a 'higher' to a 'lower' state. Many phenomena can be thus produced.

counterpart of the original having been permanently "materialized," and each would now attract a number of astral molecules from the surrounding elements corresponding to its physical molecules and two fresh astral counterparts would be thus produced. The duplication of objects would be similarly effected, *i. e.*, by a permanent reduction of matter existing in one state to another, the astral counterpart of the original object being utilized for the purpose. As I said before when *we* transform water into ice by observing certain chemical conditions,—Western Science however only recognising three possible states of the existence of matter—we repeat the same experiment on a smaller scale, causing matter to pass from one state into another. There is thus only a question of degree, not of kind, between the two operations. The remaining hypothesis seem to be (1) that by the exercise of a trained will *according to an occult law*, the 'crystallization' of a material object out of the boundless resources of the akasa may be effected, (2) on the theory that, as Schopenhauer himself says, the laws of nature are *subordinate to and may be suspended* by the will alone, any phenomenon whatever being thus procurable. It is impossible for the uninitiated student to decide the point, but all things considered the production of the "astral attire" seems referable to the hypothesis of the utilization of astral counterparts, occasionally also to No. (1) of the last named causes. The transference of material objects from place to place is perhaps effected by an "Astralization"—if the term is permissible—of the physical object, and its transportation on akasic currents to the desired spot.

Perhaps the most striking independent testimony to the existence of the astral form comes from the most unlikely source. M. Adolphe d'Assier, a luminary of the Positivist School—which has hitherto insisted on the *impossibility* of the survival of human consciousness after death* in his essay on "Posthumous Man," categorically decides in favour of the existence and separability of the "Double." He believes also (1) in the existence of sorcerers and of their power to be present in this form when the physical body is lying entranced in another "locality †"; (2) in the existence of "incubi," "succubi" (*i. e.*, grossly material elementaries) and vampires, citing the terrible cases of the depopulation of whole Servian villages by these latter monsters; (3) in the existence of animals in astral form after death ‡; (4) in the desperate attempts of ex-human beings to once more

* We are to live after death only in the consequences of our actions and the diffusion of our ideas among other minds, is M. Comte's cheerful dictum. I am afraid doctrines of this sort will not enhance the sanction of morality for the black sheep of humanity. It rather fails too to invest *post-mortem* possibilities with an overwhelming measure of importance to ourselves! Comte's feeble remark is merely a concession to the thirst for immortality in man.

† May Theosophists not venture to retort: "Why not then adepts of the Good Law?" If evil mystics can acquire these powers, why not those of an exalted moral type?

‡ M. d'Assier gives cases of a miller appearing in the form of a dog! of a posthumous calf! of an astral mule! as instances of this phenomenon. True the Human Double is Protean in its assumption of temporary forms, but these phenomena are far more probably, if authentic, due to the pranks of elementals. He, however, explains the first case as a possible instance of posthumous "atavism"—a return to the lower life-forms in the Evolutionary chain. But Science has surely not yet traced the descent of man to the canine species.

manifest on the scene of their former experiences; of "the effort of the dead to recall himself to the memory of his kinsfolk and to implore their assistance;" (5) in the frequent appearance of the human double during life, when projected unconsciously during syncope, or under the influence of strong excitement; instancing many unimpeachable accounts of this phenomenon; instancing curious hauntings "poltergeists*" or violent 'ghosts,' and in forewarn in a dangerous crisis, etc., etc. These declarations from so eminent a man of science, once a professed materialist and speaking as an ardent follower of M. Comte, are most weighty and well as of absorbing interest. They are striking indications of the fact that the recognition of physical phenomena—already attested by names like those of Du Prel, A. R. Wallace, Profs. Hare, Zollner, Thiersch, Crookes, Hellenbach, Senior, Butler of and others—will become the necessity, not the singularity, of the next generation of men of science. M. d'Assier, however does not admit the immortality of the soul—which to him is identical with the astral form. It survives only for a limited term of years as a miserable and desperate phantom lingering out an utterly cheerless existence. It is needless to point out an that if the final elimination of the astral form from the physical body is the result of death, it is *a priori* extremely probable that the astral form itself will serve as a fresh starting point for evolution after *its* extinction. We are content enough with his present admissions to allow ourselves without his aid to deduce the logical conclusion from the data which he thus furnishes. A medium according to him has the best chance of a long posthumous survival,—especially if he has mediumistic friends—owing to his possession of "mesmeric ether," and the "nerve-aura" of occultism and the "nerve-atmosphere" of Dr. B. W. Richardson. But the fact is that mediums possess far less of this nerve-aura than their more 'positive' fellowmen, their only *apparent* superiority in this respect being due to their excessive outlay of the original small quantum of it which they possess. "Positive" subjects economise their aura, mediums are continually dispensing with it to the injury of their health, in this manner furnishing their generally impure visitants with the force necessary for direct manifestation. In M. d'Assier's anxiety to "strip posthumous man of the supernatural" and to "free men's minds from the debilitating hallucinations (What after his revelations!!) of spiritualism," he is most careful to obliterate the idea of immortality," he reflections. He can find no instances of doubles surviving after

* M. d'Assier's first suspicions of the reality of a future existence were derived from a series of remarkable experiences of this kind at a hydropathic establishment where he had gone to recruit his health. Poltergeist—especially stone-throwing—phenomena are fairly numerous and not unfrequently unanswerably attested (Cf. the extraordinary cases in R. D. Owen's 'Foot-falls' and in the back Nos. of "Light."): They are often without apparent meaning and due, it would seem, generally to elementals availing themselves of the proximity of some mediumistic person on whose nerve-force they draw. Hartmann, through ascribing too many effects to the action of this force may be at fault, but he is undoubtedly right in insisting on its wide operation.

the death of the body for more than 100 years and points to the fact of the decreasing feebleness of the manifestations, as time flies, as a proof of the gradual fading out of the Ego—for ever. Evidently you may "break, you may shatter the vase if you will, but the odour of Comtism hangs round it still"—to mutilate the old song. If M. d'Assier would condescend to glance over the chapters on Kama Loka in "Esoteric Buddhism," he would realize the *real* meaning of these unquestionable facts. The death of the astral 'shell' with the gradual previous fading out of *its* consciousness after separation from the higher group of principles is the true explanation of the process he seizes upon to impugn the truth of immortality. Moreover his investigations seem mainly to relate to the lower astrals and elementals. He must look further yet to discover the mysteries of "posthumous humanity."

E. D. FAWCETT.

Postscript.—In connection with the question of "wraiths," *i. e.*, the appearance of man's unconscious double to *himself* on occasions of peril (vide the instances given in M. d'Assier's works), my theory is as follows:—that when the occurrence of some serious mis-adventure—not included in the Karmic destiny of an individual—is impending, the higher consciousness,—the "Transcendental subject" of Kant and Du Prel—is directly or indirectly the cause of its prevention in this manner. Otherwise I can see no explanation of this remarkable fact. The higher self is thus "the guardian angel" of primitive Christianity.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

IDRA SUTRA, SECTION II.

The Colloquy, II.

LET us continue our mental sketch of the hieroglyphic head that represents the father.

What eyes shall we give him?

Different eyes, eyes without eyelashes and without eyelids. For God never sleeps and never closes his eyes. It is not written: the guardian of Israel neither slumbers nor sleeps? It is also written: the eyes of the Lord are always over the whole extent of the universe. Yet it is said: the gaze of the Lord rests on those who fear him, the eye of Adonai is fixed on Israel. Is this a contradiction? No, indeed. For the Lord who regards the whole universe is the God of light, he who regards and prefers a single people is the God of shadow. The preference given to Israel would be an injustice, and hence a lie, did not God at the same time regard the entire universe. The eye of privilege would see badly were it not sustained and rectified by the eye of justice. For this reason we give two eyes to the Supreme head, but the two eyes are the two foci of an ellipse and this ellipse of the two eyes forms but a single eye.

This single eye has three rays and three aureoles. The three aureoles are the crowns that constitute the triple kingdom of things visible to God. They are two eyes, but when one tries to distinguish them, they become confounded and changed into a single eye. It is the right eye of the unique face composed of light and shade; for the two faces make but one, just as the two eyes make but one.

The left eye is that of the microprosope and it has eyebrows that contract, and frowns that threaten. It often sleeps, for it is made in the image of man, and he it is to whom is said: wake Lord, and look upon us.

Woe to the man who sees the eye of God red and inflamed with anger! Where will he who believes in an irritated God, look for pardon?

The ancient of days is full of mercy and the ray of his gaze is a light that is always white and always pure. Happy is the lot of the wise man who sees in this purity and whiteness. It is written: come children of Jacob and walk in the light of Adonai!

The name of the supreme master, however, remains surrounded by mystery.

It is nowhere explained in the law except in this passage, where Abraham has the promise of God: I swear by myself that in thee shall Israel be blessed. Who can thus pledge by an oath the name of the human God? and what is Israel in the divine order, but the faith of Israel?

And if God says by the mouth of the prophet: Israel, thou shalt be my glory; is not this the God of shadow desiring to glorify himself in the splendour of Israel's God of light?

In order to distinguish him by some name, we call him the ancient of days.

Indeed it is said in the prophecy of Daniel: I have seen thrones fall down and the ancient of days seat himself.

"Rise, rabbi Jehuda, and tell as what are these thrones that fall down." "It is written," said rabbi Jehuda, "his throne is the hearth of the life-giving fire. God sits on this throne and the fire vivifies instead of devouring and destroying. If God quits the throne, the hearth is extinguished for fear of consuming the worlds."

"Wherever God's seat is, there is equilibrium. When his power forms a centre, it creates a new universe, and all the others are displaced to gravitate around it. For God moves to sit down, and sits down to move on again."

And rabbi Schimeon said to rabbi Jehudah, "may God direct thee in the eternal paths, and may he abide in thy thoughts."

III.

Come and see. It is written: I am myself before all beings. I am in the first, and in the last of all I am wholly myself.

All is he for all reveals him. He hides himself in all that is. His breath gives life to all that breathes, and therefore, among the mysteries of his allegorical face, we shall now explain what is typified by his nose.

It is especially the nose that indicates the character of a face. But the head of light and the head of shadow are very different in character. The nose of the superior head breathes life into the inferior one.

From one nostril proceeds personal, and from the other, collective life.

But the one soul of this double breath is mercy and pardon. It is this breath which, at the time of the Messiah, is to appease all tempests and calm all anger.

The spirit of wisdom and intelligence, the spirit of counsel and of strength, the spirit of knowledge and of the fear of the Lord—are all these different spirits?

It has been said that the breath of the Father is unique.

"Rise, rabbi Josuah!"

Rabbi Josuah rose and said, "In the days of the Messiah wisdom will be no longer hidden, for the intelligences will open. The breath of the Father, the spirit of God, will come with the six spirits that make but one, just as the six steps of the throne of Solomon formed the base of one single throne. Thus are explained the seven spirits of the thrones spoken of by the ancient prophets. They are the seven rays of light, the seven notes of music, the seven breathings that form the one breath of the spirit."

"May thine," said rabbi Schimeon, "rest in the place of the world to come."

Come now, see, when the prophet Ezekiel invokes the spirit to vivify the dead, he calls the four breaths that compose the spirit of life. What are these four inspiring breaths?

That of God towards man, that of man towards God, and that which results from their mixture, and then the great divine breath, immense and eternal, that encircles the worlds and returns to the mouth of the father.

These four breaths form but one which is the spirit of life.

Thus the prophet, turning towards the four cardinal points, calls but one spirit.

Is it not said that when king Messiah shall reign, when the spirit of intelligence and science shall be poured out on all flesh, every human soul will know the truth without the necessity of learning it?

For, at that time, when the veils of falsehood shall be for ever torn, souls no longer separated by the variety of errors will live through one another and will read in one another.

Each will radiate for all by a sort of universal aspiration and respiration.

Thus in all things, the spirit of life will be composed of four breaths.

Then there will be, as it were, a universal resurrection for the life of intelligence.

For the four spirits that are but one are figured by the square that encloses the triangle and thus is explained, in the symbolism of the members, the mystery of the seven spirits.

The nose of the white ancient, the nose of the supreme head, breathes out creations that are always new. That of the head of shadow breathes forth destruction and conflagration.

The black head breathes in life and breathes out death, the white head absorbs death and breathes forth life.

Who can conceive these strange and monstrous heads? Who has even seen or understood them? The kings of kings, that is to say, the masters of science and of wisdom, are alone able to understand where and why they are traced out, and how true it is to say that they both do and do not exist.

The Mystery of the White Beard.

Rabbi Schimcon had paused for an instant; again he spoke and said:

Woe to him who stretches out a profane hand towards the majestic beard of the father of fathers.

For this beard is a glory that effaces all glories, it is a mystery that envelopes all mysteries. None has ever seen it, none can touch it.

The beard is the ornament of ornaments, the majesty of majesty. The beard brings the ears into communication with the mouth, it radiates around the lips like the speech that gives life and light to souls.

Therefore we take it for the symbolical figure of the Word.

It conceals all mysteries and teaches all truths. It is as white as snow and projects a shadow darker than night. It is divided into thirteen parts on which are spread the most precious perfumes. Two parts ascend from the nose to the corners of the mouth and are separated by a hairless space. Two parts join the beard to the root of the ears.

The beard is perfect because we take it for the perfect word. It is all beauty, all equilibrium, all justice. Above it shine the cheeks like two rosy apples, which, on the microprosope reflect the light of life.

The white and the red in combination form the colour of the mysterious rose; the whiteness of milk and the redness of blood; the whiteness of light and the redness of fire.

All that is red or white in nature is derived from the supreme rose.

The thirteen divisions of the white beard represent the synthesis of all truths; and the man who understands this allegorical beard, is a man of truth.

Do we not say proverbially, speaking of a man who is wise and strong—who before committing himself to any enterprise, lowers his eyes and reflects—that is a man who looks at the beard?

And those who stretch out the hand and swear by the beard of an old man, swear by the truth symbolized by the thirteen forms of the supreme beard.

Four—the four letters of the sacred name, the four elementary forms, the four angles of the square, the four cardinal points of heaven; and nine—three multiplied by three; the active, the passive, and their equilibrium reproduced by themselves.

The Mystery of the Black Beard.

Do order and regular arrangement exist also in the beard of the microprosope? Rise, rabbi Isaac, and tell us the forms of the black beard.

Rabbi Isaac rose and said: listen to these thirteen words of the prophet Michah.

1. Who is like unto thee O Lord?
2. Thou removest injustice causing it to disappear.
3. In moving thou passest over sin.
4. For it is thy will to save thy people in the end.
5. Thou wilt not be angry for ever.
6. For thy will is pardon.
7. Thy compassion will yet visit us.
8. It will overcome our iniquities.
9. It will bury at the bottom of the sea the last recollection of our faults.
10. He will give a heritage of truth to the family of Jacob.
11. And eternal compassion to the family of Abraham.
12. We believe in thy oath made to our fathers.
13. We believe in the promise of former days.

These, continued rabbi Isaac, are thirteen drops of precious balm fallen from the thirteen tufts of the supreme beard, and which come to create order in the chaos of the inferior beard.

The black beard has curling and stiff hair intertwined.

But the thirteen drops of the balm of mercy force them to conform to the harmonious arrangement of the superior beard. For the white beard causes its silky, flexible hair to descend to the black beard. And its streams of kindness modify the coarseness of the dark hair.

Thick and twisted hair is often a mark of intellectual slavery. And if we consider the hair as the radiation of the brain, a calm and lucid thought ought to be represented by regular, soft, and flexible hair.

The mouth is analogous to the hair from which it is however very distinct. The hair is revealed behind the ears; at the ears begins the beard which radiates around the mouth.

The black beard is the shadow of the white one, as the law is the shadow of liberty, and as threats are the shadow of pardon and love.

We have said that both shadow and light are necessary to the manifestation of day, and all brightness is revealed by a mixture of light and shade. Thus we may say that in the divine revelation absolute shadow does not exist and all is light. The light that shines is the white light, and the light that hides itself in shadow is the black light.

The law is written on a white page with black coals that the seraphim take from off the altar.

It is the great sheet of light bearing characters of fire.

Hence we represent the divine thought, the spirit of the scriptures, by a soft white beard with which is contrasted a stiff black one. For the one figures the spirit and the other the letter of the law.

So it is also with the hair. That of the God of light is white as snow, that of the God of shadow is black.

But the white beard anoints the black one with its perfumes, and the white head distills its splendours on to the black one; so that the two heads of hair and the two beards are attached to but one and the same head which is the symbolical and allegorical figure of God.

WAGNER'S "PARSIFAL."*

(Continued from page 169.)

THE second act opens with a view of Klingsor's Magic Castle, the Magician himself seated before the crystal in which he sees all the actions of the world; another reference to the ordinary practical magic of both East and West. By reason of Kundry's lower nature he has the power to summon her to aid him in his work. This he does in the same way that the "luminous shadow" is called up in the "Strange Story," Kundry's form arising in a pale bluish mist; for we are distinctly told it is not herself. In his incantations he has given us an insight into her true history, calling her by the different names under which she has been known to men in her various incarnations, "Kundry, Gundryggia, Herodias, Rose of Hell,—and what yet?" As Gurnemanz has said of her while engaged in the service of the knights, "Here lives she now, perhaps reborn, to wipe out the sins of her former existence." The unhappy woman's nature is torn between the conflicting powers of good and evil; the "spirit is willing, but the flesh is weak." She has been led by her desire for a higher life into doing errands of mercy for the knights of the Grail, but her baser nature, violently as we have seen her struggling against it when in the first act she sinks into her magnetic trance, prevails still, by the effect of her past Karma. With her the Karma seems to work by explosions, alternating with periods of rest and repentance. It is significant that Gurnemanz tells us that Titurel found her on the very ground of the Grail's enclosure, as he was consecrating it, "sleeping and apparently dead;" but he, the good old founder, knew the meaning of her apparition then, and that, even in such a communitary, while yet the knights led incarnated lives, the danger of a fall was present. Thus Gurnemanz himself found her again, after Amfortas slid from the path of purity; and her very presence among the knights must be considered as typifying the fact that from them as yet earthly passions were not permanently cast out. That will only come at the end of Parsifal's work. Here we have her summoned by Klingsor in order to attempt the corruption of the "foolish one." The whole scene, in music and dialogue, is full of the most diabolical energy, and we can scarcely look on at or listen to it without a shudder. The poor soul is writhing in torture at the horrible deed she is called upon to perform, and is powerless to refuse. "Desire, desire!" like Amfortas she wails forth. This is her curse. "I will not," she says, "Well wilt thou, as thou must," replies Klingsor. "Thou canst not hold me

* Reprinted from "Transactions of the London Lodge T. S." No. XI.

to it." "Nay, but bind thee." Her lower will, he knows, is stronger still than her higher wish. Then, in response to her cry for redemption, he tells her, "He who renounces thee alone can set thee free;" or, in other language, by refusing to be attached to the body only can it be purified. To her work must she go!

The castle sinks out of sight, and we are now in the scene of Parsifal's temptation. The youth stands upon the battlements, looking down upon as fair a sight as ever wooed a man to pleasure: the brightest of flowers, the loveliest of maidens. The Zauber-mädchen, Klingsor's advance guard of tempters, troop in from every side, and surround Parsifal. They are the personification of worldly pleasures, innocent, nay childish, in themselves, but deadly to those who allow their whole soul to be ensnared by them. To attain them Parsifal has had to slay their possessors—the old, old tale of the race for wealth and amusement, for which each man will sacrifice his fellow-men. Their evanescent character, their powerlessness over those who withstand them, they well show in the line, "Can'st thou not love us and woo us, we wither and perish away." For his albeit but momentary dalliance with them he has to journey many a weary year ere he again strikes upon the path to the Gralsberg. But they have no lasting charm for him, and as he spurns them they revile him, and even in their retreat attack him with the Parthian dart of ridicule. He shakes off their chains under the influence of a stronger passion, inspired by the sight of Kundry, in her form of supernatural beauty. She calls his name, and then the very memory of these pleasures is dimmed, as he says, "This all have I but dreamt?" In the "Light of Asia," Edwin Arnold gives us an almost identical picture of the temptation of Buddha:

"So sang they with soft float of beckoning hands,
Eyes lighted with love-flames, alluring smiles.

* * *
Never so matchless grace delighted eye,
As troop by troop these midnight-dancers swept
Nearer the tree, each daintier than the last,
Murmuring 'O, great Siddartha! I am thine.
Taste of my mouth, and see if youth is sweet!
Also, when nothing moved our master's mind,
Lo! Kama waved his magic bow, and lo!
The band of dancers opened, and a shape,
Fairest and stateliest of the throng, came forth."

The soft veil of luxuriant creepers is lifted, and Kundry is revealed. At this point of the drama we see Kundry at her very worst. Through the picture of Herzeleide, which she calls up to Parsifal's mind, she would fain woo him to seeking love from herself; the boy is innocent, and she knows it, and that it is only the portrayal of a pure affection that will assist her in confusing the issue, so that she may then substitute for this ideal another of a baser form. She tells to Parsifal the story of his birth, and of his mother's griefs and fears for him, and at last of her lonely death. Even in her recital, however, we learn that it was only while the babe Parsifal slept, or was absent, that Herzeleide was filled with "Sehnen," with this "desire," that he alone was

sent into the world to still for all men. And it is perfectly consistent with his character of the future destroyer of pain and desire that her death should occur at the moment when his first faint glimmerings of compassion began. With this feeling of sympathy, one's own egoistical heartache vanishes away. So Herzeleide, his one tie to the flesh, died. Henceforth the musical theme associated with her as his mother is put aside and in its place a shorter and more universally applicable motive introduced. His heartache is now to be for others; and this very motive we find largely associated with the agony of Amfortas in the last act—Amfortas, with whom, as representing the most tragic woe of mankind, he must feel the greatest sympathy. Kundry now stoops over him and gives him the Judas kiss; with that kiss would she poison the wellsprings of his purity. To him it is the fruit of the tree of the knowledge of good and evil, for he starts, shuddering, away from her, with the cry, "Amfortas!" The momentary contact with sinful desire has opened up to him all the history of Amfortas' fall. Not a word has ere this been breathed to him of the cause of the King's pain; but now that he is, by contact with the cause itself, *en rapport* with the erring ruler, the whole scene lies before him in the "astral light." "Durch Mitleid wissend" has at last been fulfilled; all childishness is cast aside; he is now the conscious redeemer of his kind. He hears again the lament of the brotherhood over the waning glories of the Grail, the cry of the Holy of Holies itself, "Save and redeem me from sin-stained hands;" the last film of blindness is removed from his eyes, and he falls on his knees praying for forgiveness for his having left the pursuit of this divine knowledge in search of childish adventure.

But Kundry, still under the magic of Klingsor's spell, will not be so easily denied; the arts by which she bound Amfortas she would fain exercise on the spiritual heir of holiness; the body yet endeavours to assert its sway. Must he feel the pains of others, let him feel hers too; or rather, in the deeper meaning of the character, his own. She then relates her former career, and the curse which has befallen her. In a previous incarnation she had laughed at the sight of the Saviour on the cross! For this frightful blasphemy must she now pass "from world to world" in search of him; nay, even when for a moment she deems his glance cast upon her, "then comes the cursed laughter back." It is the curse of the body, of materialism, that laughs at the very idea of a soul; in one field of investigation after another it is met but by its own horrible grimace. She pretends that it is her material knowledge, and not the insight given by contact with it into the grim history of the souls it has wrecked, that has made Parsifal clairvoyant (hell-sichtig). "Pursue it then and thou wilt be as a God in this world; redeem this world by it, and leave the poor body, from whose wants it arose, to be accursed." The temptress has all the cant of the advanced material school at her beck and call, and in a masterly way changes her point of attack, directing it now against his emotional and intellectual planes. But not so. Parsifal tells her, "Can'st thou show me the way to heal the suffering

heart of another, then to thyself also do I bring redemption." That she will not, for she cannot; compassion for herself is all that she will seek from the Lord of compassion. Then, as he refuses to delay his holy mission, she invokes the powers of magic; and Klingsor, appearing, endeavours to destroy this dangerous opponent of his might, by directing against him the holy spear. But not even in the hand of so powerful a magician can the weapon avail against purity of heart; and Parsifal, making the mystic sign of the cross with the arrested spear, the might of Klingsor and his castle vanish into thin air. The lance is thus restored by Parsifal to its holy purpose, in the service of occultism, and the white magic conquers the black. As the spear in one of its meanings represents the will, we see here that will wrested from the animal passions, of which Klingsor is the concentration, and they are subjugated perforce, while it becomes now subject to the spiritual soul, embodied in Parsifal.

In this act Parsifal has reached the turning point in his career.

With one mighty effort all the selfish passions of the man are cast out in his sympathy with Amfortas; and here the mystic signification of the whole drama is most clearly shown. The feeling with others in their pains of body, intellect, and soul as though they were his own, the divination even of the causes of their griefs untold, this can only come to man from the full awakening of those powers of higher consciousness which lie dormant in us all, yet are even moderately active in but few. This is not only the emancipation from the lower self, but the bursting asunder of the bonds of individualism that separate man from man. Yet his contact with materialism gives temporary power to the curse Kundry invokes upon him: "Error, wandering! My boon companion, into thy hands deliver I him!"

In the third act we find Gurnemanz turned hermit. The brotherhood of the knights seems to have lost its vitality; the holy vision being denied them owing to the selfish prohibition of their King Amfortas, Titurel has died, and each knight has sought his own way.* They have endeavoured to sustain their mystic power by the practice of asceticism, and each is separated from the other. "Kraüter und Wurzeln findet ein jeder sich selbst." Each seeks the herbs and roots for his own food; as Gurnemanz says, they have learnt the lesson from the dumb creation. They have not learnt a right lesson from the lower kingdoms, however; for to what has it led the Ritterschaft? To nothing exalted. The mere warding off of deadly sins, each one for himself, while their lord and chief steward are slowly sinking under the deprivation of higher sustenance. It is not that the practice of vegetarianism is not in itself a means to the leading of a holy life; but it is the end for which they have pursued this that is bad. While each is engaged in the care of his own holiness none can work for the good of the whole. Wagner tells us they are now deprived both of courage

* This also seems to suggest the decline of a great religious movement through the introduction of sectarianism.—Ed.

and of leader. "No more comes message from afar to them nor call to holy battle." Here, again, we have the doctrine that individual effort, while directed to one's own salvation alone, avails nought even for that.

But the period of this lifelessness is soon to be cut short; and we are first introduced to this waste place, when Gurnemanz finds once more the almost lifeless body of Kundry; for in this drama where Kundry is, there Parsifal will surely appear. The two have a remarkable relation to one another, though the relation of opposite poles—the one that of matter, the other that of spirit. It is Kundry alone who has known Parsifal's history; she who has told the knights of his parentage, and himself of his mother's death. She may almost be considered as his lower self, and it is she who is always connected with things corporeal. It is by her and her master, Klingsor, that Amfortas received the wound; for his bodily wound alone it is she cares, and brings the balsam and orders the healing bath. In this act her only words are, "Dienen, Dienen," "Service;" she draws the water from the well, and, like the Magdalene, washes the Redeemer's feet, and offers the oil with which to anoint Parsifal's head. In her great struggle with Parsifal, it was "the body and the life" which she promised him should be his reward. Always the body! While he has been passing many weary years of pilgrimage, she too must have passed through some terrible process of purification, for she has entirely changed her mien. She is no longer the wild witch of the first act nor the dazzling enchantress of the second; Klingsor's power of evil over her has been broken, and now she is meek and humble. Klingsor's mocking words have come true: "He who contemns thee, sets thee free." The body itself is purified with the spirit.

Hardly has she come before us, when, clad in dark armour and solemn of tread, appears Parsifal, the holy spear by his side. Many years has he wandered through the world of trials and temptations unaided; the past karma of his actions required this, but like all karma, it was but an instrument for his good; he must work out his own process of cleansing ere he could obtain the power to help others. While there was the least trace of materialism left in him he was not fit for the great office he was to perform. Just as the Chela, beyond the few paradoxical hints that he receives, is expected to find out the truth for himself, and, if he cannot do this, is rejected as of no promise, so Parsifal had to find for himself the path. The spear he dared not use for self-defence lest he dishallow it; that is to say, no spiritual powers must be employed for a selfish purpose. For the good of others, yes; but not for oneself, else the high character of the occultist drops imperceptibly to that of the Black Magician.

But now the time of delivery is drawing nigh. Gurnemanz, who, as the Human Mind, has ministered to Amfortas, the sovereign Will, now effects the final initiation by the baptism of Parsifal, and, doing homage to him, forthwith proclaims his entry into the service of the Buddhi, or spiritual soul. At once Parsifal himself finds a fresh meaning in nature; for the veil, previously

lifted with regard to the human race, is now entirely rent asunder, so that he sees his oneness with the other kingdoms of nature. As Siegfried, after tasting the dragon's blood, understands the language of the birds, so Parsifal now feels the bond of union between himself and the world of leaves and flowers. "How sweet is now the fragrance of the children of the meadows, how lovingly they speak to me," he says. It is Good Friday, and on this day of the emancipation of man comes also for the kingdoms below him their passage into a higher state; they step into his shoes, so to speak. They cannot see the highest truths, but they, the lower creation, look up to man, and their development is carried a step higher in the ascending scale of material being. From the point of view of man himself also, it is "Tat tvam asi"—"Thou art it." He feels that he and the universe are one. It is probably more than a coincidence that he who effects this initiation is Gurnemanz, who throughout the play has acted as the Remembrancer, for in the posthumous fragments of Wagner's prose writings of about this date we find these pregnant lines; "Religion and art also are but rudiments of a former culture." The memory of his previous state of unity with the universe is thus called up to Parsifal by Gurnemanz; and here we have a remarkable coincidence with a tenet of the Esoteric lore, namely, that just before the attainment of Nirvāna the whole of the previous states of existence are called up in the mind of the individual. Thus Gurnemanz, representing as he does the human intellect, and more especially its faculty of remembrance, is the very person to perform this preliminary act of the final emancipation. Though only one phase of these prior existences is seized upon by Wagner as presented to Parsifal's vision, that, being the phase of vegetable incarnation, is the exact one that by its unexpectedness will be the most striking in its impression upon the imagination of his audience.

We are now taken once more to the Temple of the Gral, there to find all in solemn mourning. The astral body, that of Titurel, is apparently dead; the very vital principle itself, embodied in Amfortas, is ready to destroy itself through long separation from its essence, the Holy Spear; and the tragedy is all but complete. But now Parsifal enters, and with him Kundry and Gurnemanz; and thus, with exception of the animal passions, the fourth principle, which is typified by Klingsor, all the six principles ordinarily known are re-united. Kundry, the first, the body Rupa, with its traces of the fourth or animal soul, the Kama Rupa; Amfortas, the second, the vital principle, Prana, with its intensified form in the holy spear which Titurel, the third, (the astral body or Linga Sharira,) had, before Amfortas fell, confided to him alone; Gurnemanz, the human soul, the fifth, or Manas; and finally, Parsifal, the spiritual soul, the sixth, or Buddhi. One, the highest of them all, is yet to come, though it is brooding amongst them all, and we have heard its memory worshipped in the Temple scene of the first act.

We now hear Amfortas' terrible wail of anguish, when the whole soul seems rent asunder in grief and repentance, and the motive of

Klingsor, the animal soul, again rings through the sacred edifice. Parsifal approaches, the orchestra accompanying his steps with the theme of the Grail itself, showing the latter's correspondence with the Buddhi, or spiritual knowledge; that knowledge, which is absolute, intuitive, and not derived from book-learning, nor from experience on the material plane. He restores, by touching him with the spear, Amfortas' wholeness, and then he re-unites both spear and Grail; occult power and occult knowledge, Zanon and Mejnour, meet never more to part. Then Kundry, the body, which after Parsifal's final initiation had been purified by baptism at his own hands, is dissolved, her form falling lifeless before the altar. The Grail glows with the divine light, Titarel lifts himself in his coffin with the sign of blessing, and softly and slowly floats down the Holy Dove,* the last link in the septenary chain. It is the Atmá, the Divine Spirit, which is henceforth the one supreme principle which knits all the others into harmonious union with itself; and thereby Nirvána is gained. Nothing ever seen on any stage has produced the miraculous effect upon the spectators of this snow-white Dove descending in a flood of light, as the curtains gently close the scene from sight, amid a hush of awe. It seems as though they were themselves caught up into the seventh Heaven, and all the woes of the body left behind.

In the symbolism of this drama much has been borrowed from the rites of the Christian Church; but that was absolutely necessary in order to exercise a mystic and religious influence upon an audience accustomed to those rites. Had Wagner's compatriots been, as a whole, Mohammedans, Buddhists, or ancient Hellenes, their form of worship must have been the mould in which he would perforce have cast his play; for some form of language, some vernacular must be adopted ere we can have intelligible speech,—until the universal tongue, the universal cultus, is proclaimed.

W. ASTON ELLIS.

* It was the Dove also who took up the silken reins of Lohengrin's barque when his time on earth was over, and he was to return to the higher realms.

"OCCULTISM IN MODERN LITERATURE."

PART VI.

("A Romance of Two Worlds." BY MARIE CORELLI.)

AMONG the recent publications which touch upon the occult, "A Romance of Two Worlds," by Marie Corelli (London: Bantons, 1886), is one which, while it shows many traces of a mind seemingly new to such studies, is yet saturated from beginning to end with the purest Theurgic mysticism. There is to be found in it no taint of the impure "drawing-room occultism" pervading some of its contemporaries; and although there are some "guardian angels" and spirits to be met with in its pages, they are not of the imbecile séance-room varieties which occupy prominent positions in certain other recent novels.

The authoress says in her Prologue, "In the present narration, which I have purposely called a 'Romance,' I do not expect to be believed, as I can only relate what I myself have experienced;" and she dedicates it to "One who knows"! We thence infer that she wishes it to be understood that her 'Romance' is intended as a parable or "fiction illustrating truth" to those who are learning "to know." She tells us, "I personally advocate no theory of either Religion or Theosophy.....my aim throughout is to let facts speak for themselves. If they seem strange, unreal, even impossible, I can only say that it is open to others, to follow, if so inclined, the same course which I pursued." Nevertheless, the work does introduce us to a theory,—that of "The Electric Principle of Christianity"—which reminds us strongly of certain ideas embodied in "The Perfect Way." But though many of us suffer from "over work and worry," I fear that either our evil Karma, or our not having been born in the proper "electric circles," has hitherto prevented our making conscious acquaintance with the benevolent Master Heliobas in mortal guise.

The narrator describes herself as having arrived with some friends at an hôtel at Cannes, whither she had journeyed in hope of recuperating her nervous system, which had broken down under "over work and over worry." Her art, that of musical composition, is one that in real life requires the exercise of certain faculties pertaining far more to the soul than the body, thence predicated a temperament more than usually susceptible to particular phases of occult influence, and therefore, in all likelihood, predisposing her to the friendship of a young Italian artist called Cellini, residing under the same roof. That gentleman soon induced her to sit to him for her portrait, and, during her first sitting, she made acquaintance with a large Newfoundland dog, which makes some figure in the story. During that sitting too, apparently from the rather mystical conversation of the artist, or from the heat proving too great for her delicate state of health, she was seized with a drowsiness, which included a semi-clairvoyant state: really produced by a draught of iced "Eastern wine" presented by the artist by way of refreshment. The result of this was, that on regaining her apartment she straightway fell asleep, and in that

sleep had three dreams or visions; the first two of which served to impress the name "Heliobas" upon her memory, and the third showed her "a man of noble features and commanding presence. He is in the prime of life.....his eyes deeply sunk beneath his swelling brows, are of a singularly clear and penetrating blue, with an absorbed and watchful look in them, like the eyes of one accustomed to gaze far out at sea." He is seated, reading aloud from a book, and presently he arises, and "stretches out his hands as though in solemn entreaty."

"Azul!" he exclaims, "Messenger of my fate, thou who art a guiding spirit of the elements!.....By that electric spark within me, of which thou art the Twin-Flame, I ask of thee to send me this one poor human soul; let me change its restfulness into repose, its hesitation into certainty, its weakness into strength, its weary imprisonment to the light of liberty! Azul!" Then turning to her, he asked, "Knowest thou not the name of Heliobas?" at which word she awoke.

She awoke feeling so much refreshed and better, that her friend who at that juncture entered the room, easily persuaded her to accompany her to a dance, to be given that evening.

At the dance she again saw Cellini, who on inquiry told her that his "Eastern wine" had contained a simple vegetable essence by which she had evidently benefited, but the effect of it was only transitory, and within forty-eight hours she must relapse into her former condition as he felt unable to treat her further without the advice of a friend who had cured him of a very bad illness, and "who alone can tell me whether I am right in my theories respecting your nature and constitution." After a little chat as to those theories, which we will come in contact with further on, and again referring to his friend, she asked him "Is not his name Heliobas?" Cellini seemed much surprised, and acknowledged that it was. Then asking her to come to him on the morrow, when he would tell her everything that was to be told, he left the ball room.

Next day she again visited his studio, and Cellini having inquired where she had heard the name Heliobas, she related to him the history of her visions, which he acknowledged to have been caused by the elixir administered to her in his "Eastern wine" (which had taken a stronger effect on her than he expected). Then he set about telling her his story, from which it appeared that he had been cured from a serious illness, and had received other benefits from a gentleman who called himself Casimir Heliobas, and who said he was descended from one of the "wise men of the East," hence his "pure Chaldee" name. This gentleman had exercised the application of "internal electricity" upon him, which had resulted in what this book calls his being "set free." The description of that operation reads like that of a simple act of mesmerism which, in the hands of any other than an adept, would scarcely be likely to effect his "setting free," which term itself is used to signify what my readers are familiar with under the name of an "assisted projection of the double," or astral form. Cellini finished his story by strongly advising her to go to Heliobas, who would cure her. This, after some hesitation, she

agreed to do, and, as it turned out, the artist had already foreseen that she would do so, and had sent Heliobas a letter on the subject by the Newfoundland dog, which was in the habit of travelling alone between Cannes and Paris as their messenger. From this it will be surmised that Heliobas' practice of "Human electricity" had not reached that pitch of perfection attained to by certain other adepts, and some of their chelas, in the matter of manipulation of the astral currents. Yet Heliobas' power is described as being "so great that he can, without speaking, by his presence alone (bodily or otherwise, apparently) suggest his own thoughts to other people who are perfect strangers, and cause them to design and carry out certain actions in accordance with his plans."

Heliobas lived in Paris, and as Cellini advised, she started for that city the next day, furnished by the artist with both the address of his master, and that of a pension which he recommended. Accordingly we next find her in the luxurious residence of Heliobas, Hôtel Mars, Champs Elysées. He is the man seen by her in the vision, and he has just presented her with some medicine. She is about to ask him what his fee is; when, divining her thoughts, he said:—"I do not accept fees Mademoiselle. To relieve your mind from any responsibility of gratitude to me, I will tell you at once that I never promise to effect a cure unless I see that the person who comes to be cured has a certain connection with myself. If the connection exists, I am bound by fixed laws to serve him or her. I am also able to cure those who are not by nature connected with me; but then I have to establish a connection, and this takes time, and is sometimes very difficult to accomplish, almost as tremendous a task as the laying down of the Atlantic cable. But in your case I am actually compelled to do my best for you, so you need be under no sense of obligation." "I am connected with you?" she asked, surprised. "How? in what way?"

"It would take too long to explain to you just now," said Heliobas gently; "but I can prove to you in a moment that a connection does exist between your inner-self and my inner-self, if you wish it." "I do wish it very much," she answered. "Then take my hand," continued Heliobas, stretching it out, "and look straight at me!"

"I obeyed half trembling. As I gazed a veil appeared to fall from my eyes, a sense of security, of comfort, and of absolute confidence came upon me, and I saw what might be termed the image of another face looking at me through and behind the actual form and face of Heliobas. And that other face was his and yet not his; but whatever it appeared to be, it was the face of a friend to me, one that I was certain I had known long, long, ago, and moreover one that I must have loved in some distant time, for my whole soul seemed to yearn towards that indistinct haze where smiled the fully recognised yet unfamiliar countenance. This strange sensation lasted but a few seconds, for Heliobas suddenly dropped my hand.....what does it mean? I murmured."

"It means the simplest thing in nature," said Heliobas gently,

"namely, that your soul and mine are for some reason or other placed on the same circle of electricity... Therefore we must serve each other. Whatever I do for you, you have it in your power to repay me amply for hereafter." "All other explanations, if you desire them, shall be given you in due time. In the power I possess over you and some others, there is neither mesmerism nor magnetism—nothing but a scientific fact which can be clearly and reasonably demonstrated."

We may here credit the authoress with the introduction of an idea which seems quite fresh in the occultism of Modern Literature, that of the Electric circle Theory. The existence of subtle sympathies between persons born with temperaments which are the complements or the opposites of each other is a much older theory, but the two appear to have no little connection with each other. Thus: under the four great divisions of temperaments, there are twelve principal types; each having three sub-types divided into ten classes each. These divisions, types, sub-types and classes are symbolized by the four divisions of the Zodiac; its twelve signs, each of these aspects and thirty degrees. Every time the sun aspects a sign, we may suppose a circle to be made. But whether all the persons born at any one such conjunction are of the same temperament, or can be said to be on the same (electric) circle, are questions like the effects of heredity on temperament, yet much in want of elucidation and demonstration. Whether "neither mesmerism nor magnetism" was the basis of Heliobas' power, we shall soon have a better opportunity of judging; but my surmised deduction of the "electric circle" from the zodiacal aspects, seems to receive an item of favour and support from Heliobas' description of his pharmacopœia, of which he says:—"It contains twelve remedies, and only twelve,* in fact there are no more that are of any use to the human mechanism. All of them are made of the juice of plants, and six of them are electric."

Next day, when the narrator again visited Heliobas, as requested, at five o'clock, she already felt much benefited by his treatment. She was asked to stay to dinner there, but prior to that meal, she was introduced by him to his sister Zara, a young lady of great beauty, and a sculptress. At dinner she was presented to another guest, Prince Ivan Petroffsky,—a handsome Russian of about 30 years of age,—who appeared to pay rather more attention to Zara than that lady either desired or approved of. During dessert, "Leo," the Newfoundland dog already mentioned, came into the room, and in talking about him it came out that by his means Heliobas had been able to make many experiments in 'human electricity.' And he thus explained how he had utilized the dog:—

"When I was a very young man..... I absorbed myself in the study of electricity..... From the consideration of electricity in the different forms by which it is known in civilized Europe, I

* Some schools only count six, dividing diseases into three grand divisions. Others again say that there are three "elixirs of life," mineral, vegetable and animal.—Ed.

began to look back through history to what are ignorantly called "the dark ages," but which might be more justly termed the enlightened youth of the world. I found that electricity was well understood by the ancients—better understood by them in fact, than it is by the scientists of our day:.....The Chaldean kings and priests understood a great many secrets of another form of electric force which the world to-day scoffs at and almost ignores—I mean human electricity,* which we all possess, but which we do not all cultivate within us. When once I realized the existence of the fact of human electric force, I applied the discovery to myself, and spared no pains to foster and educate whatever germ of the power lay within me. I succeeded with more ease and celerity than I had imagined possible. At the time I pursued these studies Leo was quite a.....puppy. One day I was busy reading.....and Leo was gamboling in his awkward way about the room, playing with an old slipper, and carrying it in his teeth. The noise he made irritated and disturbed me, and I rose in my chair and called him by name, somewhat angrily. He paused in his game, and looked up—his eyes met mine exactly. His head drooped; he stirred uneasily, whined, and lay down motionless. He never stirred once from the position he had taken, till I gave him permission—and remember he was untrained. This strange behaviour led me to try other experiments with him, and all succeeded. I gradually led him up to the point I desired,—that is, I forced him to receive my thought and act upon it, as far as his canine capabilities could do; and he has never once failed. It is sufficient for me to strongly will him to do a certain thing, and I can convey that command of mine to his brain without uttering a single word, and he will obey me."

Then to exemplify this power,—the narrator wrote upon a piece of paper that she wanted a handkerchief which she had left upon a couch in the adjoining room; this was handed to Heliobas, who glanced at it and tore it up. Then "he took the dog's head between his two hands and gazed steadily into the grave brown eyes that regarded him with equal steadiness. This interchange of looks lasted but a few seconds," and the dog leaving the room soon returned with the handkerchief in his teeth.

If we regard this as a sample of Heliobas' application of "human electricity" to animals, his statement that there was "neither mesmerism nor magnetism" in the power he exercised, becomes in the highest degree doubtful when compared with cases in which a similar power was applied under the latter, or other names. For instance, a few years ago a tea-planter from Assam attended a horse-auction in Calcutta, when he found a splendid Australian horse exposed for sale at a ridiculously low price. The reason given for this was that the horse was incurably vicious, and had killed or seriously hurt more than one person. As the planter had some opinion of his own experience as a horse-breaker, he bought the horse, and had it sent up to his estate in Assam. There he applied all his knowledge, not without con-

* Besides electricity he might have discovered heat, light and magnetism, the development of electricity generally coming fourth in order—if he really developed "human electricity."—Ed.

siderable danger to himself and servants, but without the least success. He had concluded the horse was mad, and was considering over a cheroot with a friend in his veranda as to how the animal should be disposed of; when their conversation was interrupted by a gosein (religious mendicant), who salamed, and said he wanted to speak about the sahib's mad horse. He claimed to have some power over animals, and offered for a small fee to render the horse quite sane and docile in an hour or so. The planter warned him of the danger he would run, but in the end agreed to let him try what he could do. On going to the stable, the gosein looked steadily at the horse for a few minutes, and asking for its bridle, walked with it over his arm straight up to the dangerous animal,—which frequently would not allow its own syce (groom) to do so,—and seized it by the ear with one hand, and while he appeared to whisper something into the ear, he traced something like a figure in the air in front of its head with the other hand. Then, to the great astonishment of the beholders, he put on the bridle without the slightest resistance, and mounting the horse rode it quietly outside of the stable. After riding it about for some time, he brought it back in a perfectly quiet and rather exhausted state, informing the owner that he would find it quite tame now. He received his stipulated fee, but before going away said that in about a month the horse would be bad again, and that he would then come back to see him. The horse for some time was as docile as he had formerly been intractable, but towards the end of the month he began to relapse. The gosein came back at the promised time, and went through the same performance with a like result. But this time on receiving his fee, he counselled the planter to dispose of the animal while it was quiet, because it would certainly become wicked again in a short time. He refused to tell the secret of his skill, saying it was not his, and shortly went off.

Allowing for the different size of the animal, the power applied is the same, and even the manner of application is not very different from that of Heliobas; yet the gosein though ignorant of such names as "human electricity," mesmerism, and magnetism, was able to use practically a force comprehending all, or more than is implied by all these. While on the subject of influencing animals by occult means, another illustration may prove of interest. In this one, which is an Irish scene, (from "Lavengro," by Geo. Borrow, Vol. I, p. 175) it will be evident that the power made use of is the same as that abovementioned, although a different phase of it, which, including as it does both electricity and magnetism, is recognised by the few who know it under another and quite distinct name:—

Scene: A smithy in Ireland: "Are ye not afraid of the beast?" said the smith, showing his fang. "Arrah it's vicious that he looks!" "It's at you then!—I don't fear him;" and I passed under the horse between his hind legs. "Is that all ye can do, Agrah?" said the smith. "Do!" said I, "I can ride him!" "Ye can ride him, and what more, Agrah?" "I can leap him over a six foot wall!" said I. "Over a wall, and what more, Agrah?" "Nothing

more," said I. "What more would you like?" "Can ye do this, Agrah?" said the smith, and he uttered a word which I had never heard before, in a sharp pungent tone. The effect upon myself was somewhat extraordinary, a sharp thrill ran through me; but with regard to the cob it was terrible, the animal seemed like one (mad) and reared, and kicked with the utmost desperation. "Can ye do that, Agrah?" said the smith. "What is it?" said I, retreating. "I never saw the horse like that before." "Go between his legs, Agrah," said the smith, "his hind legs." And again he showed his fang. "I dare not," said I, "he would kill me." "He would kill ye, and how do ye know that, Agrah?" "I feel he would," said I, "something tells me so." "And it tells ye truth Agrah, but it's a fine beast, and its a pity to see him in such a state: Is agam an't leigeas"—and then he uttered another word in a voice singularly modified but sweet and almost plaintive; the effect of it was as instantaneous as that of the other, but how different! The animal lost all its fears and became at once calm and gentle. The smith went up to it, coaxed it and patted it, making use of various sounds of equal endearment; then turning to me, and holding out once more the grimy hand, he said, "And now ye will be giving me the Sassenach tenpence, Agrah?" Perhaps our new Irish branch may be able to tell us whether any remnants of that phase of occult practice still lingers in their country?*

But to return to our dinner-party,—Heliobas being asked whether he could command human being likewise; replied, "Very few, those who are on my own circle of power I can, naturally, draw to or repel from me; but those who are not, have to be treated by different means. Sometimes cases occur in which persons, at first not on my circle, are irresistibly attracted to it by a force not mine. Sometimes, in order to perform a cure, I establish a communication between myself and a totally alien sphere of thought; and to do this is a long and laborious effort. But it can be done."

In explanation of his circle theory, he said, "the Universe is a circle. Everything is circular, from the motion of the planets down to.....a drop of dew. My "Circle Theory," as you call it, applied to human electric force is very simple; but I have proved it to be mathematically correct. Every human being is provided internally and externally with a certain amount of electricity, which is as necessary to existence as life-blood to the heart or fresh air to the lungs. Internally it is the germ of a soul or spirit, and is placed there to be either cultivated or neglected as suits the will of man. It is indestructible; yet, if neglected, it remains always a germ, and at the death of the body it inhabits goes elsewhere to seek another chance of development. If, on the contrary, its growth is fostered by a persevering resolute will, it becomes a spiritual creature, glorious and supremely powerful,† for which a new, brilliant, and endless existence commences when its clay

* Borrow speaks in another work of taming horses by whispering in their ears as a gipsy accomplishment.—Ed.

† This seems to be another way of saying that a man has to create for himself an astral body and then a spiritual body from that.—Ed.

chrysalis perishes. So much for the *internal* electric force. The *external* binds us all by fixed laws, with which our wills have nothing whatever to do. Each one of us walks the earth encompassed by an invisible electric ring—wide or narrow according to our capabilities. Sometimes our rings meet and form one, as in the case of two absolutely sympathetic souls, who labour and love together with perfect faith in each other. Sometimes they clash, and storm ensues, as when a strong antipathy between persons causes them almost to loathe each other's presence. All these human electric rings are capable of attraction and repulsion. If a man, during his courtship of a woman, experience once or twice a sudden instinctive feeling that there is something in her nature not altogether what he expected or desired, let him take warning and break off the attachment; for the electric circles* do not combine and nothing but unhappiness would come from enforcing a union. I would say the same thing to a woman."

Next day, while the narrator was packing up to leave her *pension* for Heliobas' hôtel, where Zara had invited her to stay, Madame Denise (proprietress of the *pension*) told her several wonderful stories about Heliobas and his sister, of which the following is a sample:—"They say she (Zara) is wedded to a devil!" a housemaid who was employed in the house, said "that one evening she was crossing the passage near Madame Casimir's (Zara's) boudoir, and she saw a light like fire coming through the curtains of the portico; and she stopped to listen, and she heard a strange music like the sound of harps. She ventured to go nearer and to raise the curtain the smallest portion, just to permit the glance of an eye." And she "saw her mistress... standing up near her couch with both arms extended as to embrace the air. Round her there was—believe it or not, Mademoiselle, as you please,—a ring of light like a red fire, which seemed to grow larger and redder always. All suddenly Madame grew pale, and then fell on her couch as one dead, and all the red fire went out. Suzanne (the housemaid) had fear, and she tried to call out—but now see what happened to Suzanne! She was *pushed* from the spot, Mademoiselle,—pushed along as though by some strong personage, yet she saw no one, till she reached her own door, and in her room she fainted from alarm." This, however, did not deter the narrator from taking up her abode there.

One day, when asking Zara some questions, it was suggested that she should apply to Heliobas, and to ask him to "set her free," as he had done Cellini. In reply to that request, he told her that Zara had been the only woman he had ever tried that—"his greatest"—experiment upon; and that she had now passed beyond his power, and had been dominated by one greater than he. He believed that she, like his sister, would probably be likewise so dominated, her nature being "more prone to love than to command."....."Nothing in the Universe is single.....this double life extends to all the spheres, and above the spheres. Do you understand?"

* It is quite true in one sense there are these "circles" as the writer calls them, but seven is the number not twelve.—Ed.

"I understand what you say," I said slowly; "but I cannot see your meaning as applied to myself or yourself"....."Very well. Now realize that there is no soul on this earth that is complete *alone*. Like everything else it is dual. It is like half a flame that seeks the other half, and is dissatisfied and restless till it attains its object.....The majority of people are content with the union of bodies only, and care little or nothing about the sympathy or attachment between souls. There are people, however, who do care, and who never find their twin-flame or companion-spirit at all on earth, and never will find it. And why? Because it is not imprisoned in clay, it is elsewhere.....By my researches into human electrical science, I discovered that *my* companion, *my* other half of existence, though not on earth, was near me; and on being commanded obeyed. With Zara it was different. She could not *command*—she obeyed; she was the weaker of the two.....no doubt you think I am talking very wildly about twin-flames and spiritual affinities that live for us in another sphere. You do not believe, perhaps, in the existence of beings in the very air that surrounds us, invisible to ordinary human eyes, yet actually akin to us, with a closer relationship than any tie of blood known on earth."

Talking over this conversation with Zara, that lady explained that the force that would be used to "set her free," would be *internal* electricity. And, explaining more clearly, she said, "you have internally a certain amount of electricity which has been increased recently by the remedies prescribed for you by Casimir. But however much you have, Casimir has more, and he will exert his force over your force, the greater over the lesser. You will experience an *internal* electric shock, which, like a sword, will separate in two body and spirit. The spiritual part of you will be lifted up above material forces; the bodily part will remain inert and useless, till the life which is actually *you*, returns to put its machinery in motion once more."

One day later, Prince Petroffsky again dined with Heliobas; and after dinner being alone with Zara, allowed his passion for her to overcome him so far, that he attempted, in spite of her warnings, to take the liberty of embracing her. The instant his hands touched her, she exerted her electric force and he fell to the ground stunned, entranced, and to all appearance dead. From that trance he was restored by Heliobas, using a process differing only in the implied name from an ordinary mesmeric one. When the Prince had recovered and was leaving the house, he sent a message to Zara begging forgiveness, and stating he had seen her lover. Conversing about this event with the narrator, Zara tacitly admitted to her that Heliobas "had charged her with electricity" by some method discovered by himself, and that gave her power to impart a repelling shock to persons she disliked. That discovery had been suggested to Heliobas, by finding in the human body the commencement or germs of electric organs, like those existing in certain fish,—that have nervous apparatuses which in the arrangement of their parts may be compared to a voltaic pile. They

develope electricity and give electrical discharges;"—and these he had developed to a state of perfection in himself and Zara, and was cultivating in Cellini and others.

MIAD HOYO-RA KORA-HON. F. T. S.
(To be continued.)

RAJ YOG.

PART X.

The Vivekachandrika, (or The Moonlight of Knowledge).

"THE object of this work is to enable learned or good-minded persons to know that something which remains as *Parama* (or Great) *Brahm* when everything perceptible disappears."

All men are engaged in numberless transactions for the sake of evanescent happiness. And none are bent upon securing the lasting and permanent good. This work, called *Vivekachandrika*, is composed for the purpose of elucidating the means of easily securing the eternal and *Brahmic* happiness by fit persons.

The disciple called *Vimalachitta* (i. e., Pure mind) devoutly saluting the *Guru* called *Prabodhachandra* (i. e., the Moon of Infinite Intelligence) secretly asks him to instruct him (the disciple) how to cross the ocean of *Sansara* (i. e., the world of affinities and attractions). The *Guru* says:—"Thou art a wise and blessed man; and thou possessest a mind purified by the performance daily, and occasionally, of numberless good deeds without yearning for their effects. Therefore I shall teach you what is inaccessible to the sinful, to those that argue that the body is everything, that are sacrilegious, that are sunk in the sorrowful abyss of *Sansara*, that are always inclined to cheat others, and that are lured by sensual pleasures.

"This *Brahma Gnyana* (i. e., Theosophy) is the means of destroying *Sansara*. And *Viveka* (i. e., Intelligence or discriminative knowledge) is the means of acquiring Theosophy." The disciple asks: "What is Theosophy? What is *Sansara*? Why (or how) does *Sansara* spring in *Brahm*? What is *Viveka*?"

The *Guru* replies: "*Brahm* is that something which is inexpressible, inconceivable, free from birth, being and death, individual, free from the conditions of within and without and sides, happy beyond sensual happiness, bare intelligence, unconditioned by time and place, always self-refulgent, unaffected, a witness of all worldly transactions, and omnipresent with *sat** form in the moveable and the immoveable universe.

"*Sansara* is the state of egosim (i. e., *Ahankara*) in the man who is ignorant of the undivided self bliss, who identifies this delusive world of body, senses, &c., with himself, who consequently practices love and hatred, who pines for the permanency of the impermanent body, who is enmeshed by the sorrowful love of the wife, a son, wealth, cattle, &c., which are as unsteady as the

* *Sat* means One Life or Divine Potency.

waves tossed by a tempest, and who has no knowledge of the *Sadasat* (i. e., the real and the unreal, or the permanent and the impermanent).

"The reason why this *Sansara* arises in *Brahm* is owing to *Aviveka* (i. e., want of knowledge). *Aviveka* (i. e., ignorance) means what can be destroyed by *Viveka* (i. e., knowledge).

"*Viveka* means knowing or realising *Atma*, who is a witness of the whole world of mind, &c.

"This *Viveka* (or knowledge) itself is, for the enlightenment of ignorant persons, commonly called (1) *Drugdrusya Viveka*, (2) *Panchakosa* Viveka*, (3) *Panchabhuta Viveka*, (4) *Namarupa Viveka* and (5) *Tatva Viveka*. *Viveka* is thus classified and described under these five heads by the sages in the *Puranas* and the *Upanishats*, such as *Bruhadaranyaka*, &c., in the form of a discourse between a *Guru* and a disciple. I shall now succinctly explain the first of these *Vivekas* to you:—

(1) *Drugdrusya Viveka*:—

Druk means the perceiving eye. And *Drusya* means the sound heard by the ear, the thing seen by the eye, so also smell, taste, touch, and material things, such as pot, &c.

Again, *Druk* is of two kinds:

(1) *Druk* which has an end.

(2) *Druk* which is everlasting, endless and permanent, which witnesses the birth, existence and death of all things from mind down to the material universe, which is not illumined by the extraneous and unreal *Buddhi*, &c., and which is self-refulgent intelligence alone. This latter *Druk* is also known in *Sastras* as *Kutastha*, *Pratyakchitanya*, *Upadhi-covered Brahm*, *Atma* and *Sakshi*, i. e., (witness).

"Now I shall explain *Antahkarana*, which is the means of knowing *Drukswarupa* (i. e.), the nature of *Druk* which witnesses *Buddhi*, &c. *Antahkarana* (or mind) is neither real, nor unreal, nor real-and-unreal. It is not real, because it is said not to exist for a time. It is not unreal, because all-seeing *Atma* knows it as love, hatred, &c. It is not real-and-unreal, because it is then a self-contradiction. It is not *Brahm*, because it is impotent and lifeless. It is not a thing existing separately from *Brahm*, because then it is unreal, and nothing real exists apart from *Brahm*. Therefore it is indescribable.

"This means or cause is:—

(1) Dependent, as iron requires extraneous and collateral help to turn to steel, &c.

And (2) Independent, as it makes us believe that *Atma* is an agent, an enjoyer, &c.

* The *Panchakosa Viveka* explains the true nature of the five *Kosas* (or covers), viz., (a) *Annamaya* (of food), (b) *Pranamaya* (of life), (c) *Manomaya* (of mind), (d) *Vignyanamaya* (of knowledge), and (e) *Anandamaya* (of bliss). For this *Viveka* one may with advantage study *Tatva Bodh* of Sri Sankaracharya and also *Sitaramanjaneyam*.

The *Panchabhuta Viveka* treats of the true nature of the five gross elements, viz., (a) Air, (b) Earth, (c) Water, (d) Fire and (e) Wind.

The *Namarupa Viveka* deals with the questions of "What is in a name or form?" And the *Tatva Viveka* reveals Truth or the essence of everything.

"Further this cause has two conditions:—

(1) (Like a canvas) in its attenuation it destroys or blots out the universe.

And (2) in its heaving condition it creates the whole universe.

"This cause alone is also called (1) *Maya* and (2) *Avidya*.

(1) *Maya* is that something which is presided by *Satwa Guna*, which becomes a subordinate help to *Iswara*, the reflection of the power of *Brahm*, in itself (*i. e.*, *Maya*), and which is the means of creation.

And (2) *Avidya* is the *Antahkarana* dominated by *Satwa Guna** combined with *Rajasa* and *Tamasa Gunas*, which is subordinate to *Jiva* (the reflection of the power of *Brahm* in *Avidya*), in creating the universe from the waking world up to *Moksha*.

"From these *Maya* and *Avidya* result also bonds or fetters to one that is free. *Maya* in relation with *Iswara* (who is the reflection of *Brahm* in *Maya*) exhibits the all-filling, undivided and knowledge-like *Brahm* as the universe and as an enjoyable thing. And *Avidya* in relation with *Jiva* shows *Brahm* as an enjoyer. While self-knowledge is killing out *Maya* and *Avidya*, *Brahm* remains merely as a non-dual entity.

"For experiencing this incomparable bliss of *Brahm* a neophyte should seek a solitary place unmolested by beasts, animals or men; should seek either peaceful, exhilarating and odorous flowery parks, or pleasant and cool sand-banks, or the banks of rivers, or pools fringed with the holy trees, such as *Aswatha* (*i. e.*, fig tree), or any other place where he can feel happy and comfortable. In such a solitary place he should sit on a silk cushion stuffed with cotton or any such soft substance, in the posture of *Siddhasana*.† Having known *Tavikalpaka* and *Nirvikalpaka Samadhis*, and also the difference between *Atma* and *Anatma*, and adopting *Viragya* (*i. e.*, resignation), he should practice *Drugdrusya Viveka*. Then he will become mere *Druk*-like *Atma*.

"*Atma* means something which is the incarnation of intelligence, and which has no beginning and no end. And *Anatma* means *Antahkarana* which is the seat of such mental transactions as love and hatred, jealousy and dislike, &c.; and also the material universe formed of the five gross elements;—in brief, the mental and the physical world. As *Tatwa-Viveka* explains how *Maya* creates the world, it is needless to touch upon that subject here. I shall therefore now proceed to describe what is *Samadhi*.

* Of the three *Gunas* or qualities, *Satwa* refers to good qualities, *Rajasa* to mixed ones, and *Tamasa* to bad ones. As to their importance and order of working in the universe, Vide *Bhagavat Gita*, XIV.

† *Siddhasana* is the posture of sitting with the left heel placed against the anus and the right heel placed against the ureter, or urethra, with erect body and somewhat bent head, looking with half opened eyes at a point between the two eye-brows and meditating upon *Atma* all the while. This posture secures purity of mind, health and control of passions. (Vide *Sitaramanjaneyam*, Canto I. 84). In the same work it is also said that this posture is not becoming the married or family people for whom *Padmasana* or the posture of sitting with crossed legs, as most of the Hindus conveniently sit, is prescribed. This leads us to infer that for a *Rajyogi* any convenient posture for divine contemplation will do well. He need not torture his body with dangerous postures. (Vide *Sri-Sankaracharya's Aparokshambhuti*.)

Samadhi means concentrating by practice the well-disciplined mind on a given thing. This *Samadhi* is of two kinds:—

(I) *Savikalpaka* and (II) *Nirvikalpaka*. *Savikalpaka* again is subdivided into

(1) *Drusyamisra* and (2) *Sabdamisra*.

The external things not connected with the body are known as *Drusya*; so, also, the absence of such things is *Drusya*.

But *Druk* is said to be that *Kutastha* who witnesses those things and their absence also, who shines in the form of the potent and impotent body, senses, &c., and who vivifies lifeless things, as fire turns an iron ball into a fiery mass.

And he is called *Druk* also because he who knows and sees everything and shines as body, senses, &c., is not known by them in return. And everything else being in itself unable to see or know anything, and being seen as a lifeless thing, is said to be *Drusya*.

The neophyte should think that he is not the visible universe, that he is the perceiver of them all, that he is eternal, that he is a witness of everything, that the birth and death of the visible universe is seen by him, and that, therefore, all these things are *Drusyams* (or visible or perceptible world). Thus he should practise *Drugdrusya Viveka* in relation to the external world, where he should look upon himself as only *Druk*. Thus far we have said how one must practise *Drugdrusya Viveka* in the objective world.

"Now we shall proceed to describe the method of practising *Drugdrusya Viveka* in the subjective world."

The disciple asks:—"No doubt in the objective world where there are visible things one can pose oneself as their witness; but how can this practice be carried on successfully in the subjective world where nothing is visible?"

The *Guru* replies:—"In the subjective world, the transactions of *Antahkarana* (*i. e.*, mind)* viz., *Ahankara* (*i. e.*, pride), &c., are perceptible. One can know that their witness is *Atma*. Therefore it is extremely necessary to probe into the subjective world or to hold introvision and internal inquiry. There is no salvation without internal investigation. Therefore one should cease the boasting talk of *Vedanta* with little or no experience of it, and should betake oneself to a *Guru* to learn the method of practising *Viveka* which enables one to secure the experience or recognition of *Brahm* through *Samadhi*. The process of such internal inquiry, in short, is as follows:—

"The body is of three kinds:—

(1.) The *Sthula* (or gross) body is composed of bones, flesh, matter, skin, nerves, &c.

(2.) The *Sukshma* (or astral counterpart of the gross) body is made up of the five knowledge-giving senses, the five working organs, the five *vayus*, (or divisions of breath) constituting life, mind and *Buddhi*. These seventeen elements constitute the astral body.

And (3.) the *Karana* (or causal) body is *Agnya* (or ignorance), which is the cause and seat of the other two bodies. *Atma* is above all these bodies and unaffected by them.

"Antahkarana in this body is of two kinds:—
(1.) *Ahankara* and (2.) *Manas*. A portion of the expansive *Antahkarana* which is like a mirror, reflects the power of *Kutastha*, who is a prop to that *Antahkarana*. This small portion of it, occupied by the said reflection, is known as *Ahankara*. When the said reflection, the portion of *Antahkarana* occupied by it, and the prop-like *Kutastha* are seen as one entity, then *Kutastha* assumes the name of *Jiva*."

The disciple asks: "How can the predication of *Jiva* be made in *Kutastha* who is changeless?"

The *Guru* replies: "It is possible by *Aviveka* (i. e., Ignorance or Indiscrimination). Not knowing its true character one may mistake mica for silver. It is quite possible for one to regard oneself as *Jiva* while in truth he is not *Jiva*. For instance, one with a bilious complaint or similar disease not infrequently thinks that he is riding on an elephant, or that he is a king, when he is not riding on an elephant, and when he is not a king. Similarly it is possible to predicate *Jiva* in *Kutastha*. But when examined with a discriminative eye *Kutastha* and his reflection *Jiva* will appear as two distinct entities, and the notion of their oneness vanishes. And this nature of *Jiva*, having sprung from mistake, is unreal. Therefore the internal inquiry should be carefully and completely held. The neophyte should, with closed eyes, see mental transactions coming and vanishing each in turn before his psychic eye, just as material transactions appear to his physical eyes; and he should, therefore, regard them as perceptible things or *Drusyams*; and he should regard the introspecting himself as *Druk*. He is eternal because he sees the disappearance of things, which, because they disappear, are transient and ephemeral, and which are not of his nature. He is mere knowledge. Since he is not known by other things while he knows everything, he is self-shining. He is a witness of all these transactions. He should thus practice *Drugdrusya Viveka* and look upon all transactions as perceptible, impotent and unreal. And he should regard himself as the witness of everything and as having no birth and death. This is what is called *Drusyamisra Samadhi*."

"Now to *Sabdamisra Samadhi*. In teaching the disciple the *Guru* says that *Atma* through *Maya* assumes the qualities of relationship, ruling, the nature of *Jiva*, knowing little, knowing much, agency, enjoying and witnessing; and that these notions cannot die away without first destroying the notions of the perceiver, the perception and the perceived. Inasmuch as *Brahm* has no agency, no enjoyment, nothing else whatever, oneself being changeless is the perceiver; and the perceived is the whole universe including *Antahkarana*. To forget these notions of the perceiver and the perceived, to know no transactions either within or without, or their absence or vacancy, to know that this knowledge is *Brahm*, and to meditate upon the triune nature of the worlds merely with a view to giving it up, is *Sabdamisra Samadhi*."

"Now to *Nirvikalpaka Samadhi*. It is the condition in which one forgets the perceiving self, the perceived world, and *Antahkarana* that speaks of the perceptible world, which knows nothing

whatever, as in sleep; which is not sleep even, and which does not let fall the body. In this *Samadhi*, one forgets the material universe, the physical and physical transactions, and the vacuum, and shines as mere intelligence. This intelligence itself is *Brahm*.

"If one practices this *Drugdrusya Viveka*, having faith in it, one will see in himself something which is not body, and which is the eternal and unaffected *Brahm*. This *Brahm* is oneself. Such an one is *Mukta* (or an absolved person). This is what *Vedantas* teach. This is also what *Yagnyavalkya* and others taught *Janaka*, &c., who became *Jivanmuktas* by looking upon themselves as mere intelligence. This is, further, what is inculcated in the *Puranas* and the *Upanishats*. You also had better practise *Drusyamisra*, *Sabdamisra* and *Nirvikalpaka Samadhis*, remain as mere *Brahm* without having births and deaths, and being freed from *Sansara*, be happy and blessed."

The disciple obeyed the *Guru* and was ultimately blessed with the *Jivanmukta** state.

B. P. NARASIMMAH.

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

By P. SREENEVAS ROW, F. T. S.

(Continued from page 184.)

CHAPTER III.

"Take."

Pururavas said:—

"What voice is this? Descends some friendly Sage,

"In pity of my grief, or in some deer

"Disguised, directs me thus? Seer, I obey;

"And thank thy holy counsel."

VIKRAMA URNASI, OF KALIDASA.

ACT IV.

THE wretched, poverty-stricken Brahmin mentioned in the last chapter, was Vittal Pant. He belonged to a family of Southern India; but his ancestors had been settled for generations in the West. At the time we write of, he was thirty-five years old, and was living in the town of Harinagar, with his wife Vijayabâyi, and daughter Yamuna aged eight years. The latter was already married, according to Hindu custom; and was living with her parents, waiting for the time when her young husband would take her home.

Vittal Pant had once been very rich, having inherited a considerable amount of wealth. He traded on a large scale, and was looked upon by all as a just and fair man of business. His piety, gentle behaviour, and upright and unselfish conduct, secured for him the extraordinary privilege of being a trusted friend of every body, and an universal referee in all matters concerning family dissensions, social misunderstandings, commercial alterca-

* For a complete exposition of which see the *Theosophist*, Vol. VIII, pp. 119-23.

tions, and so on, among all classes in Harinagar and the neighbourhood. His charity to the poor and hospitality to the traveller were so notorious that he was justly styled the Tree of Plenty. In short, he was the model of a good man.

But there is nothing permanent in this world; and the circumstances of Vittal Pant could claim no exemption from the operation of the universal law. Gradually, adverse fortune crept into his quiet, happy life, and ultimately made him a prey to one of those national calamities, which were not uncommon in those days—we mean about 1545 of the Christian Era. The country seems at that time to have been in a state of unusually active commotion. The Mussalmen whose invasion had commenced some time before, began now to oppress the people in all possible ways. They burnt and demolished Hindu temples, plundered cities, and devastated the whole country, without the least feeling of pity for the people whom an unavoidable destiny had placed under their yoke. These aggressive powers were multiplying their devastations at this particular period by calling in the aid of the Portuguese. The Portuguese of course were not slow in responding to the call, more from a desire of self-aggrandisement than a genuine love for the Mussalmen power; and they accordingly made a descent upon the Western coast, burnt many towns, destroyed fortifications, and began to levy contributions from Tannah and Bombay. They soon extended their operations to Guzrat and other parts, and committed great havoc in the dominions of Bijapur, destroying with fire and sword all the towns from Goa to Bancote.

At this time the European nations had not yet thought of India. They had enough of anxiety at home. Italy was the theatre of strife between Spain and France; and England, under Henry VIII, was carrying on a war with France, with anything but brilliant success; while Scotland was doing all in her power to add fuel to the raging fire. Poor Henry VIII was not equal to the occasion. Strangely enough, he resembled his Eastern contemporaries in many respects. He demolished hundreds of monasteries and thousands of chapels, and attempted to spread his own peculiar notions of religion among the people. He was married half a dozen times, and was not very happy in any one instance. He was a creature of impulse; and was too much addicted to earthly pleasure, in the pursuit of which, and in imprudent warfare, he spent all the huge treasure amassed by his father, and suffered all the inconveniences of narrow finances. Sparing "neither man in his rage, nor woman in his lust," his reign became, towards its close, a despotism of terror.

In other countries also, there was but little happiness, in the real sense of the word, among the people.

Such was the disastrous period in the world's history when Vittal Pant's resources began to decline. The continued wars and concomitant evils reduced many a family in Western India to the most miserable condition of indigence; and Vittal Pant was one of these unfortunate sufferers. His wealth melted away; his trade was lost; his wife's jewellery, which is always considered as

her own exclusive property—even the very toys of his daughter—and in fact every little thing that had any marketable value, was sold to enable him to maintain at least a shadow of his former prosperous condition. But all was in vain. He was reduced to the extreme of poverty; his hospitality to the needy travellers ceased, and there was literally nothing left that could procure even a single meal for himself and for his wife and daughter.

So then, after fasting for two days,—not being able to resist hunger any longer, and not having, moreover, the courage to witness the horrible spectacle of his devoted wife and infant daughter pining away under the weight of untold grief and misery,—the wretched Vittal Pant resolved upon putting an end to his worthless existence, and proceeded to the valley to seek death there, unknown to any mortal being. But Providence had decreed otherwise. There he was met by Arjunsing; and what passed between them has already been told.

Of course, the counsel given by Arjunsing had a good effect in soothing the troubled mind of Vittal Pant; but unfortunately the latter was then in that peculiar condition in which nothing short of immediate pecuniary help could afford any relief whatsoever. Nevertheless, true to the promise he had made, he resolved to return home, whatever might be the consequences; and bent his steps towards the town of Harinagar.

Then it was that he heard the cries proceeding from the river side; and hastened to the scene as related in the last chapter.

It was about eight o'clock in the morning. The sun shone with much vigour. The river continued to receive freshes. The huge river swept along with waves that leaped and danced as if in playful sport; now touching the lofty banian tree which for ages had stood on the bank, and now washing the walls of the ancient temple of the village goddess; and then retreating backwards, taking with it all that lay on the bank; and then returning with new strength with something that the fresh stream had brought down from the upper banks, where, apparently, the heavy rains had devastated and destroyed many towns and villages.

Hundreds of people had gathered in the vicinity of the temple to receive the precious gifts which the river was thus bringing to the shore. Many had already accumulated a rich store; and others were rushing forward to secure the flood-borne spoil. The bustling crowd was so large that Vittal Pant had some difficulty in reaching the spot whence proceeded the cries he had heard. He lingered awhile looking on at the scene, when, suddenly, a thick, long rice-pounder, shod with an iron ferrule at each end, was dashed up by a violent wave, and fell at his feet. He picked it up mechanically; and ere he could think of what he had done, a shout of coarse laughter greeted his ear from the surrounding mob.

"Look at that lean Brahman skeleton who has just picked up a rice-pounder as thin as himself," said one.

"That is as it should be, now there is a pair of them," said another. "He had better go home and break his head with it, poor beggar."

"Don't be too hard on the poor man," said a third with serio-comic earnestness. "That beautiful piece of wood is quite a little treasure to a Brahman who cannot make both ends meet. Anybody would give him a couple of pice for it; and with that he can buy a whole measure of nice chaff, and that would give him one full satisfying meal. Ha! Ha! Ha!"

Pained by these and other scoffing remarks, and smarting under grief and vexation and disappointment at the trumpery nature of his prize, poor Vittal Pant looked up to the Heavens as if invoking Divine succour, and giving thanks to the great powers. His appeal was not in vain. He soon beheld an indistinct figure in the clear, blue, sunlit sky above his head; and from the thin volume of the golden vapour that seemed to envelope the figure, there came a voice that said in a low and clear, yet commanding tone!

"Take."

"Take," echoed Vittal Pant. "What! am I to take this useless rice-pounder? What will people say? What will my poor wife think of me for coming home with nothing but this worthless object, after my long absence; just when she is most probably expecting some substantial help? Everything is against me, even the river." So murmured Vittal Pant; and in an agony of despair, with tears standing in his eyes, he once more looked up towards the Heavens. The golden figure was still there; nay more; it was gradually assuming more definite form, until at last the discontented Vittal Pant recognised the benevolent face of the venerable Arjunsing, radiant with a bright smile of encouragement; which instantaneously filled the poor man's aching heart with joy, and wrought a most marvellous change in him. Once more the thrilling voice repeating the word "Take," seemed to pierce his very soul, sending an electric tremor, as it were, throughout his shrivelled frame. Courage, hope and joy filled his heart, and banishing the grief to which he had so long been a prey, he exclaimed, "Master, I obey;" and, deliberately placing the rice pounder on his shoulder, he walked on, unmindful of what the little world around him said or thought.

CHAPTER IV.

"Contented."

"'Tis false; I am not poor. A wife whose love
Outlives my fortune; a true friend who shares
My sorrows and my joy; and honesty
Unwarped by indigence,—these still are mine."

SUDRAKA'S MRICHAKATI.

ACT III.

But the little world on the river bank must be pardoned, if, for a time, it enjoyed some mirth at the expense of Vittal Pant. His dishevelled hair, his tucked up dripping cloths, his ghastly countenance, the reflection of his inward distress of mind, rendered still more ghastly by his long fast, and the excitement of the day's events, his sunken eyes and distended nostrils, his right hand grasping the rice beater, which rested on his

emaciated shoulder, and his left hand waving in the air, as if to emphasize the thousand and one confused thoughts wildly raging in his troubled mind, or to command the gathering crowd to make way for him; and, lastly, his staggering gait as he made his way with hurried uncertain steps, while his legs were actually tottering under the weight of his skeleton frame;—these and numerous other oddities in his manner which the eye could discern better than the pen can depict, formed a sight ridiculous enough to draw a smile even from the most reserved of recluses.

But Vittal Pant heeded not his fellowmen. His whole attention was concentrated in one single object; and that was to proceed to the scene of distress, and afford what assistance lay in his power. Moved by this noble sentiment, he walked on and on, until he reached the river side, where a most touching spectacle was awaiting him.

There lay, under the benign shade of a banian tree, the body of a young woman, arrayed in the richest clothes and adorned with choice jewels. She seemed to be about eighteen years old, with golden complexion and matchless beauty. Her countenance was pale, and her eyes were closed; while her half open rosy lips disclosed two even rows of pearly teeth. Her expression was calm and placid, but breath there was none. The body seemed to be quite inanimate, but yet showed no signs of death. A crowd of idle spectators had surrounded this fallen statue-like body; and the only information which Vittal Pant's hurried inquiry could elicit from them was, that the body had been washed ashore, and that it escaped the danger of being carried back into the river by the retreating waves, owing to the fact that the female's cloth had entangled itself in a thorn-bush on the bank.

The crowd stood looking on, but not a soul condescended to remove the body to a better place and try if it could be re-animated.

"I have a great mind to save this charming girl," one was saying. "but the touch would pollute me."

"It is certainly inauspicious to come into contact with a corpse; especially when the marriage of my daughter is fast approaching," mumbled another.

"I care not for contamination or any thing of that sort; but the ghost would keep hovering over the body for some time after it has ceased to dwell within it; and it is a most dangerous thing to be affected by such ghosts," said a third with a serious look, and retraced his steps.

"The devil, eh! Are you afraid of devils?" cried another idler. "I can brave a host of ghosts without the least fear. Have I not got the amulet of the great Muni of Pandrapur? But I am afraid that there has been some foul play in respect of this unfortunate woman. Methinks she has fallen a victim to jealousy or hatred. It is not safe to meddle with cases of murder now-a-days. The penalty may fall upon the guiltless."

Then came a fifth, a full blown voluptuary, with incipient mustaches and affected manners. "I would risk all this, and much more for the sake of this paragon of beauty," he whispered loudly.

"And I would even spend thousands to revive her,—if I could only make sure of having her for my bride. But apparently, she belongs to a higher caste; and might haughtily despise my suit. Is it worth my while to waste my time and money on her account?"

Such were the expressions on all sides. No really unselfish love of humanity seemed to actuate any body. But Vittal Pant, resolved, as he was, upon doing good to all, ran up to the prostrate body, despite the remonstrances of the assembled crowd, and in spite of all the supposed horrors of ghosts, superstition, murder and so forth, examined it attentively, and said;—

"No, not dead! I will take the poor woman home and revive her."

And he lost no time in carrying out his resolution. He soon constructed a litter of jungle wood bound together with green creepers, —gently took the body in his arms as one would take a loved daughter after a prolonged absence; and having placed it upon the litter, he cast a determined look all round, as if to enquire whether any body in the crowd would come forward to help him to convey the litter home. That look had a most extraordinary influence upon the people! Volumes of metaphysical writings; years of study in morals, and any amount of preachings and teachings of holy priests, could hardly have produced one hundredth part of the good result which the earnest look of Vittal Pant produced on this occasion; it was indeed miraculous; it could not have been otherwise. Human nature is not vicious *per se*. A variety of causes tend to demoralize it; and it wants an earnest appeal, a warm encouragement, and a worthy example to rouse its higher self to activity. When once the man places himself under its dominion, every thing will be brought into the realm of spiritual purity; and this tends to elevate the soul to the highest point. So then, it is no matter of surprise that the people, who had till then gazed upon the scene with superstition, horror, or indifference, and even shunned and recoiled from it,—were now drawn to it by the single earnest look of the devoted Vittal Pant, as if attracted to it by a strong magnet. All rushed forward with one mind and one object; all wanted to assist Vittal Pant in his charitable actions; and four strong men bore the young lady's litter to his house, followed by most of the crowd from the river bank, suddenly roused into an active interest in the lady's fate.

The day had far advanced. The sun had reached the meridian, and shone brightly upon the house of Vittal Pant. But the interior of the structure was full of clouds still. Vijayabayi, the good house-wife, was as gloomy as a human being can possibly be. She had not had a single hearty meal for the last three days; many a poor guest had to turn away disappointed from a house whose hospitality was noted throughout the country; and her own daughter,—her only child, had left the house to try and get a morsel of food from a distant relative, with what result the heavens only knew; and above all, her husband, who was the dearest of all that she held dear, had suddenly deserted the house and not been

heard of for some days. What could she do? She sat in a room wholly absorbed in unutterable grief, and had almost fainted when the noise outside roused her. She wiped her streaming eyes, and dragged herself out into the hall, where a number of men had gathered. They all departed at the sight of this lady of the house, and she stood alone gazing in utter astonishment at the strange figure that was lying on the litter, and at the still more strange appearance of her husband. He soon gave her a hurried account of the two great things he had brought home after a prolonged absence, namely, the inanimate woman and the rice-pounder. If the sight had surprised Vijayabayi, the narrative surprised her still more. What should she think of her husband undertaking the responsibility of life and death of an utter stranger, apparently of a high rank,—at a time when those absolutely dependent upon him were dying inch by inch from sheer hunger? And what could she say of the mad freak of a man—a banker by birth—bringing home—bearing on his own shoulders—such a worthless article as a rice-pounder. But she dared not speak out her thoughts. One word of reproach; even a single look of disapproval, would have plunged Vittal Pant into the depths of misery, and have even driven him to the commission of desperate deeds, seeing that he was at that time in a very highly strung emotional condition, almost amounting to phrenzy. She saw this, stifled her sighs with great effort; and, putting on as good a face as was possible under the circumstances, she smiled to her husband, when he handed the rice-beater to her, and said, "What a nice thing you have brought! How smooth and strong it is! It will be so useful too." Then, glancing at the body of the young lady, the house-wife remarked. "How good of you, dearest, to take pity on this poor helpless being of my sex. I will try and revive her and do all I can to make her comfortable." And lastly, turning more directly to her loving lord, she asked him a hundred questions at once as to where he had been, what he had done, whether he had dined, and so on. He gave her some hurried explanations, carefully concealing from her his imprudent attempt at suicide, and his interview with the Divine Sage. Any further conversation between this happy pair was checked by the return of little Yamuna, who had not only succeeded in obtaining a hearty meal for herself, but brought a number of sweet cakes which her relatives had sent as a present to her mother and father.

This was quite a treat to the hungry couple; and while they were satisfying the curiosity of their darling child in respect of their inanimate guest, there arrived a cherished friend of the family, the old Dharma-bhatt, of the sacerdotal caste. Having heard of the social calamity which had befallen the Brahmin, he came all the way down from his village, 200 miles off, with the determination of placing all his resources at the absolute disposal of Vittal Pant.

Poor Vittal Pant's joy knew no bounds at this auspicious turn of events. He repudiated the idea of his being poor. "How can a man be said to be miserable, who has a wife like my dear Vijaya, and

who can calculate upon the help of a true friend like Dharmabhatt?" He mused in this train; then desiring his friend to fetch a Doctor to treat the lady in the litter, and instructing his wife and daughter to change her wet clothes, fumigate her body with benjamin, and keep her hands and feet warm, he repaired to the inner apartments to perform his midday ablution and sandhya (prayer).

(To be continued.)

Reviews.

SUB-MUNDANES.*

THIS is a reprint of the well-known "Count de Gabalis," a work written in 1670, treating in a satirical sort of vein of some of the Rosicrucian mysteries. It was presumably written in order to attract attention to occult studies, and in this it succeeded, as it was much read and translated into various languages. The principal topic is the marriage of elementals with human beings, symbolizing the power that the adept gains over the nature spirits. In support of this idea instances are given, both in the text and appendix, of the obsession of men and women by incubi and succubi. This seems to us a somewhat undesirable illustration, as such obsession, still a common fact in India, and not unknown in Europe and America, is by no means an advantage but a terrible danger, and would incline us to believe that the Abbot de Villars had misread ancient allegory, much as some sects have misread the stories of Krishna and the Gopis. Collectors of curious books treating on mystical subjects will be glad to be able to add this volume to their collection, though to the ordinary student it is likely to prove misleading. The symbolism of sex, so frequently found in Rosicrucian and other works, typifies a definite force or power in nature, mentioned under much the same imagery in the Vedas, which plays an important part in the transmutation of metals; we fear, however, that the Count de Gabalis will not lead his readers very far on the way to its discovery.

"AUREUS."†

MR. YARKER contributes an interesting preface to this work, in which he gives a sketch of the history of Alchemy with some of the more important works on the subject.

The present work is an account of the philosopher's stone in seven sections, and as Mr. Yarker says, its language "is Osirian, and much less complicated than the works of the later alchemists. Thus, where they use the planets to typify the metals, and qualify the trinity of being, as salt, sulphur, mercury, the following tractate adopts theological qualifications, used by the people, or the priests for them, of the trinity of Osiris, Isis, and Horus. Thus: we must marry our Crowned King to our Red Daughter, who conceives an excellent and supernatural son. But our

*"Sub-mundanes or the Elementaries of the Cabala," reprinted from the text of the Abbot de Villars. Privately printed. Bath, 1886.

†"Aureus," the Golden Tractate of Hermes Trismegistus, With an introduction by John Yarker. Bath, 1886.

son, the King begotten, takes his tincture from the fire. Our dead son lives. The son already vivified is become a warrior in the fire. Venus begets light, liquifies, her brother being conjoined. Join the son to the daughter of water, which is Jupiter and a hidden secret. The King: I am crowned with a Royal Diadem; ... rest with gladness in the arms of my mother. It needs a very superficial acquaintance with the legends of Osiris, Isis, and Horus, to discover the parallel symbolism, by which this metallic son of the Sun was compared with the son of Isis and Osiris. It is also noteworthy and curious that the magnet was termed the bones of Horus."

"Aureus" is reprinted from a work called "A Suggestive Inquiry into the Hermetic Mystery," one of the most useful books in English on the subject. Like all other alchemical works "Aureus" is difficult of comprehension to those not already initiated into the secret and unacquainted with the symbolism employed, but to those who know the path of Kundalini the maze of "Aureus" will present no difficulties.

INDIAN NOTES AND QUERIES.*

THIS magazine, an extension of *Panjab Notes and Queries*, will supply a widely felt want by preserving and calling attention to facts about India and its people, "which are otherwise likely to be lost as too trivial for the more serious journals," as well as "to be a medium of inter-communication within its scope for officials and literary men in India and the East."

The present number, quoting a newspaper of the foundation of the last Parsi temple in Bombay to the effect that "fire produced by electricity," is one of the 1,001 portions of fire required at the foundation ceremony, asks if there is any authority in the *Vendidad* for this statement. Perhaps some of our Parsi readers can supply the reference.

An account is also given of the burial at Udipi, in the South Kanara District, of a Swami, the head of one of the *maths* of that place. The final ceremony was the placing of a cocoanut on the head of the deceased "and a tremendous blow from a heavy hammer smashed both the cocoanut and skull." These swamis are buried and not burned, because they are supposed to have attained such a degree of perfection that there is no danger of vampirism or return of the shell in their case.

The skull is broken because when a man attains a certain degree of spiritual development the "soul" makes its escape, at death, through the *brahmarandhara*, by which it entered the body, at the same time fracturing the skull. This phenomenon occurs even in the present day, and we heard of its happening in the case of a relative of a friend of ours.

The forcible smashing of the skull after death is but a superstitious imitation of the natural phenomenon.

The Editor of *Indian Notes and Queries* seems to think this custom of fracturing the skull is of the same origin as the trephining often found in various savage skulls; but Dr. Fletcher, of the American Bureau of Ethnology, who has given deep attention to the subject, is of opinion that the trephining was performed during life in order to remove pain, and cites instances of the actual use of this method among the natives of Samoa. Larger incisions he conjectures to have been performed after death in order to make amulets of the pieces cut out.

Indian Notes and Queries contains a variety of interesting information on many subjects and we wish it all success.

* Conducted by Captain R. C. Temple. Pioneer Press, Allahabad, Rs. 8 per annum.

THE KITCHEN, JOHN AND I.*

We do not profess to know much about cooking. We did, indeed, once cook our own food for a term in college rooms and we made a small collection of cookery books—some of which we read—but all that had to do with vegetarianism, and the reading seemed somehow very dry and uninteresting. We remember, too, dipping into our mother's "Francatelli," which seemed very incomprehensible and mysterious, but when a writer turns a cookery book into a story, cookery seems quite a fascinating pursuit.

"The Kitchen, John and I" is a little book of ten chapters, the journal of John's wife (a graduate, "if you please"); who, one day, soon after marriage, thought their modest menage would go on very well without other servants than herself, and has recorded her experience for the benefit of other young housekeepers. A number of *menus* for breakfast and dinner are given, and the directions seem quite intelligible "even to a man." John and his wife were not vegetarians, but no drop of liquor was allowed in their house. We hope all our lady readers will see this book, and if the males of the family begin to read it, they will probably finish it and enjoy as we have done the bright glimpse of a happy home interior afforded by this brief record of loving woman's ministry.

THE "BIZARRE NOTES AND QUERIES."

THIS publication, now in its third volume, contains questions and answers in History, Folk-lore, Mathematics, Mysticism, Art, Science, etc. It is published and conducted by S. C. and L. M. Gould, Manchester (N. H.) U. S. A. and the subscription is one dollar a year. We have seen a great many issues of this journal, and always find some curious piece of fresh information in each of them. The last number to hand contains an interesting, though short, paper on "the Dog in Literature," beginning with the Egyptian Sothis (Sirius) and Anubis, and dealing chiefly with the Greek and Roman periods. The paper in question is to be continued, and so we hope the dog in Indian mythology will not be left out. If any of our Indian readers would supply us with an account of the mention of the dog in the *Sastras*, it might be forwarded to *Bizarre Notes and Queries*. On page 185 we find an explanation of the term "Bohemian" as applied to literary men, deriving it from a quarter of London. We think the real origin of the word must be traced to the Latin Quarter of Paris, and was popularized by the well known "Vis de Bohême," by Mürger, and do not think that any quarter of London has been known by this name. We may inform *Notes and Queries* that Jack Horner of nursery fame was a person who received a large "plum" or share in the spoliation of the English monasteries by Henry VIII. We believe his descendants are still living. It is said that other English nursery-rhymes had originally a political significance.

* By Belle Olcott. New York. Hearthstone Publishing Company, 1886.

ZOROASTRIANISM.*

THE compiler of this work is well known to our readers by the essays on Zoroastrianism that he has from time to time contributed to the pages of this magazine. These essays form the first portion of the present volume. They are an outline of Zoroastrianism interpreted "by the light of the Hindu, Platonic, Kabalistic and Hermetic philosophy", and great credit is due to the writer for his attempt to rescue the tenets of his religion from the darkness—if not oblivion into which they have sunk at the present day. When we take into consideration the fact that a considerable number remain of the votaries of this ancient religion, who are still nominally bound by its tenets it is deplorable to find to what slender dimensions its literature has sunk. Perhaps this paucity of ancient records accounts for the indifference with which so many of the author's co-religionists regard all matters connected with the inner meaning of their own religion.

The bulk of this book consists of a reprint, with some corrections of "The History of the Philosophy of the Chaldeans" together with the "Zoroastrian Oracles" and a selection from the *Desatir* with commentary. In the "History," Stanley has collected together all the information derivable from classical and other authorities, especially Psellus a Byzantine writer of the eleventh century. As set forth by Stanley, the Zoroastrian philosophy is closely akin to the Platonic. He gives a curious and interesting account of the Zoroastrian idea of elementals—"material demons," as he calls them. Of these he enumerates six kinds, all "haters of God, and enemies of men." They are credited with producing their evil effects "not by having dominion over us and by carrying us as their slaves whithersoever they please, but by suggestion. They apply themselves to the phantastic spirit within us, and instil not by voice verberating the air, but by whisper, discourses of affections and passions." Stanley also gives a sketch of the Chaldean system of astrology. His description of magic rites only applies to divination, communication with elementals, evocation and repulsion of demons, clairvoyance and the like and is rather an account of the performances of the professional soothsayer of the Roman empire who worked for private gain, than an account of the sacred science. Like other writers, Stanley is much exercised by the appearance of six Zoroasters, and so after narrating the tenets of the Chaldean Zoroaster, he proceeds to discuss the Persian one.

The Zoroastrian Oracles are a collection, the bulk of which comes down to us from Psellus and Pletho. The present edition is from an edition by Patricius (1593) who rearranged them and added some not found in the authors we have mentioned, from Proclus, Hermias and others. Some of them are rather obscure (though the commentaries Psellus and Pletho are given) and the student is somewhat discouraged when he reflects that they have had to pass through Greek and Latin, on their way from their original language to English, while their pedigree renders the question of their accuracy somewhat complicated. They are worth studying however. This is what is said of Time: "The mundane God; Eternal, Infinite, Young, and Old, of a spiral form. And another fountainous, who guides the empyreal Heaven." The "spiral form is suggestive of cycles."

The appendix contains an extract of that part of the Dabistan treating of the cosmogony and doctrine of the Parsis, and offers important historical evidence. Besides these extracts there are others on the

* "The Zoroastrian and some other ancient systems" compiled by Dhunjeebhoy Jamesjee Medhora, Fellow of the Theosophical Society, Bombay, 1886. Price Rs. 6.

Doctrine of the Rosicrucians from the work of H. Jennings; the Evocation of Apollonius; the Cosmogony of the Old Testament; Magicon; Christian Mysticism; Modern Science and Ancient Religion from the *Theosophist*; The Hermetic System by E. Maitland from the preface to "The Virgin of the World."

We hope this book will be widely read, especially by the Parsis, and while congratulating Mr. Dhunjeebhoy Jamssetjee on what he has effected, we cordially re-echo his own hope "that it will not be long, before we shall get a greatly enlarged treatise on Zoroastrianism, based upon the same main principles as are here set forth."

Literary and Personal Notes.

In the "St. George's Magazine" (London) for November, Babu Mohini M. Chatterji has an article on India's Influence on European evolution.

A meeting was held at Mayavaram at which Mr. Sreeniyasa Sastrial announced his intention of publishing a new edition of the Mahabharata as he finds the text of Mr. Protap Chandra Roy, of Calcutta, is "sadly defective" and "many portions supporting the Advaita and Visishtadvaita doctrines, but unfavourable to the Sakti worshippers of the North have been omitted." The new edition will be collated from four or five manuscripts, and the price will be Rs. 25, including text and a commentary of more than half the size of the text. The edition will be ready in about eighteen months.

The "Revue des Hautes Etudes" is the title of an improved series of the "Anti-Materialiste" under the direction of M. René Caillié assisted by several French members of the Theosophical Society. The "Revue" will appear monthly. Three numbers have been received and contain most interesting and instructive articles on Theosophy and kindred subjects. The annual subscription is 10 francs in France and 10 fr. 50 c. abroad.

We have received the first number of "L'Aurore du Jour Nouveau," a Theosophical Journal issued under the auspices of Lady Caithness. Among other excellent articles it contains the first of an important series on Hermetic Philosophy by Dr. Anna Kingsford.

The London Lodge Theosophical Society has secured a room at 15, York Street, Covent Garden, as a permanent centre and meeting place for its members. A library is in course of formation.

An Italian Asiatic Society, under the patronage of King Humbert has just been formed. The President is Professor Michele Amari. Among the Asiatic honorary members we notice the names of the High Priest Sumangala of Ceylon, Babu Rajendralal Mitra, Babu Rama Das Sen and Rajah Surendro Mohun Tagore.

We have received a copy of "Incidents in the Life of Madame Blavatsky," (Redway, London) by A. P. Sinnett. Apart from the personal interest with which all members of the Theosophical Society will read this work, it will have a wide circulation as one of the most entertaining biographies of the season. We shall notice it at greater length next month.

Just as we are going to press the mail brings us a copy of M. Gaboriau's "Le Monde Occulte" (Carré, Paris) a French translation of "The Occult World."

Correspondence.

CAUTION.

Pseudo-Occultist-Societies.

At the present time, when the very air seems to be full of whisperings of the Occult, may I be permitted to give a caution to all readers of *The Theosophist* as to joining so-called Orders or Societies professing to teach Occultism. The danger is exemplified in the history of a recent specimen of this class. I do not know how long exactly it had existed, but it first became active in 1884. It was evidently formed on the lines of the "Theosophical Society," but with special enmity to it. Knowing well that the members of that Society had complained of lack of teaching, it gave the largest promises of Occult knowledge to all comers, and tried to carry this out by copying in MSS., especially from the obscene works of the late P. B. Randolph, the Black Magician who made a stir in America some 20 years ago, and appropriately terminated his career by suicide, and, as it is said, getting up suddenly from an Incantation directed against the Theosophical Society and performing the "Happy Dispatch" with one of the instruments of destruction he had set before him as a symbol of his bitter hatred of the Theosophical Society.

By some means, its promoters had got hold of real Oriental occult knowledge on one particular subject, which deceived a member who had made Occultism his study for years. There is good reason to suppose that they also practised Black Magic against him, so as to throw a glamour over him. His position was such as to make his name important, to be used for their ultimate designs.

They professed to be in connexion with a real adept, under whose instructions they acted. Occult knowledge was gleaned from rare books, or MSS., and together with that from P. B. R., and a little real Oriental lore, was put into a series of MSS., which were forwarded in succession to those who paid their guinea entrance fee, and 5s. for postage, &c. A high sounding name was given and a specious symbol of the order was fabricated, and also sent to neophytes, for a consideration. Re-prints of important and rare books on the Occult Sciences were even made by the Society. A pretended formal, artfully contrived Initiation, was given to a few. They established also a monthly journal with articles in it, to which the names of Mejnour, Theon, and other celebrities were attached. They gained numerous adherents in England, America, and even India.

Then, they added an astrologer to the Institution, whose name was duly advertised and his performances eulogised in their magazine. We shall see further on that this was fatal to them.

After a certain time, in conjunction with all this, there came out a scheme for buying a tract of land in some beautiful climate, and colonising it exclusively with their Initiates, who were to have the privilege of buying as many £ 10 shares in it, as they pleased. A temporary building was to serve, at first, as the place of initiation, but in a few years, a grand temple was to be built with all the accessories for the most elaborate rites and ceremonies of esoteric Magism. At what, we may suppose, they thought the propitious moment, there issued forth the prospectus of this Colony Scheme. They had contrived, under cover of a partial and imperfect statement of facts, to get a provisional consent of certain of the members to become directors. Suddenly, a

Prospectus was issued of the Colony Scheme, with all these names put down as directors, without the Draft having first been submitted to them for their approval, which was virtually putting their names in without their consent. The prospectus was so bad on the surface that no city man would have looked twice at it. Several of those whose names were so fraudulently put in as directors, immediately wrote and demanded that their names should be withdrawn.

Almost simultaneously with the issuing of this swindling prospectus, one of the Yorkshire neophytes wrote to their astrologer to have his horoscope cast. In the hand-writing of this astrologer, he recognised that of a man, whom he had formerly the calamity to come across, who was well known about Leeds and Bradford, and who had ceased to afflict the eyes of the people of that part of the world by a seven months imprisonment in Armley Jail for a most atrocious swindle, since which he had disappeared altogether from view. The Yorkshireman having made quite sure by comparing the astrologer's hand-writing with numerous letters in his own possession and that of others, and by this scrutiny finding that the hand-writing identified him also as the Secretary to, and prime promoter of the Order, he communicated the discovery to an active member who, for some time, had been very suspicious, and also happened to have letters and a photograph of the felon. This photograph was sent to the other chief promoter of this knavish order, and he was asked if he knew the original of that photograph. He acknowledged that he did, and was proud of the acquaintance, and was plainly quite indifferent whether he was a convicted felon or not, so long as he could help him to make money.

Upon this, without a moment's delay, every known member in England and America was written to and warned that its chief promoter was a convicted felon. This was done in time to prevent them making the haul of the £10 shares.

The convicted felon and his pal now fled to America, to the land in Georgia they were negotiating for, on which to plant the colony, evidently hoping at that distance to be able still to carry out the fraud. They were confronted on their landing by Americans who had been warned, and they were well heckled as to the felony. A great controversy ensued, but it all ended in their being ignominiously ejected from the land they intended to purchase by the very intelligent and most honorable gentleman, the owner of it, who saw what knaves they were.

Notwithstanding all this, they, or one of them, continue to publish the magazine, and I have good reason to believe they still find dupes in America, in London, in England generally, and even in India, willing to send them guinea subscriptions, and perhaps even to buy £10 shares.

The Police say that, had it not been for the Yorkshireman above-mentioned and those acting with him, it would have been one of the most gigantic swindles perpetrated for a long time.

The detectives had been watching them and knew that some fraud was contemplated.

I hope, therefore, I may be excused for giving this warning against Orders and Societies professing to teach Occultism, which is being brought into disrepute and ill odour by such abominable attempts, as above shortly, and only imperfectly narrated.

Yours faithfully,
A VICTIM.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

PARACELSUS AND HIS WORKS.*

STUDENTS of mystical literature will be grateful to Dr. Hartmann for his lucid account of the philosophy of Paracelsus. The fact that the majority of the one hundred and six works written by this adept are in Latin and the remainder in somewhat difficult German, while many of his treatises exist only in manuscript and all are obscured by the use of a terminology invented by and peculiar to himself, has hitherto been an almost insurmountable obstacle in the way of many readers. Dr. Hartmann has had the advantage of consulting the manuscript as well as the printed works, together with contemporary treatises on kindred subjects, and this is probably the first time that the philosophy of Paracelsus as a whole has been placed before the reader in an easily accessible form. Philippus Aureolus Theophrastus Bombast of Hohenheim (Paracelsus) was born in 1493 near Maria-Einsiedeln in Switzerland, where his father, the descendant of an old German family, had established himself as a physician. From his father Paracelsus learned the rudiments of alchemy, surgery and medicine. After continuing his studies under the tuition of the monks of the convent of St. Andrew he went to the university of Basel. On leaving the university he received further instruction from Johann Trithemius of Spanheim, a renowned master of alchemy, magic and astrology, and afterwards he entered the library of the alchemist Sigismund Fugger at Schwatz in Tyrol.

Later on Paracelsus travelled much, visiting Germany, Italy, France, the Netherlands, Denmark, Sweden and Russia. It is also said that he went to India, because he was taken prisoner by the Tartars and brought to the Khan, whose son he afterwards accompanied to Constantinople. Dr. Hartmann thinks it probable that during

* "The Life of Paracelsus and the Substance of his Teachings" by F. Hartmann, M. D., London, G. Redway, 1887.

his captivity in Tartary Paracelsus received instruction in the Secret Doctrine from Eastern teachers, as his system is practically identical with that of the Eastern Adepts. This might however have happened in Constantinople, as according to C. Van Helmont it was there that Paracelsus received the Philosopher's Stone (in 1521). The Adept from whom Paracelsus received this stone is said to have been one Solomon Trismosinus, a countryman of his own.

After travelling through the countries along the Danube Paracelsus came to Italy, where he became an army surgeon in the Imperial army and saw a good deal of fighting. At this, and indeed at all times of his life, Paracelsus gathered much useful information from others. He did not confine himself to physicians and learned men, but he questioned "executioners, barbers, shepherds, Jews, gipsies, midwives, fortune-tellers"—in fact all sorts and conditions of men, and thus he learned many a curious fact and "rule of thumb" all useful as materials for wider generalizations. "After travelling for ten years Paracelsus returned to Germany at the age of thirty-two and soon became celebrated by the marvellous cures he effected. In 1525 he went to Basel, and two years later was appointed a professor of medicine and city physician. The following year he had to leave Basel secretly, as he made himself obnoxious to the members of the City Council by "writing a severe publication against a decision which he considered very unjust, and which was rendered in favour of a certain Canonius Cornelius of Lichtenfels, whom he had saved from death after the latter had been given up to die by the other physicians, and who had acted very ungratefully towards him."

Paracelsus now resumed his strolling life, wandering over the country attended by several disciples. In 1529 he visited Nuremberg. Here the "regular physicians" denounced him as a charlatan and a quack. In reply Paracelsus requested the City Council to entrust him with the care of patients given up by the faculty as hopeless. They sent him some cases of elephantiasis which he soon cured without asking any fee, as attested by records still extant in the archives of Nuremberg. He did not however settle at Nuremberg, but continued to wander about Germany, until about 1536 we find him at Salzburg, whither he was invited by the Prince Palatine, Duke Ernst of Bavaria, a great lover of the secret arts. Paracelsus was now famous, and freed from the opposition and persecution he had endured during the toilsome years of his wanderings. But his rest was not for long; in 1541 he died after a short illness, and was buried in the churchyard of St. Sebastian, where his monument is still to be seen. There is evidence to show that his death was the result of a fall on a rock by which his skull was fractured, and long after his decease a wound was found in the skull when it was examined by a German physician.

There is however some mystery about his death. Dr. Hartmann writes "an old tradition says—and those who are supposed to know confirm the tale—that his astral body having already during physical existence become self-conscious and that

physical form, he is now a living Adept, residing with other Adepts of the same Order in a certain place in Asia, from whence he still—invisibly, but nevertheless effectually—influences the minds of his followers, appearing to them occasionally even in visible and tangible shape."

Misunderstood and abused during his lifetime, no reproaches have been too severe to be hurled at the head of the quack, the charlatan, the impostor, by more recent writers. He paid the penalty exacted from all who depart from the beaten track, only his score was the heavier in that his wanderings were wider. Even in this enlightened age a paper on the higher aspects of *protyle*, showing its relation to astral-light vortices, treated from the standpoint of occult philosophy—with experiments—would hardly be received with complacency by the Royal Society. Yet Paracelsus has left works that are mines of suggestive thought to the patient seeker, and despised as he is, he is the originator in Europe of more than one well-known remedy.

Though no bigot, he was a Christian in the highest sense of the term, as the following extract well shows:—

"Everything that happens takes place through the will of the Supreme. Conscience is the state which we have received from God, in which we should see our own image, without attempting to discover reasons in the guidance of our life in regard to morals and virtues. We should do that which our conscience teaches for no other reason but because our conscience teaches it. He who does not burn himself will not be burned by God, and God has provided him with a conscience in which he may put his implicit trust. To learn from others, to accept the opinion of others, to act in a certain manner because others are acting in that way, is temptation. Therefore faith in the things of the earth should be based upon the holy Scripture and upon the teachings of Christ, and it will then stand upon a firm basis. Therefore we shall put the fundament and the corner-stone of our wisdom upon three principal points, which are: first, Prayer, or a strong desire and aspiration for that which is good. It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith: not a mere belief in something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has Himself testified. The third point is Imagination. If this power is properly kindled in our soul, we shall have no difficulty in making it harmonize with our faith. A person who is sunk in deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness he is wise, and he is, so to say, the confidential

friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the senses; because he can reach God through his soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way we may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

Paracelsus has been represented as a man who passed his life in a state of almost constant intoxication. Dr. Hartmann says that this accusation is founded on a passage addressed to some students of Zurich in which Paracelsus addresses them as *Com-bibones optimi*. "It seems however more probable that the partnership in drinking alluded to in the expression was meant to refer to the 'wine' of wisdom * rather than to any more material liquid; moreover, the contents of that letter are very serious and pathetic, and show no indication of frivolity or a love for debauch." Moreover, it is known that Paracelsus drank no intoxicating drinks up to his twentieth year.

Boasting and vanity have also been laid to the charge of Paracelsus, and there is no doubt that he did profess to know more than could be found in the books of his predecessors or the learning of his contemporaries. "The fact is, that he was proud of his own attributes or accomplishments; but he did not glorify his own person, only the spirit that exalted the soul. Seeing himself surrounded by ignorance, misjudged and misrepresented, but conscious of his own strength, he asserted his rights. He maintained that the value of the truths he taught would be appreciated in due time, and his prophecy has proved to be true." If he was really and truly an adept possessed of the "Philosopher's Stone" it would have been extremely difficult for him to give others any idea of the extent of his knowledge without appearing to boast. A mere enumeration of the powers attainable by the man who has "created himself anew" would fill most hearers with amazement.

For details of other accusations brought against Paracelsus we refer our readers to Dr. Hartmann's book. He was, as we have said, one of the best abused men of his own or any other time. Misunderstanding and envy are two factors whose resultants are calumny, abuse, and all uncharitableness, now as in the sixteenth century. Folks generally abuse what they can neither explain nor comprehend, and even Theosophists have had an opportunity of studying the dynamics of this natural law experimentally on their own "vile bodies."

Eliphas Levi in one of his unpublished letters speaks about some of the theories and methods of Paracelsus as follows:

"The great kabbalists attributed to the 'primordial earth' a creative and conservative virtue capable of acting both on inanimate and living forms, and the discovery of this 'primordial earth'

* At a time when Arabic was studied all over Europe as one of the principal channels through which a knowledge of science was to be obtained, the metaphors of the Sufis are hardly to be wondered at in the mouth of an alchemist who had visited Constantinople—Ed.

was one of the objects of their researches. Paracelsus, the wisest seeker of his times, pretended that he had found it; he dug out virgin earth taken from below organic strata, purified it by fire, air and water; then by the use of lenses he impregnated it with the rays of the sun by day, and at night allowed it to absorb the dew. He then enclosed it within discs of porous clay, such as that used for making porous cells in electric batteries, and applied these discs to the persons of his patients to bring about the absorption and equilibration of the vital fluid. He states that one of these 'medals' inscribed with certain signs, applied on the navel, will enable a man to live fifteen days without food and without feeling hungry. By means of this apparatus he used to fast for long periods without feeling other inconvenience than a great calming of the blood and an extraordinary cerebral lucidity. At the same time he made use of an elixir the name of which he gives in an enigmatical manner in these terms, according to d'Espagnet, a somewhat celebrated hermetic philosopher:

"There is a part of man the name of which may be expressed in six letters. By adding P and changing S into M you will find the true name of the subject of the sages."

"The elixir of Paracelsus," says Levi, "is not the primordial earth, but is used solely to augment its fortifying virtue and its action on the brain; the real word of Paracelsus is *oculus*, the eye, a part of man the name of which has six letters in Latin. By adding P and changing S into M, you get the word *poculum*, a Latin word meaning a glass of wine. In other words the experimenter, after exhausting himself by fasting, excited himself with wine, always retaining the sigil fixed by a girdle over his navel. Then by violent exercise, accompanied by profuse perspiration, he threw off all excess in the exciting agent. He used to practise fencing, alone, with a heavy two-handed sword, in the pommel of which was enclosed a little of this primordial earth. After a little while he fell down exhausted, and slept a sleep full of visions more or less lucid, which he only remembered vaguely on awakening. But then he sat down to write without interruption after the fashion of a modern *medium*. At such times it seemed to him that the soul of nature dictated to him revelations on mysterious things, and hypotheses that seem sometimes like madness and are oftentimes marvellous divinations that science has already justified and will one day justify still more completely. This mode of proceeding must not be lightly taxed with extravagance. Paracelsus had divined 'magnetism' and magnetised himself, in a somewhat violent fashion, it is true, but certainly an efficacious one."

Now let us turn to Dr. Hartmann's book, and from it give a brief sketch of the philosophy of Paracelsus.

The cosmology of Paracelsus is in accordance with the doctrine of emanations. He postulates a Supreme First Cause, essence of all things, constructor and designer of the universe. Creation took place through the expression of the inherent Will of that Creative Power in the "Word" (*logos*) or *Fiat* (active and efficient thought) "in the same manner as if a house would come into existence by a breath." Out of the First Cause was developed Chaos

or Primordial Matter—of a monistic nature, manifesting itself not only as vital activity, a spiritual force, an invisible, incomprehensible and indescribable power; but also as vital matter, of which the substance of living beings consists. By the action of the dividing, differentiating and individualizing power of the First Cause, the elements of fire, water, air and earth were produced out of Chaos. All beings were born from the elements, and the latter are of an invisible spiritual nature, and have souls.

"Nature being the Universe, is one, and its origin can only be one eternal Unity. It is an organism in which all natural things harmonize and sympathize with each other. It is the Macrocosm. Every thing is the product of one universal creative effort; the Macrocosm and man (the Microcosm) are one. They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit."

"There is nothing dead in Nature. There is nothing corporeal which does not possess a soul hidden in it." Dying is but change of form or the change from one plane of existence to another one. In each thing there are two factors—Body or form, and Activity or qualities. "The latter is nothing else but an effluence of the Supreme Cause, because everything exists from the beginning in God, into whose unmanifested state all things will return in the end, and from whose power they all receive their qualities, or whatever they deserve on account of their capacity to receive or attract it." "Life is an universal omnipresent principle, and nothing is without life." "Each element has its own peculiar living existences," these are "the elemental spirits of nature; they cannot manifest any higher spiritual activity, but otherwise they live like animals or even human beings, and they propagate their species. Some of them know all the mysteries of the elements."

Matter and spirit, he tells us, are connected by an intermediate principle received from the Spirit. This principle is the astral body of minerals, plants, animals and men, and by this intermediate element or soul "each living being is connected with the Macrocosmos and Microcosmos."

All things are one, and "any difference existing between two dissimilar things arises only from a difference in the forms in which the primordial essence manifests its activity."

Man is said to constitute a world of his own. By knowing man we may know the universe. In him lie the germs of all the powers in the world and it is within his power to develop these in himself. But in order to comprehend the universe in its reality man "must be able to turn the exterior into the interior, but this is an art which he can only acquire by experience and by the light of Nature, which is shining before the eyes of every man, but which is seen by few."

Remarkably suggestive is that part of the works of Paracelsus in which he develops the theory that each natural form is the outward expression of inward power and capacity. There is, say those who know, a natural alphabet, in terms of which Nature herself seems to work. By the knowledge of this alphabet the

visible secrets of nature may be unriddled and by making use of a corresponding force-correlation, a dynamic aspect of this alphabet may be brought into play, and its letters will marshal themselves into words and phrases for the exposition of higher truths. Our author says "The soul does not perceive the external or internal physical construction of herbs and roots, but it intuitively perceives their powers and virtues, and recognizes at once their *signatum*."

"This signatum (or signature) is a certain organic vital activity, giving to each natural object (in contradistinction to artificially made objects) a certain similarity with a certain condition produced by disease, and through which health may be restored in specific diseases in the diseased part. This signatum is often expressed even in the exterior form of things, and by observing that form we may learn something in regard to their interior qualities, even without using our interior sight." In an analogous manner we are often enabled to judge a man's character from his outward appearance, his walk, the *timbre* of his voice, etc. "As long as man remained in a natural state, he recognized the signatures of things and knew their true character; but the more his mind became captivated by illusive external appearances, the more this power became lost."

Speaking of medical science Paracelsus says "If the physician understands the anatomy of medicines and the anatomy of diseases, he will find that a concordance exists between the two. There is not only a general relationship existing between the Macrocosm and the Microcosm, but a separate and intimate inter-relation and interaction exist between their separate parts, each part of the great organism acting upon the corresponding part of the small organism in the same sense as the various organs of the human body are intimately connected and influencing each other, and manifesting a sympathy with each other that may continue to exist even after such organs have been separated from the trunk." Dr. Hartmann adds "There is a great sympathy existing between the stomach and the brain, between the mammae and the uterus, between the lungs and the heart. There is furthermore a great sympathy existing between the planets and stars and the organs of the human body. Such a sympathy exists between the stars and planets, between stars and stars, between plants and plants, and between the plants and the organs of the human body, in consequence of which relationship each body may produce certain changes in the activity of life in another body that is in sympathy with the former. Thus may the action of certain specific medicines in certain diseases be explained. As a bar of magnetized iron may induce magnetism in another bar of iron, but leave copper and brass unaffected, likewise a certain plant, possessing certain powers, may induce certain similar vital powers to become active in certain organs if the plant and the organ are related to the same 'star'. Certain plants may therefore act as antidotes in certain diseases, in the same manner as fire will destroy all things that have not the power to resist it. The neutralization, destruction, or removal of any specific elements producing disease, the change of an unhealthy and abnormal action of the vital principle

into a normal and healthy state, constitutes the basis of the therapeutic system of Paracelsus. His object was to re-establish in the diseased organism the necessary equilibrium, and to restore the lost vitality, by attracting the vital principles from living objects and powers. Remedies containing the required quality of that principle in the greatest quantity were most apt to replace such lost powers and to restore health."

It is unnecessary to remind the reader that in all systems of astrology certain signs govern certain parts of the body. The action of drugs on sensitives, when not taken, but merely held, is described in the *Theosophist*, vol. vii, page 512, and in the same volume, page 71, will be found a brief notice of Sachs' observations on the effect of light on plants. It is known that the movements of the moon have an effect on the currents of terrestrial magnetism, and there is no reason why the planets should not also act upon these currents. As we know that human beings are able to assist their vital powers by the assimilation of terrestrial magnetism (certain yoga practices being, it is said, intended to serve this purpose), plants may do so likewise, specialising the magnetism—so to speak—in accordance with their respective differences of constitution. It may be added that it is possible to recuperate human vitality when at a low ebb by lying on the back in a pine forest and placing the bare feet against the trunk of a tree, and so drawing force therefrom.

The main lines of Paracelsus' theory of cosmology are similar to those of the modern evolutionists, "with the difference however," says Dr. Hartmann, "that Paracelsus looks upon the continually evolving forms as necessary vehicles of a continually progressing, vital, spiritual principle, seeking higher modes for its manifestation, while many of our modern speculative philosophers look upon the intelligent principle of life as non-existing, and upon life being merely a manifestation of chemical and physical activity of dead matter in an incomprehensible and causeless state of development." And the theory of Paracelsus is also that of the Secret Doctrine.

MAURICE FENDAL.

(To be continued.)

"COINCIDENCES."

IF people, in their desultory readings, would only take the trouble to jot down little facts that momentarily arrest their attention, it would surprise them to find how much minute corroborative evidence could be obtained in support of the occult truths set forth in the publications of the Theosophical Society. Take but this one fact, stated at page 78 of "Man: Fragments of Forgotten History"; that "the sense of smell attained its greatest perfection in the Fourth Race", and see what an overwhelming mass of evidence can be found with a little trouble in corroboration of the statement. Among other places inhabited to this day by remnants of the Fourth Race are the Philippine Islands; and from a book of travels, published by F. Jagar, I give the following extracts (from page 161) concerning their inhabitants.

"Every aperture of the house is closed up by the husband, early during travail, in order that Patianac may not break in—an evil spirit who brings mischief to lying in women, and endeavours to hinder the birth."

"It is one of the greatest insults to stride over a sleeping native, or to awaken him suddenly. They rouse one another, when necessity requires, with the greatest circumspection and by the slowest degrees. The fear of waking sleeping persons really refers to the wide spread superstition that during sleep the soul leaves the body; numerous instances of which occur in Bastian's works. Among the Tinguianes (North Luzon) the worst of all curses is to this effect: Mayest thou die sleeping."

"The sense of smell is developed amongst the Indians to so great a degree that they are able by smelling at pocket-handkerchiefs to tell to which persons they belong" (Reisesk, p. 39); and lovers at parting exchange pieces of the linen they may be wearing, and during their separation inhale the odour of the beloved being, besides smothering the relic with kisses. Lewin (Chittagong Hill Tracks, 1869, p. 46) relates of the mountain people of that place: "Their manner of kissing is peculiar. Instead of pressing lip to lip, they place the mouth and nose upon the cheek, and inhale the breath strongly. Their form of speech is not 'give me a kiss,' but 'smell me.'—"

The following, from an article by a native writer, in the last number of the "Orientalist" to hand, throws some interesting light on this point (see Vol. II, notes 6, 451, 969). "The Sinhalese, in common with other Eastern nations, do not kiss, but smell. We sometimes hear them characterising the act of kissing as a piece of nonsense, or a meaningless proceeding; but smelling the face, they say, is something by which affection may be indicated. The nose is gently pressed against the face, and the breath is drawn several times with a vehemence proportioned to the affection or love borne to the object!"

In conclusion, I subjoin a newspaper cutting, which bears out some remarks made by Madame Blavatsky in her article on "Occult or Exact Science" in the May number of the *Theosophist*.

"A gentleman in Sydney, N. S. W. writing on the 29th August last, states the following facts.—There have been heavy floods in

parts of the colony. Some months ago the blacks said that the floods would occur, and consequently left their camping grounds on the flats, and got into higher country. Their prophecy has come true. They, being close observers of nature, noticed that the ants and other insects which live on and in the ground commenced to build their nests in trees; and when the ants do this a flood is sure to happen, sooner or later. Query—how did the insects know that a flood was coming? For it was months before the rains set in that the blacks prophesied it. Instinct must look very far ahead, and be able to read signs that are invisible to us."

With respect to the Fourth Race, it is true that among them the sensations and attributes of hilarity, merriment and boisterous gaiety were wanting; for F. Jagar in his travels speaks of the expressionless and immobile faces of the Indians in the Philippine Islands on holidays, festivals, and occasions of mirth. Travellers have remarked the same want of gaiety amongst the Indians of America; and some of them ascribe it to the small development of the nervous system prevalent among these peoples, to which cause also they attribute their wonderful courage in bearing pain. But others observe that the Indian's countenance is so different from ours that it takes us several years to learn rightly to interpret its expression.

A. T. BANON, F. T. S.

OCCULTISM IN MODERN LITERATURE.

VI.

Continued from page 238.

IN Heliobas' explanation of his Circle Theory, we find a distinct manifestation of the narrator's inexperience in occultism. As under *internal* electricity, when Heliobas speaks of the "germ of soul or spirit" dependent on the will for development, and indestructible; but which, if neglected at death, "goes elsewhere to seek another chance of development," and which if fostered by a resolute will becomes a spiritual creature for which an endless existence commences when its clay chrysalis perishes: he speaks of the soul,—leaving spirit out of the question,—as an entity evidently comprising Nos. 3, 4, 5 and 6 of the septenary constitution, with all their capabilities and liabilities. The entity in that combination can never as a whole become the spiritual and indestructible creature mentioned, for the simple reason that the lower parts of it at the close of one earth-life disintegrate as completely as the body does. And further no process lower than Dhyana Samadhi is capable of releasing the higher principles from the body in a state sufficiently unfettered to enable them to penetrate the spiritual spheres; and that process, which bears no real resemblance to the "setting free" effected by Heliobas, would be all but a practical impossibility to persons living in the world in the manner described. With *external* electricity he says, "our wills have nothing whatever to do. Each one of us walks the earth encompassed by an invisible"

(to bodily eyes) "electric ring,—wide or narrow according to our capabilities," &c. This will recall to my readers the rings or layers of colour visible to clairvoyants, in the "photosphere," or envelope of *aura* surrounding human beings, referred to in a former paper of this series. The description given of the 'photosphere' and its functions, as far as it goes, is fairly correct; but we have yet to learn that there is a single molecule of the 'photosphere' that does not bear witness to the will and its workings. As to these rings' "being capable of attraction and repulsion," it may be new to some of our less advanced students to hear that they are said to come in contact, and act automatically, (*i. e.* without conscious impulse from the will) when two persons come within three feet of each other; and it is owing to the making and breaking of these contacts that many people of sensitive temperaments feel, or cause to be felt, something like a very faint and small electric shock on shaking hands with certain of their friends; this also helps to explain how the waves of emotion roll through closely packed audiences in places of public worship or entertainment; yet there is nothing to show that these effects are to be ascribed any more entirely to electricity than they are to magnetism.

The analogy between the electric organs of certain fish and others in the human body is so far known to be correct that occultists acknowledge the existence of seven centres of (electric magnetic, &c.,) energy in the body; but though by a development of these a man may increase his own energy to a degree only defined by the strength of his will, we have as yet no reason to believe in the possibility of a person being made a storage battery of electricity pure and simple, capable of being discharged through the expression of intense dislike, either by the consumption of drugs or otherwise. That one however can evolve sufficient energy through his own organs to stun or even kill another under certain conditions, is neither new nor impossible, but there the force is no more pure electricity than the operator is a storage battery. This fact was known to the late Lord Lytton, and is exemplified (in "The Coming Race") by the "Vrilya" slaying animals, blasting rocks, &c., by means of "Vril" (electric) discharges from "Vril" staffs,—or storage batteries,—instead of from their bodily nervous centres*.

The application of the Dual Law to the human soul forms a basis for speculation of a kind that exercises a powerful fascination over writers of the occult schools in modern literature. Most of them seem to have come to the conclusion that a number, if not the majority, of flesh-bound souls ought to look for their true mates, "twin-flames," or "companion-spirits" in any other sphere but this. The principal theories as to whether the positive and negative (or male and female) halves of the soul are, or are not, separate entities for a part of their existence have been already

* It is believed by some practical occultists that these seven centres can be identified with certain glands (whose use is undetermined by anatomists) in the human body, that by rousing the *kundalini* these glands may be used as batteries for the generation and discharge of certain forces, the fourth of which is said to correspond to electricity, though probably a higher principle of the same than that known to modern science.—Ed.

referred to (at p. 227, vol. VII.) in one of these papers. But, though perhaps it is not altogether impossible for the human will to take effect on the inhabitants of the planetary spheres, as in the case of Hugh Conway's adept; that is a very different thing from what is related in the volumes under notice. Here we have a man posing as an adept who so little knows the science by grace of which such sages are, that not only does he project his own astral form or soul to the planetary spiritual spheres, but he thinks he assists the souls of others to scale the same spiritual altitudes, which as spiritual spheres would be as unattainable to the psychic entities just mentioned as the astral realms are to the ordinary soul while "bound in clay."

When the time came for the narrator to be "set free," Heliobas, while giving her instructions, asked her to do him a favor on the journey she was about to take. "By my earnest researches," he said, "I am able to study and watch the progress of my inner force or soul. So far,.....I may say I believe all has been well. But I foresee an approaching shadow.....a danger which if it cannot be repelled or passed in some way, threatens to violently push back my advancing spiritual nature, so that.....I shall have to recommence the work that I had hoped was done. I cannot with all my best efforts, discover what this darkening obstacle is,—but you, yes you.....may, being perfectly unselfish in this research, attain to the knowledge of it and explain it to me when you return." So after all, we see that the great Master Heliobas was psychically but little better off than certain untrained clairvoyants, who complain that though they can trust their powers when exercised on behalf of others, they are of little or no use for telling what may be going to happen to themselves. If his spirit could at will visit spiritual planes, and receive spirit-visitants, how was its sight incapable of seeing the obstacles in its own path?

The "setting free" of the narrator by Heliobas is an incident of great interest. In it is to be found the key-note of a phase of occultism, in which any student who is conversant with the history of that subject, particularly during the latter part of the Middle Ages, will recognise a paraphrase of a *modus operandi* which was long prevalent in Europe. Heliobas gave his pupil a draught of a certain (unnamed) drug, and then applied his own "internal electric" force to aid the projection of her astral form, at the same time commending her to the care of his "twin-flame" in the higher spheres. It is this use of a drug to aid the will (by rendering and keeping the body passive) which has a historic interest in Europe. In any book treating of witchcraft in the middle ages, there will be found mention of what are called "witch-ointments," and in some few instances reference will be found to drugs being eaten, drunk, or outwardly applied by the witches.* The operation seems to have been that when the witch wished to attend a "sabbat" or some other such unholy function at a distance, she applied her

* Many recipes for the preparation of similar unguents or potions are to be found in Egyptian papyri, some of which have been tried by Egyptologists in recent days.—Ed.

drugs—either inwardly or outwardly, perhaps both,—her body became passive, and the mental gearing to reverse the polarity of the electric-magnetic centres connecting the body and soul together, yielded easily to the intense desire to be at the rendezvous. It is only within a short time past that the ancient Indian application of simple self-concentration, generally without the use of any drugs, for the same purpose (projection, &c.) has to a very modified extent been brought under experiment by some European savants under the form of Hypnotism. Were these gentlemen as learned in the administration of drugs according to the temperament as the witches of the middle ages seem to have been, they would no doubt find ample grounds for an interesting series of experiments correlative to those coming under the head of "Hypnotic suggestion". And the use of drugs according to temperament is clearly what is suggested by Heliobas' "twelve remedies," each (presumably) only suited to a particular type of "electric rings."

Most of what the narrator saw on her astral progress I must leave for those—and I hope they will be many—who are prompted to read the book, as I have only space for a short reference to it. About it I can only say that it reads like a beautiful piece of imaginative prose, based upon Richter's "Dream upon the Universe" (v. "Analecta") and Cahagnet's "Celestial Telegraph." It is simply a glorified and expanded version, with a large amount of imaginative electricity thrown in, of what any Christian clairvoyant might see if sent to look into "Heaven." Is this not furthering the belief that a man's own fondest hopes and imaginings are the ethereal figments which ply after ply go to form the cocoon he is to be wrapped in when he attains the Devachanic state? For we know that Hindu, Musalman, or Parsi clairvoyants similarly sent to look into "Heaven,"* see precisely the kind of state that is idealized from that almost permanent fragment of their imagination which is condensed from all that is beautiful and almost all that is true in the parts of their religious faiths out of which their convictions have sprung.

She first looked down upon the body, and then was led on high by the hand of Azul, (Heliobas' "twin-flame") with whom she visited Saturn and Jupiter and other worlds; she made acquaintance with her guardian angel and other spirits, she was allowed a vision of creation to strengthen her faith, and she was allowed to gaze "upon the majestic sphere which mortals dream of as Heaven." What she beheld was a circle, so huge that no mortal measurements could compass it—a wide ring composed of seven colours, rainbow-like, but flashing with perpetual motion and brilliancy..... But wonderful as the ring was, it encompassed a sphere yet more marvellous and dazzling; a great globe of opal tinted light, revolving as it were upon its own axis, and ever surrounded by that scintillating jewel-like wreath of electricity..... And even it revolved—and even the rainbow ring around it glittered and cast forth.....other rings which.....were living solar systems cast forth from that electric band as a volcano casts forth fire and

* And when they get to Devachan itself it generally answers their expectations.—Ed.

lava...Toward that side of the ring which was nearest to the position of the earth, I looked, and perceived that there the shafts of descending light formed themselves as they fell into the shape of a cross.....My guardian angel pointed to those rays of light and said, "All pilgrims from the sorrowful star must journey by that road. Woe to them that turn aside to roam amid spheres they know not of, to lose themselves in seas of light wherein they cannot stir! Remember my warning!" Then she had a vision of Christ, and thereafter began to sink towards earth and her body, accompanied by Azul; who, in answer to a request for a message to Heliobas, told her to tell him "when death lies like a gift in his hand, let him withhold it and remember me." When she awoke in possession of her bodily senses, she found Heliobas standing by her, with a look of relief and gladness; for she had been longer absent from her body than any one he had yet experimented with—from Thursday morning at noon, to nearly midnight on Saturday.

I have no hesitation in saying that the above warning of the narrator's guardian angel is as applicable to many of her readers as to herself: but, at the same time it should not be forgotten that like the numerous other "scarecrows" so plentifully scattered through the works of Eliphas Levi and others, it is only meant for those who pin their faith on some thing or person *outside themselves*. All the theoretic teaching in the world fails to give a learner the confidence and ability to steer himself in the water, that he acquires in a few minutes' actual practice of swimming—all the faster and easier if it be under the eye of a teacher.

While the narrator was recounting her adventures to Heliobas, he interrupted her to give her certain written "instructions how to cultivate the electric force within" her, and thus continue the work he had begun. Amongst them was the receipt for the fluid he had administered to her, which, he said, if taken in small quantity every day, would keep her in health and intellectual vigour, while it would preserve her "youth and enjoyment of life to a very much larger extent than that usually experienced by the majority." But he particularly pointed out that the liquid of itself could not put her into "an uplifted state of existence," because she would need *human* electric force applied strongly to her system to accomplish this,—which he advised her not to attempt again. But a portion of the fluid drunk every morning, and due observance of his written rules for the cultivation of her own inner force, which already existed to a large degree, would give her certain advantages in the shape of not only physical but mental power. He told her further, that "when you have educated your will to a certain amount of electric command you can see plainly and at any time the spirits who inhabit the air, and also those who, descending below the great circle, come within the range of human electricity, or that contained in the earth's atmosphere. You will also be able to see at desire the parted spirits of dead persons, so long as they linger within the earth's radius, from which they are always anxious to escape as soon as possible. Love or remorse may sometimes detain them, but even these have to yield to the supe-

rior longings which possess them the instant they are set free. In intercourse with your fellow mortals you will be able to discern their motives quickly and unerringly.....and you will find that all who are brought into very close contact with you will be beneficially influenced or the reverse, exactly as you choose to exert your power." The instructions were written in two small rolls of parchment. One of them, containing his private instructions to her, was to be kept under lock and key and never made public: the other contained what he called the "Electric Principle of Christianity," which was not under that restriction, but in case she felt inclined to explain that theory to others, he reminded her that she could never hope to compel belief.

Finishing the conversation, he gave her a nerve-soothing draught, and dismissed her to bed. On the way there, she went into Zara's room to say good night to her, but finding her sound asleep decided to attempt to kiss without waking her. At a few paces' distance she was suddenly stopped. "Within about a yard's distance of the bed a *something* opposed my approach!".....Between her and Zara there seemed to be an invisible barrier, strong and absolutely impregnable. There was nothing to be *seen*, so giving up the attempt she retired to her own bedroom.

We have in the above conversation a further elucidation of the action of "witch-ointments," &c. When the narrator was told that the fluid alone would not suffice to "set her free" without the powerful application at the same time of *human* electric force to her system, her master, by a curious omission for so high an adept, did not tell her that her *own* electric (or magnetic) force would be found quite as efficacious for the purpose as that of a second person. But in what he did say lies the solution of a question that many students of the history of occultism have been unable to solve—that is that in nearly all *formulæ* of the so-called "witch ointments" the ingredients are directed to be mixed with the *blood* of infants, or of some animal or bird. Many a student having some inkling of the process of projection has read these curious and often disgusting receipts, and, marvelling at the introduction of blood into compositions otherwise purely vegetable,—designed to effect an operation which was not of itself evil, nor always used by votaries of the left-hand cults alone—has utterly failed to comprehend its use in such a connection. There seems no doubt that the word was intentionally made use of as a symbol of distinct significance to the initiated, while deceiving or puzzling to the world at large. When the object was not merely to produce visions or hallucinations, the *mixing with blood** simply meant that the drugs were to be used plus "human electric force." The names of the creatures whose blood was prescribed, solely indicated the hours most suitable for the operation in reference to the temperament that each combination of drugs was prepared to affect. And for the purpose under consideration, blood of any sort would not have been as suitable as almost any other vehicle with which to incorporate the ingredients.

* May not the blood be also sometimes really intended if elemental aid is necessary, as it sometimes is?—Ed.

As regards the episode of this "setting free" it is my firm conviction that the narrator wrote it under the mistaken belief that (a) either a soul (*psychic-entity*) can penetrate *spiritual* spheres or states, or (b) that the spirit (*Atma*=7th principle) can be projected for that purpose in the mode above referred to, which as already pointed out can affect only the soul or astral form. This is perhaps the most glaring error—from the occult standpoint—to be found in the book.

Now to give a brief summary of the "Creed" or "Electric Principle of Christianity."

God is "the Supreme Spirit of Light." "He is a shape of pure electric radiance Being pure Light, He is also pure Love; the power or capacity of Love implies the necessity of Loving; the necessity of Loving points to the existence of things to be loved—hence the secret of creation". (This will be interesting to those who believe spirit to be non-personal and void of attributes.)

"He made Man—that is, He caused the earth to be inhabited and dominated by beings composed of earth's component parts... giving them their superiority by placing within them. His "likeness" in the form of an *electric-flame* or germ of spiritual power. If this is neglected or forgotten, and its companion will is drawn by the weight of the earth to work for earthly aims alone, then it escapes and seeks other chances of development in other forms on other planets, while the body it leaves, supported only by physical sustenance drawn from the earth on which it dwells, becomes a mere (lump) of clay animated by mere animal life solely...of such material are the majority of men composed by their own free will and choice.

"The earth is one of the smallest of planets; and not only this, but, from its position in the Universe, receives a less amount of direct influence from the Electric Circle than other worlds more happily situated.....The time is swiftly approaching when the invincible Law of Absorption shall extinguish earth as easily as we blow out a candle."

During the "brief cycles of centuries.....which must yet elapse before this world, as we know it, comes to an end—God has taken pity on the.....very few souls dwelling here...who have blindly tried to reach Him...and has established a broad stream of sympathetic electric communication with Himself, of which all who care to do so may avail themselves...This earth and God's world were like America and Europe before the Atlantic cable was laid. Now messages of good-will flash under the waves, heedless of the storms. So also God's cable is laid between us and His Heavens in the person of Christ."

"All religions, as known to us, are mere types of Christianity... Buddhism, of which there are so many million followers, is in itself a type of Christ's teaching: only it lacks the supernatural element. ...Any one can be a Buddha again; any one can not be a Christ."

"It can be proved from the statements of the New Testament (?) that Christ was an embodied electric spirit—no germ or small flame such as is given to us in our bodies to cultivate

or foster, but a complete immortal spirit, a portion of God Himself, wise, sinless, and strong—From first to last His career was attested by *electric phenomena* of which "the miracles" are examples.

"It stands to reason that very few souls will succeed in becoming pure enough to enter the central sphere without hindrance. Many on leaving earth will be detained in the Purgatory of Air, where thousands of spirits work for ages, watching over others, helping and warning others, and in this unselfish labour succeed in raising themselves, little by little...till they at last reach the longed-for goal...From *all worlds*, released souls seek to attain final happiness in the central sphere where God is, so that however great the number that are permitted to proceed within from this little planet, they can only form...one drop in a mighty ocean.

....."Eternal punishment is only a form of speech for what is really eternal retrogression. For as there is a forward so there must be a backward. The electric germ of the soul—delicate, fiery, and imperishable as it is—can be forced by its companion will to take refuge in a lower form of material existence, dependent on the body it first inhabits. For instance, a man who is obstinate in pursuing *active evil* can so retrograde the progress of any spiritual life within him, that it shall lack the power to escape, as it might do from merely lymphatic and listless temperaments, to seek some other chance of development, but shall sink into the forms of quadrupeds, birds, and other creatures dominated by purely physical needs. But there is one thing it can never escape from—Memory. In that faculty is constituted Hell. So that if a man by choice forces his soul *downward* to inhabit thereafter the bodies of dogs, horses, and other like animals, he should know that he does so at the cost of everything except remembrance. Eternal retrogression means that the hopelessly-tainted electric germ recoils further and further from the pure centre whence it sprang, always bearing within itself the knowledge of what it was once and what it might have been.

....."All art, all poesy, should.....be accepted eagerly and studied earnestly, for in them we find *electric inspiration*, out of which we are able to draw lessons for our guidance hereafter. The great point that scientists and artists have hitherto failed to discover, is the existence of the central sphere, and its surrounding electric circle. Once realize these two great facts, and all the wonders and mysteries of the Universe are perfectly easy of comprehension."

The first thing that strikes us in this truly wonderful "Creed," is the astounding statement that "God is a SPIRIT," "HE IS A SHAPE OF PURE ELECTRIC RADIANCE"! Leaving aside for the moment the question whether God can be a *He*, or *person* at all; the query at once arises, does this narrator who has been speaking so glibly about spirits and souls, not know at all what she has been talking about? Does she not conceive—much less, know—that spirit and soul are two as totally different and distinct entities as are soul and body? It will be not less astonishing than it is edifying for Christians to perceive that this work, which avowedly is a revivifying reinforcement of Christian supernaturalism against Materialistic Science,—enthusiastically informs them that God is

Matter. To describe God as "a shape (figured or formed) of pure electric radiance," is to confound spirit with the *Anima Mundi*—the astral light, of which electricity and magnetism are but elements, like air, fire, and water on the mundane plane: and therefore, to assert that the Spirit-God is highly refined and sublimed matter, but yet matter! This is what we consider goes to form the astral-form of the soul, but, as the narrator talks of it as spirit, and gives no other or separate definition of soul, we have no choice but to think that she looks upon the two as synonymous,—a conclusion no less mistaken than confusing.

Some other points in this "Creed" which conflict with the opinions of occultists, are,

(1.) A personal god, viz., an attempt to define what is indefinable.
 (2.) The belief that the incarnate spirit of Christ was a spirit at all purer than, or superior to, that of any other master of the same grade: or, that if any person can become a Buddha again, there is anything to prevent him likewise from becoming *de facto et de jure* a Christ. For, Buddha and Christ being two facets of the same multi-sided Truth, to believe the opposite would be to believe the negation of the venerable axiom which says, "That which is above is as that which is below."

(3.) The "Aerial Purgatory," a state or place where "spirits can accumulate good Karma by acts of goodness and works of penitence, and complete the balance requisite for their liberation from the attraction of the earth." The enunciation of such a state in the "Creed" amounts to a contradiction of previous statements. The existence of such a state would result in all persons who had not the requisite Karmic balance in their favour at the time of death being earth-bound until they had acquired it. Were the existence of the majority in that state a reality, surely there would have been some rational if not valuable communications obtained by this time from some of the entities evoked in seance rooms, which may be numbered by millions.

(4.) "Eternal Retrogression," and the "Hell of Memory." I should be much pleased to be favoured with references in support of this theory of retrogressive incarnation, other than that to "The Perfect Way." If I understand our own lessons aright, a spirito-psychic organism that has once risen to the altitude of identity,—and therefore memory,—(i. e., without it be first disintegrated) be reincarnated in a lower form. The memory of a being's past incarnations, and what occurred to him during the period of each, is only attainable at a certain very high stage of spirito-psychic development, when the Law of Karma is equally comprehensible; for which reason memory can never become the Hell announced in the "Electric Creed" except in some—a comparatively small number of—short-period cases of "earth-bound spirits," while they are in that state.

"The Romance of Two Worlds" closes with the death of Zara. Her "twin-flame" had come to the conclusion that he could spare her to earth no longer; and after telling her brother, and receiving absolution from her confessor, she passed away, dying by a stroke

of lightning, in a thunder-storm which occurred during an evening party given at their hotel. The scene, though dramatic and intensely interesting, includes nothing warranting its quotation here: but some hours later, when the narrator was praying for her lost friend in the chapel of the hotel, she heard the sound of music from an unseen organ, and was touched by an unseen hand. Zara appeared and told her, "I am too happy to return" to earth. "Save my brother.....he is in danger, to you is given the rescue." The narrator rushed to Heliobas' study, and there found Prince Petroffsky and Heliobas facing each other sword in hand. The Prince, having heard of Zara's sudden death, had thrust himself into Heliobas' presence and struck him violently in the face, accusing him of being his sister's murderer, by making her "a living magnet bound to draw towards herself electricity in all its forms." The narrator implored them to desist, when the Prince, throwing his sword from him, called out "Hand to hand, villain!" and sprang upon Heliobas. In a few minutes the Prince was down, Heliobas' knee upon his chest, and from my point of observation I noted with alarm that little by little Prince Ivan ceased his violent efforts to rise, and that he kept his eyes fixed on the overshadowing face of his foe with an unnatural and curious pertinacity.....Heliobas...held him by the shoulders, and gazed with terrific meaning into his fast paling countenance.....I knew that Heliobas was exciting the whole battery of his inner electric force, and thus employed for the purpose of vengeance, it must infallibly cause death." She then reminded Heliobas of Azul's message "when death lies like a gift in your hand, withhold it." And very slowly rising from his kneeling posture on the Prince's breast, he left him, and stood upright.

"I thank and bless you," he said; "you reminded me in time. Another moment and it would have been too late. You have saved me."

He then left her with the Prince, who revived when a little cold water was applied to his forehead. A little later Heliobas and the Prince shook hands over the body of Zara, and thereafter bade each other farewell,—Heliobas' farewell being coupled with a prophecy as to the Prince's future.

In parting with Heliobas, the narrator was informed by him that she would not be dominated as Zara was, but would be equalized; that is, she would find the exact counterpart of her own soul dwelling also in human form, and she would have to impart her own force to that other soul, which would in its turn impart to hers a corresponding electric impetus. Whether true or not, this information seems to have been carefully devised to take from her one motive which might tempt her to essay 'setting herself free.'

In parting with her readers, the narrator says "my narrative is simply an experience; but I have no wish to persuade others of the central truth contained in it,—namely the existence of powerful electric organs in every human being, which with proper cultivation are capable of marvellous spiritual force." I here join hands with her, in saying that I believe without the recognition and cultivation of certain organs, more or less electric, which form part of every constitution, no one can ever prove to himself

that his own soul is more than an abstract basis of ever unsatisfying speculation.

And here I leave my readers with a strong recommendation to read "The Romance of Two Worlds," than which they will not easily find a more purely interesting or occultly suggestive work of fiction.

MIAD HOYO-RA KORA-HON, F. T. S.

ETRUSCAN TRANSLATED BY THE AKKADIAN.

THE ancient Etrurian language has been the enigma of archaeologists. Vainly has it been claimed as Keltic; it had no affinities classed as Aryan or even Semitic. Yet the relics found in tombs and the few other monumental remains showed that the Etrurians were highly learned and civilized. The Romans derived much of their religion and many of their divinities and customs from them. Janus was an Etrurian God; so was Minerva, and indeed so also was the Bona Dea, Amma.

A similar prehistoric people, the Akkadians, occupied analogous relations to the Assyrians of the valley of the Euphrates. The Gods of that region were many of them Akkadian; so too were their symbolism, and priesthood. Mr. Robert Brown, Junior, on *Poseidon, the Great Dionysiac Myth, Zoroaster, the Myth of Kirke, Law of Kosmic Order*, etc., took the hint that the Etruscan dialect was capable of proper rendering through the Akkad dialect. He accordingly took the following inscription on a libation bowl.

EKUTHUTHIALZRECHUVAZELESULZIPULTH
ESUVAPURTISURAPRUEUNETURAREKETI.

This collocation of letters was portentous enough to frighten small men off the field and every endeavour to read it was as sorry a failure as any at Belshazar's famous feast.

Mr. Brown had the requisite audacity and here we have the result. He gives us the Etruscan words, then the English rendering, and after that the cognate Akkadian word.

1. Etrusc.	EKU.	THUTHIL.	AL-Z	RECHU-Va.	ZEL.
Eng.	O Moon!	Of the setting sun,	Daughter the.	Queen. and.	Of the desert.
Akk.	Aku.	Tuti	...	Rakku	Va. Zer.
2. Etrusc.	ESULZI.	PULTH.	ESU.	Va.	PURTISURA.
Eng.	Triple.	Revealer	Thrice.	And.	Sovereign lady.
Akk.	Essakam.	Pul.	Essu.	Va.	Pul-Zur.
3. Etrusc.	PRU	E.	UNE.	TURAREK.	ETI.
Eng.	On the ground.	Water.	I pour out.	To the lady.	Moon.
Akk.	pur.	a.	une.	tura-ku.	Esse-l.

The Akkadian is a "Turanian" dialect, affiliated to the Chinese; and this remarkable affinity of the two dialects is one more evidence of the prehistoric Empire of which the Mongols, Dravidas, Etrurians, and Skythic races were a part. These were the sources whence Babylon and the East derived their culture, worship and civilisation.

A. WILDER.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

IDRA SUTRA.

Details of the Great White Beard.

First Part.

THE first part of the mysterious beard is that which commences from the right ear and descends to the corner of the mouth. The beard proceeds from the virile heat of the blood and this is why it is said to be the daughter of the heart of man; but here, where it seems to continue the hair that radiates from the brain, it may also be called the daughter of thought. It represents the *logos* in its divine generation.

There are thirty-one small curls arranged in perfect order, and each curl is made up of three hundred and ninety hairs. These numbers represent the intellectual worlds which the divine thought desires to realise by the *logos*. Each world engenders other worlds, multiplied by the mysterious denary and the sacred ternary.

The worlds are multiplied by creative ideas in exact proportion to the germs already formed. Each hair in the beard ends in a point of light, and each point of light will give birth to a sun. To receive each sun a night is opened to be fecundated by the new star—a night full of phantoms and horror which the nascent sun illumines and disperses with a smile.

Thus the luminous beard of the Father undulates towards the stiff, black beard of the god of darkness.

And the supreme beard is perceptible only through the splendour it gives to the beard of shadow.

Is it not said in the book of Psalms: The perfume of the supreme head is diffused on the beard of the Father and thence on the beard of Aaron?

What is this Aaron? It is the High Priest.

And who is the High Priest but the shadow and human personification of the black god?

The psalm we have quoted begins by saying that the perfection of good is the triumph of happiness, that is, when brothers dwell together in unity.

Who are these brothers, but the two Ancients?

God in His relations with us needs the pontiff; but the pontiff would become the night of death if he were separated from God.

God gives His light to the priest, and the priest lends God his shadow.

The priest is the brother of God as shadow is the sister of light.

What the priest does on earth in the exercise of his high office, God also does in heaven; but between the two there is the difference that exists between day and night, between the anger that reproves and the mercy that reconciles and unites.

And religious harmony also results from the analogy of contraries.

Second Part.

Rise, Rabbi Chriskia, and tell us the glories of a part of the

Rabbi Chriskia rose and said: It is written: I belong to my well-beloved, and his grace is turned towards me.

It is for men, it is for each one of you, that the supreme thought becomes the *logos*, creator of all thoughts and all forms.

I see a river of light descending from the divine understanding and transforming itself into thirty-five harmonious voices. In this light night comes and bathes and washes away her darkness. I saw dark forms plunge beneath white waves, and then emerge as white as the waves. And I prayed the superior intelligences to explain to me what I saw. And they answered: Thou seest how God effaces injustice. For His understanding and His *logos* enter His ear and His mouth, and there is no place for falsehood.

In the living light, in the light that is diffused all around, no shadow can exist, and to appear in that light the shadow must first become white and be itself transformed into light.

For thus will God one day change into good even the evil wrought by men.

This is the interpretation of the second part of the sacred beard, analogous and parallel to the first.

Then Rabbi Chriskia resumed his seat, and Rabbi Schimeon said: The world is no longer an enigma to us, neither is it a hell. May the supreme Ancient bless thee, O Rabbi Chriskia, for thou hast consoled our hearts.

All rays converge towards their centre; I see the harmonious totality of the creator's work. From the heights whereon we stand we see the earth, sacred already by the near fulfilment of its destinies. We see what Moses himself did not see when for the second time he ascended Mount Sinai—the sun of justice in which we believe, the sun that is to come, to illumine our faces. I feel that my own face shines with faith and hope; and, more fortunate than Moses was, I know why my face shines. Moses did not even know that his face had become bright in the contemplation of God.

I see before my eyes that allegorical beard, as if it were carved by a skilful artist, in thirteen parts which represent the synthesis of all truth.

As they are explained in turn, I see all these parts range themselves in a beautiful order, and attach themselves to that ideal head that we postulate as the support of the mysterious crown.

Then the king appears in the midst of his innumerable armies. Effects attach themselves to causes, causes united with one another are urged forward by principles, and the principle of principles reigns and has dominion in its centre which is everywhere.

Rejoice, O my companions, in this holy revelation, for indeed the world will not understand what we understand, nor will it see what we see until the coming of the kingdom of the Messiah.

The other Parts.

Thus, each in turn, the great rabbis analysed the sacred beard. Here the explanation must replace the text, whose affected obscurity hides its subtlety and makes it tedious.

By the hairs that radiate around the skull these great hierophants understood the divine thoughts; and by the beard around the

mouth, they symbolised the holy words. The hair is the *logos* of God which gives an account of itself, the beard is God's speech, whether manifested in his works or in the inspired scriptures. The beard is divided into thirteen parts because the secret doctrine of the Kabbalists is founded on the nine figures that compose the name of Jehovah.

The science of numbers, considered as the algebra of ideas, is Bereschith; the science of the letters of the sacred name is the Mercavah. Bereschith means genesis, generation or genealogy. Mercavah means chariot, as if the four symbolical letters were the wheels of God's car seen by Ezekiel in a vision.

He saw wheels of light that revolved one within another. These were the celestial spheres, the interlaced circles whose centres are everywhere and whose circumferences are everywhere; their common centre is everywhere and their definite circumference nowhere.

But the name of Jehovah has, in reality only three letters, as one is repeated. Hence the thirteen divisions of the supreme beard are the cycle of twelve together with the centre which must be given to numbers to arrange them in a circle on the clock of time.

These theological subtleties attached to numeral abstractions were, so to speak, the scholasticism of the ancient rabbins, the fathers of Kabbalistic philosophy.

From this method resulted tolerably exact deductions, sometimes sublime, sometimes puerile.

God, said Solomon, created all things by number, weight and measure. From this certain innocent calculators argued that algebra was the sacred fire of Prometheus, and that it was possible to create men by pronouncing words. This is sometimes true, as great orators know, but in a figurative manner. Doubtless matter obeys motion resulting from forces that may be determined by numbers. But, among the Hebrews, numbers are represented by the letters of the alphabet. God has created space and worlds. The letter is in fact the conventional sign of force, but the letter itself is not force. Thus in the book of Sohar the great rabbins sitting round Rabbi Schimeon group their ideas about divinity round the allegorical figure of a human head in which the eyes and ears represent intelligence, the hair thoughts, the beard speech, or rather the expressions and manifestations of truth. They said repeatedly that the head had no real or tangible existence, that God is inaccessible to our senses and even our thoughts, that we can only comprehend Him in His action on us and relatively to ourselves. Nevertheless this has not prevented a great number of superstitious men from attributing a human figure to God, and that not only in antiquity but even in our own times. Thus Swedenborg, in other respects an astonishing and admirable mystic, states that the universe is in reality an immense man whose hair is all light, with legs and arms composed of stars, and that this man is really made in the image and resemblance of God, who is Himself a man so great and so brilliant that no human eye can see Him. Even in our own days the Mormons think that the universe is limited, and that God, under the form of a gigantic

man, occupies its centre, seated on a colossal Urim-Thummim that is to say, on two stones fashioned in innumerable facets wherein He sees the reflection of all that is going on in all the worlds.

The allegorical figure of the Macroprosopos—conclusion.

Then Rabbi Schimeon said to his companions: You have been embroidering a great veil through which we are able, without becoming blind, to lift our eyes towards the eternal light. I saw the accomplishment of the work as you were speaking; your thoughts determined the image and the image took its place on this marvellous tapestry.

Thus in olden time Moses caused the veil of the sacred tabernacle to be embroidered, stretched on four columns, attached by four golden rings.

Thus the altar of sacrifice had four angles, like the square that may be traced in all the celestial circles, and in the middle of the altar there was a bar terminated in a hook that was used in tending the sacrificial fire, for that fire might not be touched with hands.

Our allegories are like that bar and through them we may touch the burning truths. Through a regulated imagination we approach those things that are unattainable by our reason. Our imagination is regulated by the law of analogy and the exactitude of numbers. We use what we know as the basis of what we believe. The order we see necessitates the order we suppose to exist in the heights which our power cannot reach. Thus, in our images, nothing is left to chance. All is ranged in legitimate and harmonious order. You speak and the picture is made. Your voice determines the forms about to be, and they arrange themselves like the points of a crown. The columns of the temple are moved and seem to be reborn and to come out of the earth to listen to us.

May you be happy in the world to come, because the words of your mouths are regulated beforehand by truth and justice, and follow the line of rectitude without ever turning either to the right or the left.

The most holy God whom you bless rejoices to hear your words, and listens to them that they may be accomplished. For in the world to come all good words offered to Him will become living forms; and you who formulate by speech the things that are true, are creators of good.

Truth is a delicious wine that never evaporates. It falls drop by drop on the earth as it escapes from the cup of the wise, and goes down even into the tomb to moisten the lips of the dead. It descends even into the hearts of our sleeping fathers and makes them to speak again as in a dream. For truth is always living; it always possesses those who have once touched it. And when the children who are on the earth accord it a living witness, the fathers who sleep beneath the earth reply in soft whisper: Amen!

THE DOCTRINE OF REBIRTH IN GREEK PHILOSOPHY.

THE doctrine of rebirth is not peculiar to the Hindus, but is widely prevalent among many lower as well as higher races of mankind. Among barbarians, this belief exists in some form or other among the Sontals, the Zulus of South Africa, the Dyaks of Borneo, and the Powhattans of Mexico. Not only is this belief found among savages but also among such highly-civilized nations as the Egyptians and the Greeks. We find it in the teaching of Pythagoras and Empedocles in earlier Greek Philosophy. Later on we find Socrates lecturing (in the *Phædo*) on the pre-existence and post-existence of the soul. In the passage referred to Plato reaches so nearly the oriental tenets of the transmigration of the soul that I am tempted to quote it below:—

"That soul (speaking of the souls of good men), itself invisible, departs to a world invisible like itself—to the divine, and immortal, and rational. Arriving there, its lot is to be happy, released from human error and unwisdom, fears and wild passions, and all other human ills, and it dwells for all future time, as they say of the initiated, in the society of the gods. Shall we say this, Cebes, or say otherwise?"

"It is so," said Cebes, "beyond a doubt."

"But do you think the soul will depart in perfect purity if it is polluted and impure at the time it quits the body, as having always been the companion and servant of the body, in love with and fascinated by it, and by the bodily desires and pleasures, until it comes to think that nothing is true but that which has a bodily shape, which a man may touch, and see, and eat, and drink, and gratify his sensuality upon; and if, at the same time, it has been accustomed to hate, and fear, and shun the intelligible world, which is dark and invisible to the bodily eye, and can be attained only by Philosophy?"

"It cannot possibly," he replied. "It is engrossed by the corporeal, which the continual companionship with the body, and constant attention to it, have made natural to it."

"Very true; and this, my friend, may be conceived to be that ponderous, heavy, earthly element of sight, by which such a soul is weighted and dragged down again into the visible world, because it is afraid of the invisible and of the world below, and prowls about tombs and sepulchres, in the neighbourhood of which certain shadowy apparitions of souls have been seen, souls who have not departed clean and pure, but still hold by the things of sight, and are therefore seen themselves."

"That is likely enough, Socrates."

"Indeed it is likely, Cebes; and these must be the souls, not of the good, but of the evil, who are necessitated to haunt such places in expiation of their former evil way of life; and they continue to wander until the desire of the bodily element, which still cleaves to them, is gratified, and they are imprisoned in another body. And they are then most likely tied to the same natures which they have made habitual to themselves in their former life."

"What natures do you mean, Socrates?"

"I mean to say that men who have followed after gluttony, and wantonness, and drunkenness, and have had no thought of avoiding them, would put on the shape of asses and animals of that sort. What do you think?"

"What you say is exceedingly probable."

"And those who have preferred the portion of injustice, and tyranny, and violence, will put on the shape of wolves, or hawks and kites; or where else should we say that they would go?"

"No doubt," said Cebes, "they pass into shapes such as those."

"And it is pretty plain," he said, "into what bodies each of the rest would go, according to the similitude of the lives that they have led."

"That is plain enough," he said.

"Even among them some are happier than others; and the happiest in themselves and the place they migrate to, are those who have practised the social and civil virtues that men call temperance and justice, which are acquired by habit and exercise, without philosophy and reflection."

"Why are they the happiest?"
 "Because they will be likely to pass into some gentle social nature like their own."
 "That is possible."

"But none but he who is a philosopher and a lover of learning, and altogether clean and pure at departing, is permitted to reach the gods."

Thus we find that this belief, which is regarded as superstitious by our English philosophers, was prevalent not only among the Hindus, but also among the Greeks, who once stood in the front rank of civilization.

English philosophy is still in its infancy. We cannot but smile at such nonsense as John Stuart Mill's "permanent possibility of sensations," and the "*Tabula Rasa*" theory of Locke. English philosophy, before the time of Herbert Spencer, can scarcely be called philosophy in the proper sense of the word. So long it was, like an unfledged bird, trying its pinions in the air.

I cannot imagine how the world *as it is* can be explained without the doctrine of rebirth. How can we account for the inequalities of human fortune which we meet with everywhere if we take no account of this doctrine? "It is a matter of chance," the English philosopher will answer. But how could this chance, this disorder, exist in a universe where there is order everywhere, from the spheres where the huge planets revolve, to the drop of water inhabited by millions of microscopic insects?

A philosopher who postulates the existence of a *just* god, must, in order to be self-consistent, also believe in the doctrine of rebirth. Otherwise, he will be at a loss to explain the striking inequality of human fortune, the wide gulf that separates the prince from the peasant. Every theist who believes in the existence of a just god, cannot but also believe in the doctrine of rebirth; for the latter is but a logical consequence of the former.

The theory of evolution, if properly understood, includes the doctrine of rebirth. There is a remarkable distinction between the Hindu theory of evolution and the modern European one. The latter is but an imperfect sketch of the former. Darwin and Herbert Spencer are the chief modern expositors of this theory, but both of them, owing to the vicious materialistic tendency of the west, disregard the central point of the doctrine, the theory of rebirth. Even Tennyson's close sympathy with the evolution theory is marred by his one-sided view of the question.

SARAT CHUNDER MOOKERJEE.

NORSE MYTHOLOGY STUDIED ESOTERICALLY.

I.—Foundations.

MANKIND at large, and many short-sighted philosophical systems, entertain the same thoughts as did Bacon, when he wrote (*Nov. Organ.* I. 104)—"The lowest axioms differ but little from the bare experiment; the highest and most general (as they are esteemed at present) are notional, abstract, and of no real weight. *The intermediate are true, solid, full of life, and upon them depend the business and fortune of mankind.*"

In such views lie the causes of all dualisms. All dualisms rest upon a false cognition of the Absolute and "the intermediate." A dualism is absolutely impossible. *Life is by necessity monistic.* Still for the "practical" man, to the eye of the observer, all finite existence swings from one extreme to another, and his thoughts find a temporary rest in a dualistic formula.

To assist our weakness and limited powers of mind and heart we may assume a dualism, and proceed to talk about opposites, as if they had real existence. We may, in order to come to a knowledge of the evolutionary process of "the divine power moving upon the material, while it impresses upon it its own eternal order,"* distinguish in "the Material" or "the Thing"† two distinct and opposite elements, NATURE (the word taken in a limited sense) and HISTORY.

Nature and History are the two principal forms of the revelation of "the moving power."

About the first we may say that on account of its organization (being more or less "out of temperature") "the divine moving power" is only able to express itself in it in an inarticulate language—in riddles.

About the latter we would maintain that, being the reflex of man's‡ will and thought plus that of nature's at large, it necessarily affords a greater insight into the hidden sense of life.

Instead of speaking of the dualistic forms of Nature and History, we might choose a more psychological division and speak about MIND and HEART. And if we define Mind to be mainly concerned with the *Understanding* of things, and the Heart to be devoted to *Activity*, we may readily see that mind answers to nature and heart to history, according to our first division.

Theosophic studies may be conducted exclusively on the lines of nature's revelations or those of mind; but they may, as a matter of course, also be pursued on purely historic lines, or on those of the heart.

We may have a THEOSOPHY OF NATURE and a THEOSOPHY OF HISTORY, or a THEOSOPHY OF MIND and a THEOSOPHY OF HEART.

* Giordano Bruno (*De immenso*, lib. VI. cap. 9, v. 23—25):

Vel nihil est natura, vel est divina potestas.
 Materiam exagitans, impressusque omnibus ordo.

† Id. (Wagner II, 225) "Nature is God in the Thing" (*Natura—non è altro che dio ne le cose*).

‡ Man = microdeus.

Theosophy of History will not concern itself with the *nature* of our powers and those of the universe, it will devote its energies to the discovery and the understanding of the hidden laws of moral *freedom*, such as these are in themselves, and such as they come to sight in the throbbing soul that pulsates as a living breath in the life-principle of human existence, revealed in history. It will also discover and know, if possible, the place of freedom in relation to the great law of *Karma*. It will everywhere *look for* mind itself, the universal as well as the individual, rather than for naturalistic *manifestations* of mind.

History is the outcome of the interrelationship of the universal and the individual mind. Historic epochs are but epochs in the development of mind. Historic epochs are not distinguished from one another solely by succession of events in time. Mental states and conditions are equally good land marks. Mythologies,* for instance, represent epochs in history.

Some mythologies are the very steps of the progress, others represent the more elevated platforms to which we rise after an ascent of a series of continuous steps. The Norse Mythology is such a platform. It is the latest of all mythologies and embodies the results of the whole mythological progress of mankind, at the same time as it represents the transition of the human mind to the primary degrees of pure rationality and moral freedom.

Where a Theosophy of nature would concern itself with the secrets of nature at large, a Theosophy of the mind will study and endeavour to gauge the active forces of mind wherewith we may draw Nature under the dominion of the imperial will of the human soul; it will also work upon its own powers of evolution and strive to attain to union with the great I Am.

A Theosophy of the heart will recognize the heart as the central seat of life, the holder of personal consciousness, free will and reason; and the manufactory of all free acts and states. It will know all moral states of the heart and its spiritual and bodily functions in the soul.

Norse Mythology is best studied as Theosophy of History or, what in the same thing, a Theosophy of the Heart. The following papers are written from this point of view.

We do not deny that the Norse Mythology has contributed largely to naturalistic theosophy. Its cosmogony and its progressive course of events rival that of the Greek and even transcend it, approaching the Buddhistic in grandeur and even transcend inhabitant of the North," said N. J. S. Grundtvig, "The yields the palm to the Greek, if the question be concerning definiteness and adornment of figures; but when we enquire as to inner depth and power of thought, the Norseman calmly points to Ragnarok, and the Greek must keep silence." To this adds another equally famous student of Norse Mythology, Bishop Martensen: "While the Greek gods stand before us in the unchanging rest of an æsthetic eternity, as a world of perfect nature resting in themselves, the doctrine of *Asa* unfolds a progressive drama, beginning with the birth of

* The Greek *mythos*, anglicized into myth, is synonymous with the German *gemuth* and signifies, etymologically, mind or the undisclosed thoughts of the soul.

time, and concluding with the renovation and regeneration of all things on the other side of Ragnarok. The full import of the Norse Mythology is not to be found only in the conflict of the *Ases* with the *Yettes*;—although it must be confessed that a life devoted to action even in circumstances of tumult and restlessness, is truer than a life spent in æsthetic satisfaction, whose perfection is only a shadow, because reconciled too soon to the riddle of life:—its highest import does not lie in the opposition which the *Ases* meet with from without, but in the contrast which they experience within. The antithesis between the holy and the worldly principle as recognized by the mythical consciousness, appears in the contrast between *Balder* and *Thor*, between *Gimle* and *Valhalla*." Balder's death, the result of indiscretion and fault on the side of the *Ases*, causes them to go down to Ragnarok, for "Balder was the bond that held together the society of Valhalla."* But Gimle breaks forth out of Ragnarok, a kingdom of joy, in which Balder returns, and the *Ases*, *i. e.*, the fundamental energies of life rise again purified and glorified.

As we have said, it cannot be denied that the Norse Mythology contains large naturalistic elements, perhaps remains from an earlier race, but the main facts of the *Asa* doctrine are of an historic nature, *i. e.*, they represent the progressive acts of a drama and embody personal elements rather than impersonal laws. They represent a conflict of the heart with itself. It will be our object to demonstrate and explain this conflict and its outcome.

We will now give the particulars relative to the discovery of the Eddas; particulars not so well known as they ought to be. They are, however, important in themselves and cannot be omitted, because they will simplify our work considerably.

Two Eddas are known. The one, the *Elder Edda*, the *Poetic Edda* or *Samundar Edda hins froda* was discovered by Bishop Brynjulf Sveinsson in 1643. The MS. is now in the Royal Library at Copenhagen, known as the Codex Regius. Sæmund is not its author, but perhaps its compiler, or the collector of its tales. But even that is a surmise; we neither know the author (authors), nor the compiler, nor its age. Bishop Brynjulf found Sæmund Sigfusson's (or Sæmund Froda's) name on the MS. and was thereby misled into supposing him to be the author. (Sæmund lived about 1055—1132). This Edda is a miscellaneous collection of cosmogonic, theogonic and historical poems, some older than others, some repeating others. Carlyle has correctly stated that "the pictures which are flung out for us in one level of distance in the Edda, like a picture painted on the same canvas, do not stand so in reality. They stand rather in all manner of distances and depths."

The word *Edda* is not found in any of the dialects of the old Norse tongue. It is first met with in the Lay of Rig, where it is

* See A. Oehlenschläger's immortal poem, "The Gods of the North."

used as a title for *great-grandmother*, and from this use the title of the collection that bears its name is derived.*

The other Edda, the Prose Edda or *Edda Snorra Stusla Sonar†* is a compilation probably by Snorro, the famous Icelandic historian.

The data just given relative to the two Eddas are those commonly accepted by Norse scholars. I am, however, of different opinion. I believe that the Elder Edda, in the form in which we now have it, is a very late product as far as form goes; that it is the latest arrangement of the old Norse traditions relative to the primeval ages, and that it contains in a "hidden sense" infinite wisdom and power. I believe that the so-called Prose Edda stands in the same relation to the Poetic Edda as the *Vedanta* to the *Veda*, being not only the conclusion of the Edda, but the key to it. No scholar has before me pointed out that fact, although this younger Edda shows the relationship on the very surface by pointing to and quoting the former in justification of its statements.

All holy books are the last remains of, and witnesses to, the spiritual life of an age that still stood in the full light of a primeval revelation. But they are all of them now unintelligible, because we have wandered away from the light; hence they, all of them, have attached to them mystical keys or commentaries, which also remain unintelligible to us till "laid open." The Younger Edda is the mystical key or commentary to the Elder Edda, but it too must be interpreted.

The Elder Edda consists of a number of hymns of pure theosophic nature, heroic hymns, and a few additions of apocalyptic character, and clearly very recent as to date. I shall give the famous opening hymn, the *Volaspa*, in full, transcribing it in prose, however; and when I come to the interpretation of it, I shall add to and amplify it by quotations from another hymn, the *Vafthrudnismal*, the next important part of this Edda. I shall further enlarge it by data from the *Gylfa-Ginning*, "the most precious compendium of Norse Mythology," from the Prose Edda.

By this limitation we shall be able to review all the esoteric teachings of the Eddas.

VOLASPA.†

"The charm and solemn beauty of the style are irresistible, and we are constrained to listen and revere as if we were the auditors of some stately music devised in honor of a primal and long-buried deity."

*Why and how Snorro's book on the Poetic art came to be called *Edda*, nobody knows. A recent Norse scholar has suggested a connection between *Edda* and *Veda* and proposes to translate: "Book of Wisdom."

† Supposed to have been written in the years between 1140 and 1160.

‡ The *Volaspa*, as rendered here, is the result of a comparative study of several translations compared with that given in *Corpus poeticum boreale*.

(I.) For a hearing I pray all Holy Beings¹ and the sons of Heimdall, high and low.² Thou O Wal-father³ wouldst have me set forth in order the histories of men as far back as I remember.

(II.) I remember the giants born of yore, who bred me up long ago. I remember nine⁴ worlds, nine Sibyls, a glorious Judge⁵ beneath the earth.

(III.) In the beginning, when naught was, there was neither sand nor sea nor cold waves, nor was earth to be seen nor heaven above.

(IV.) There was a yawning chasm,⁶ but grass nowhere, ere that the sons of Bor,⁷ who made the blessed earth, raised the flat ground. Then the sun shone forth from the south on the dwelling stones,⁸ and the fields were mantled with green herbs.⁹

(V.) The sun from the south, with the moon her fellow, cast her right hand¹⁰ on the edge of heaven. The sun knew not her inn, nor the moon his dominion, nor the stars their place.

(VI.) Then all the powers, the most high Gods, assembled at their judgment-seats and took counsel together, giving names to Night, and the New Moons: they called Morning-tide and Midday, Afternoon and Eventide, by their names, for the counting of seasons.

(VII.) The Ases¹¹ met on Ida-plain, and raised high places and temples, setting forges, and fashioning treasures,¹² shaping tongs and making tools.

(VIII.) They played at tables in the courts and were happy; they lacked not gold till there came three most loathsome Titan maids¹³ from Giant-land.¹⁴

(IX.) Then all the Powers, the most high Gods, assembled at the judgment-seat and took counsel together, who should create dwarf-kind¹⁵ from the bloody surf¹⁶ and the giants¹⁷ black bones; they fashioned out of earth, in the image of man, many dwarfs as Durinn¹⁸ commanded.

(XVII.)¹⁹ Till out of this host there came to the house three Anses,²⁰ mighty and blessed. They found Ask and Embla²¹ helpless and futureless on the ground.

(XVIII.) The breath of life was not in them; they had neither feeling nor motion, nor utterance, nor comely hues. Woden gave the breath of life, Kœnir²² feeling, Lodur²³ utterance and comely hues²⁴.

(1) Gods. (2) All men. (3) Woden, the highest god. (4) Nine seems to be a holy number. (5) Some MS. have *tree*, i. e., the Yggdrasil. (6) Chaos. (7) A giant, whose sons killed Ymer and made the earth out of his body. (8) Those of Midgard (middle dwelling), namely, the place of men. (9) The green herbs (allium) are in the Eddas sacred. (10) Literal translation. (11) Ases or Anses means Lords. (12) Literally rings; rings served as money and as ornaments. (13) Here is interpolated a genealogy of the Titans; we have left it out. (14) Yotunheim, the home of the mountain giants. (15) These dwarfs have generally been understood to be of large stature and well proportioned; they understood magic and were inimical to the Ases. (16) Brimir (brine), a giant of the primeval race. (17) Blain by name. (18) The highest of all. (19) Verses X—XVI contain names only and are of no importance to us in this exposition. (20) Anses=Ases. (21) The first pair of human beings. Ask means ash; we do not know what kind of tree is meant by Embla. Men were created out of trees. (22) An Asa; nothing is known about him. (23) Lodur from a root which means fire. (24) Something is missing perhaps.

(XIX.) I know an Ash, a high-towering holy tree, called Ygg-drasil¹, besprinkled with white loam, whence come the dews that fall in the dales.

(XX.) It spreads ever green over the Weird's burn²; whence come the three virgins³ of manifold wisdom, from the Well beneath the tree. They have laid down the fate, and chosen the life and spoken the destinies of the children of men.

(XXV.)⁴ The first war in the world that I remember was when they speared Gold-weig (gold-draught)⁵, and burnt her in the High One's Hall⁶; thrice was she burnt, and thrice reborn, though still she lives.

(XXVI.) Then all the powers, the most high Gods, assembled at the judgment-seat and took counsel together, whether the Anses should pay tribute, or exchange hostages and make a league.⁷

(XXVII.) Woden hurled spears and shot into the host. This was the first war in the world. The palisade of the burgh of the Anses was broken, the Waners marched over the plains that rung with war.

(XXVIII.) Then all the Powers, the most high Gods, assembled at the judgment-seat and took counsel together to know who had charged the air with noisome venom and given the Maid of Od⁸ to Giant-kind.

(XXIX.) Thor alone was swelling with wrath; he seldom sits still when he hears such news. Then were utterly broken all oaths and plighted faith and mighty leagues sworn between them.

II. (XXX) Wheresoever she came to a house they called her Haid,⁹ the soothsaying Sibyl; she charmed divining rods, she knew witchcraft, she was aye the delight of the evil bride.¹⁰

(XXXI.) The Father of Hosts¹¹ endowed her with rings and necklaces, with cunning treasure-spells and rods of divination. She could see far and wide through all the worlds. She could see the Wal-choosers travelling afar, ready to ride to God-folk.

(XXXII.) She was sitting alone without when the aged Patriarch of the Anses¹² came and looked into her eyes. What ask ye me? Why tempt ye me? I know it all, O Woden, where thou hiddest thine eye in the holy Well of Mimi,¹³ who quaffs mead every morning from Wal-Fathers' pledge¹⁴.—Know ye yet or what?

(XXXIII.) I¹⁵ know the trumpet-blast of Heimdal,¹⁶ hid beneath the wide-shadowing Holy Tree. I see a stream rush in rapids over the pledge of Wal-Father.—Know ye yet or what?

(XXXIV.) I behold fate looming for Balder, Woden's son, the

(1) Literally the horse of Ygg (Odin). (2) Urd's well of wisdom. (3) The three Norns (Parcae). (4) Verses XX—XXIV are interpolations. (5) This myth is entirely lost. (6) In Har's hall, probably a Wane. (7) Here something is missing. (8) Freya. (9) The Vols speaks of herself in the third person. (10) This passage is doubtful. (11) Odin. (12) Id. (13) This myth is told circumstantially in Snorre's Edda. (14) Wal-Father's pledge,—another name for Mimir's well. (15) The Sibyl now speaks in the first person. (16) The guardian of the gods; he blows his "Gjallar horn" when the giants threaten war.

bloody victim. There stands the mistletoe, slender and delicate, blooming high above the ground. Out of this shoot, so slender to look on, there shall grow a harmful fateful shaft. Hod shall shoot it, but Frigga in Fen-hall¹ shall weep over the war of Wal-hall.—Know ye yet or what?

(XXXV.) I behold a captive lying under cauldron-holt, the bodily semblance of Loki the guileful. There Sigyn² sits, sad of heart, over her husband.—Know ye yet or what?

(XXXVI.) Eastward in ironwood the aged witch is sitting, breeding the brood of Fenri, from whom there shall spring one amongst them all in ogre shape that shall cast the moon out of Heaven.³ He shall feed on the lives of death-doomed mortals, spattering the heavens with red blood. The sunshine shall wax dark, nor shall any summer follow, and all the winds shall turn to blight.—Know ye yet or what?

(XL.) On a mound there sat striking a harp the giantesses' shepherd, Eggthrow the Gladsome; in Gaggie-brake a bright-red chanticleer whose name is Fialar was crowing to her.

(XLI.) The cock Goldcomb is crowing to the Anses, waking the warriors of the Father of Hosts. Another cock, Sooty-red, crows under the earth in the halls of Hell.

(XLII.) Fiercely Garm⁴ bays before the cave of the Rock; the chain shall snap and the Wolf range free!

(XLIII.) Tales a-many the Sibyl can tell. I see farther in the future, the mighty doom of the blessed gods. Brothers shall fight and slay one another, kinsfolk shall break the bonds of kindred. It shall go hard with the world: much of whoredom, an age of axes, an age of swords, shields shall be cloven, an age of storm, an age of wolves, ere the world falls in ruin. The sons of Mimi are astir, the Judge is moving at the blast of the horn of Roaring-Land, Heimdal blows the Horn is on high, Woden talks with Mimi's head,⁵ the towering Ash Ygg-drasil quivers, the aged tree groans, the giants have broken loose.—Fiercely bays Garm, etc.

(XLIV.) How do the Anses fare? How do the Elves fare? All Giant-land is rumbling from end to end. The Anses are assembled. The Dwarfs are moaning before their doors of stone, the inmates of the rocks.—Know ye yet or what?

(XLV.) The Giant Hrym⁶ comes driving from the east; high he holds his lindén shield; the monster dragon⁷ writhes in giant-fury; the serpent lashes the waves; the Eagle screams; Pale-neb⁸ tears the corpses; Nail-board⁹ is launched. A bark is speeding from the west; the sons of Muspell¹⁰ are crossing the sea, with Loki for steersman. All the demons are marching with the wolf; Byleist's brother¹¹ is in their ranks.

(XLVI.) From the south comes Giant Swart, fire in hand; the sword of the Demon of Death shines like the sun. The granite-

(1) Balder's brother. (2) Odin's wife. (3) Frigga's hall. (4) Loki's wife. (5) According to the myth, the wolf Fenris swallows up both sun and moon at the time of Ragnarok. (6) Entirely unknown to us. (7) The Hell-bound. (8) Mimi's head possesses prophetic gifts. (9) Hrym—Charon. (10) The Midgard serpent. (11) The vulture. (12) The ship of doom. (13) The World-destroyers. (14) Loki.

rocks are rending, the ravines fall in, the dead are marching up the road of hell, the heavens are riven.—Fiercely bays Garm, etc.

(XLVII.) Hlin's¹ second woe shall now come to pass when Woden goes forth to fight with the wolf, and Beli's bright slayer² encounters Swart. Frigga's darling must die there. Then shall Widar, mighty son of the Father of Hosts, go forth to fight the beast. He shall thrust his sword down the monster's jaws right to the heart. Then is his father avenged.

(XLVIII.) Then shall Hlodyn's³ glorious child, Woden's son, go forth to fight with the dragon. Earth's Holy Warder shall slay him in his might. Nine paces back from the accursed serpent reels the Son of Earth."⁴

(XLIX.) The inmates of hell⁵ shall all sweep over the earth.....

(L.) The sun turns to darkness, earth sinks into the deep, the bright stars vanish from out the heavens, fume and flame rage together, the lofty blaze plays against the very heavens.—Fiercely bays Garm, etc.

III. (LI.) I behold earth rise again with its evergreen forests out of the deep; the waters fall in rapids; above hovers the eagle, that fisher of the falls. The Anses meet on Ida-plain, they talk of the mighty earth-serpent, and remember the great decrees, and the ancient mysteries of Fimbul-ty.⁶ There shall be found in the grass wonderful golden tables, their own in days of yore. The fields unsown shall yield their increase. All sorrows shall be healed. Balder shall come back. Balder and Hod shall dwell in Woden's mansions of bliss, in the holy places of the blessed Gods.—Know ye yet or what?

(LII.) Then shall Hoeni choose the rods of divination *aright*, and the sons of the twin-brethren shall inhabit the wide world of the winds.—Know ye yet or what?

(LIII.) I see a hall, brighter than the sun, roofed with gold, standing on Gem-lea. The righteous shall dwell therein and live in bliss for ever.

(LIV.) North in the mounts of Darkness⁷ stands a hall of gold, hostel of Dwarfs. But on Okoln stands another, called Surf,⁸ the Giants' drinking-hall.

(LV.) Far from the sun on Corse-strand I behold a hall, whose doors stand northwards. In through its luffer⁹ drops of venom are falling; its roof is thatched with adders. A river, called Slide, whose waters are knives and swords, flows through Venom Dales. There shall the murderers and the mansworn wade through heavy streams, while Nidhogg¹⁰ the serpent is sucking the corpses of the dead, and a wolf is ravaging on men.—Know ye yet or what?

(LVI.) Hither comes Nidhogg, the dark Dragon, the fiery serpent, winging his way up from the hills of Darkness, flying over the earth with corpses on his wings.

Now must the Sibyl sink.

C. H. A. BJERREGAARD.

(To be continued.)

(1) Hlin—Frigga. (2) Frey. (3) Thor. (4) Thor. (5) The evil dead. (6) The Unknown God. (7) No-Moon. (8) Brimi. (9) An opening in ancient roofs for the escape of smoke, etc. (10) Backbiter.

CLAIRVOYANT MEDICAL DIAGNOSIS.

IT is nothing very unusual in Germany to find men or women who are able by looking at the urine of an absent patient to correctly diagnose his disease. Some such persons may perhaps use no higher powers for this purpose than those which the ordinary physician possesses,—namely, their external sight—and they may, by observing the quantity, colour, clouds, sediments, etc., guess more or less correctly the state of the patient's health, and know whether he is afflicted with inflammation, renal congestion, jaundice, etc. They may make a chemical and microscopical examination, and thereby ascertain the existence of certain special diseases, such as may be indicated by the presence of albumen, sugar, blood-corpuscles, bile, oxalic acid, etc.

Another class persons employ exceptional powers,—those which are in possession of the psychometrist. They can by looking at the urine of the patient, or at any object which has been in contact with the latter, come into *rapport* with him and thereby recognize his physical and mental characteristics, the state of his health, etc. This kind of medical diagnosis is not yet recognized as "legitimate" or "scientific" or even possible by the majority of medical practitioners.

But there is still another method of making an examination of urine, and it is to this that I wish to call attention. This method seems to overthrow all the occult explanations of thought-reading, seeing at a distance, etc., which have been offered by the learned.

Some time ago I accidentally met a woman who used to be a servant in the house of my parents when I was a child. I accepted her invitation to visit her at her house, and I found her to be engaged in the practice of medicine. The majority of her patients were either very poor, or they belonged to that class of "obscure cases," which the ordinary physicians could not diagnose, or which proved to be unprofitable and troublesome to treat. On questioning her, I found that she always diagnosed her cases by clairvoyantly examining the urine of her patients, and that she saw the figure or image of the latter in the fluid. She expressed her astonishment that I and other persons could see nothing, where she saw the figure so plainly. While I was at her house, a bottle with urine was brought in for diagnosis. She put it near the warm stove and said that it would have to remain there for about two hours, when the figure would have become formed. I waited, but when the two hours were past and she described the figure, its movements, and the state of its internal organs, I could see nothing but the clear, pale liquid and a few clouds floating therein. She then put her hand on my spine and told me to look again, whereupon I saw plainly in the bottle the naked and transparent figure of a man, with his bowels and liver in a diseased state, and his head sinking to one side as if he were unable to support it. She then told me that to obtain a good result it was necessary that the bottle, before filling, should be perfectly clean and dry, as a drop of water would spoil the experiment. To

prove her assertion she put a few drops of water into the bottle in which we observed the figure, and immediately the latter began to swell up as if it were affected with dropsy, and then it dissolved and disappeared. This is the circumstance to which I would call attention, and which would go to show that the said figure was not merely a subjective image, formed in the woman's mind and transmitted to my mind by mental impression; but that there was something material and objective within the bottle, capable of being affected by material substances. Could it, perhaps, be that each part of man—even a secretion—is a spiritual representation of the organism from which it is taken, and bears to the latter a relation similar to that of the microcosm to the macrocosm, in its appearance?

Since writing the above I have continued my experiments with that woman. Recently I was at her house when a bottle of urine was brought in during her absence. Her servant put the bottle near the stove, and soon after the woman returned. On entering she immediately noticed the bottle, and called out: "What a crazy fool this is! Why, she is perfectly insane and incurable". The urine proved to be that of an insane person, well-known in this town. On another recent occasion a clergyman residing in the country sent a bottle of urine, and the woman wrote to him that she saw he had a *rupture*. The clergyman came next day personally to beg her not to mention the matter, as he did not wish that any one should know it, and until now nobody had known anything about it except himself and his chaplain. Similar cases are of daily occurrence; but they are very little publicly known, and because they are not understood they are not believed. They are, however, worth knowing, and their knowledge may serve some day to raise our present system of medicine from mere theory and empiricism up to the standard of a true science.

F. H., M. D.

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

BY P. SREENEVAS ROW, F. T. S.

(Continued from page 250.)

CHAPTER V.

"Hope!"

*Avoid dismay, the obstacle of all success; put forth thy energy with a firm will; and leave the result in the hands of Fate."

HITOPADESA II. 15.

WHILE Vittal Pant retired to the inner apartments to perform his Sandhya, his friend Dharmabhatt brought several doctors of medicine to see the lady-patient; but none of them could do anything for her.

They were quite uncertain as to whether she was alive or dead; but they were certain that they could not for a moment venture to take her under their treatment.

Not knowing what else was to be done, Dharmabhatt, and Vitzayabayi, whom by courtesy he called his sister, sat gazing at the patient, when Vittal Pant joined them; and they all three discussed the situation most seriously, viewing it in several aspects, until at last Vittal Pant, reduced to utter despair, could contain his feelings no longer: "Why have I brought this woman home?" cried he. "Surely I cannot keep this unconscious body here any longer, without rendering myself liable to be shunned by the people as a polluted outcast. Have the fates decreed that this unfortunate stranger should receive her final rites at my hands? Oh God! This is horrible!"

Dharmabhatt allowed his friend to pour out his grief for some time; and then said:—"My friend! do not despair. The great powers that brought this lady in your way must certainly have some good end in view; and it strikes me that she will not only live, but live to play some significant part in the drama of this great world. Moreover, I see no signs to indicate that her condition is in any way growing worse by the delay. Do not therefore give way to despondency. Be hopeful."

Just as the kind-hearted Dharmabhatt pronounced the last sentence, the little girl Yamuna, who had gone out to play, returned home, humming a beautiful verse in a sweet voice:—

"Our past misfortunes were the wrathful work
Kapalkundalâ's revenge inspired;
And, that we 'scaped her toils, our thanks are due
To this propitious and all powerful friend."

"What, what, my dearest niece?" asked Dharmabhatt in great anxiety taking the child in his arms.—"What is it you are singing? repeat it, my darling."

"Surely", interposed Vittal Pant, "this is no time for you to be so serious about the prattle of the little child, while this grave question of life and death is impending."

"Indeed, my friend," answered Dharmabhatt smiling, "it is in connection with your question of life and death that I have been asking this little angel to repeat the verse. Now, my good girl; don't mind your father; sing once more, my dearest."

The girl tried to obey; but could not remember one word of the ominous verse. "I cannot repeat it, I have forgotten it," she said laughing.

"I am not surprised at this," ventured Dharmabhatt; "it was not the girl herself that was singing, but something higher which is dwelling in her."

"Ha! Ha! Ha!" laughed Vittal Pant. "I see you have not forsaken your superstitious ideas yet. It is really amusing to find a wise old man like you talking such nonsense."

"I can only tell you, Vittal Pant, what I have told you a hundred times before, that he is an ignorant fool who fancies that there is nothing in creation beyond what his eyes of flesh can discern," said Dharmabhatt seriously. "But, no matter; this is not the time for discussion. All sensible people will gather from what has fallen from the child's lips, that it was the curse of goddess Kâlakundalâ that produced the inauspicious events to which this

family has of late fallen a victim, that a higher power has intervened to check the influence of the evil curse, and that a more prosperous day is soon to dawn upon us. This is my firm belief."

Encouraged by this happy interpretation of the verse she had sung unconsciously, the child Yamuna brightened up, and, looking timidly at her father, gasped, "Now, I remember that I had a dream last night, in which I saw"—

"Stop! my child," said Vittal Pant angrily, "we are not now in a mood to listen to your idle dream. Go and tell your little friends Târâ, Gopi, and others about it."

"And tell me too," said Dharmabhatt laughing. "If your father cannot bear to hear it, let him be good enough to leave us for a while, and take a stroll on the terrace upstairs to cool his aching brow.—Now, Yamuna, tell us everything."

Thus appealed to in all earnestness, and receiving a nod of approval from her mother, the girl gave the following account of her dream:—

"Last night," said she, "I was quite sad and restless, owing to the absence of my father; and was rolling on my bed, half asleep and half awake, when, all on a sudden, the dark room was lighted up, as if with a red lamp; and then I beheld a female figure, tall and stout, standing right in front of me, grinding and gnawing her long, white teeth, and flashing fire from her deep-set eyes. She was clad in red, and wore garlands of red flowers, interspersed with young snakes, which were crawling all about her body. She had deadly weapons in her hands, and flashed one of them,—I think it was a drawn sword,—at me in anger. 'Oh! she is killing me,' I shrieked, and closed my eyes in terror. Then I heard angry voices; there was something like a struggle between two persons; and at last, a voice whispered in my ear, 'Fear not, my child! the danger is past; everything will be joyful hereafter.' The voice was so soft and sweet that it dissipated my fears; and I opened my eyes. The ugly, horrible figure was gone; and there was standing before me a most lovely female of dazzling beauty, clad in white, and adorned, with wreaths of white lotus and richest pearls and gems. She smiled fondly upon me, and placed her hands on my head. A most soothing thrill passed over my whole frame, and I felt full of joy."

"Surely that must be the Goddess," ejaculated Vizayabayi; and looked at her brother and then at her husband. "What else could it be?" said the former. "You are another fool like your brother," said the latter. But sarcastic remarks have no effect on serious people like Dharmabhatt. So he coolly turned to Yamuna, and said, "Go on, my child; what more did you see?"

"I was so happy," the girl said with much glee, "that I could not go to sleep after that. I was lying in the bed with my eyes open, when I saw four men bringing a corpse to our house and leave it in the courtyard. Soon after, an old man with a long beard, and a row of sacred beads on his neck, came to us quite unexpectedly from a distant country, and put life into the corpse."

"What more, my good niece?"

"Some time afterwards, I saw an infant in the lap of the woman who was so miraculously revived; and the boy was so beautiful and lovely, that I fondled him as if he had been my pet toy."

"Anything more, dear?"

"Yes," answered the girl with sparkling eyes. "I saw gems and pearls scattered over the floor in our house, just as pebbles are lying in the bed of yonder river. Hundreds of guests dined in our house; and my father was full of joy and happiness."

"But your father is not the man to be tickled by such dreamy presages, my good child, nor is he at present in a mood to listen to puerile chatter," said Vittal Pant; and, heaving a deep sigh, and looking anxiously at Dharmabhatt, he said,— "Are you still inclined to beguile your time in such useless talk, my friend? Will you not advise me as to what more is to be done in respect of this inanimate woman; and what course I am to pursue for improving my own condition?"

"No" said Dharmabhatt. "It is highly presumptuous on my part to say one word in this matter, after having listened to the divinely inspired sayings and visions of this angelic child. Let us wait with patience and confidence; and the result will most assuredly be happy."

"Well, well! all this is very strange," mused Vittal Pant. "I never heard of events dreamt of turning out to be true."

"And everything that has not reached your ears is untrue! Is that what you mean to say?" retorted Dharmabhatt with a look of scorn. "Did not the dream of Sri Rama's brother Bharata, that his father was dead, turn out to be true? Did not the dream of the virtuous Trijata indicating the victory of Sri Rama over Râvana come to pass exactly in the way in which it was described, as we learn from the sacred book of Ramayana? Can any body doubt these facts, who has a drop of Aryan blood in him?"

Vittal Pant shuddered at his friend's appeal to the sacred book, and timidly faltered "How do you account for such dreams coming out true?"

"That is a sensible question for an intelligent man to ask! People should try to understand what they do not know, rather than stultify themselves by scoffing at everything they are ignorant of;" said Dharmabhatt with emphasis, and added:—"Now for the information you require. Every one possesses an inner faculty of vision, capable of discerning objects which are not visible to the external eye. Here the perception arises, according to our Sastras, from the conjunction of the mind with the soul, assisted by spiritual light, which results from such conjunction. But this faculty is not developed in every individual as a matter of course. Its development depends upon the successful practice of each person, who places himself under a peculiar process of training according to the occult teachings; a process which not only opens out his internal faculty during the present birth, as in the case of Yogis, but also carries its influence to the next incarnation, and shows itself in an individual, either from his childhood or at an advanced age, though there may have been no especial training during that incarnation; and this is how this

extraordinary power happens to reside very often in what we call *ordinary* persons. But there is this remarkable difference between Yogis and ordinary people; the former are conscious of the possession of this power, and exercise it at will; whereas the latter are ignorant of it, and their exercise of it is only the result of chance. Your daughter belongs to this latter class; and her visions are entitled to our greatest respect. Be hopeful and patient; everything will end well."

"Many thanks, my good friend, for your elaborate explanation," said Vittal Pant. "But, methinks that, instead of sitting idle, waiting for the fulfilment of what amounts to a prediction by means of the vision we have been speaking of, it is advisable that we should bestir ourselves and do all we can, in the meantime. If the prediction chances to come off correctly, so much the better."

"All right," said Dharmabhatt smiling, "let some one proceed to the village of Dêvapura, and fetch the famous *mantrika* (one well versed in *mantras*), for the wise say that where the medicine is powerless, *mantras* should be resorted to."

"I will start off at once," said Vittal Pant readily. "I know the man well, and can persuade him to come and try to bring back this lady to life. My own affairs may tarry awhile."

CHAPTER VI.

Royal Guests.

BHANDAYANA said :—

"Behold, Sandataki, our humble dwelling!
Valmiki's holy hermitage assumes
The face of preparation; he expects
Unwonted guests to-day; the wild deer feed
Upon unusual fragments, and the air
Is filled with savoury odours."

UTTARA-RAMA-CHARITRA, ACT IV.

It was late in the evening when Vittal Pant started for Dêvapura. He had no torch or companion; but he needed neither. The disc of the moon had just risen in the midst of its starry train, behind the mass of the lofty ruins scattered within and without the ancient town; and her silver rays were beginning to descend through the gloom of the night, and illumine the royal road with dim light. And as for a companion, Vittal Pant had one within himself,—his mind, which kept him closely engaged. He went on pondering over his good days and evil ones; lamenting over his gloomy state; and speculating upon the prospect of a better future, and so on. In fact, there was a rush of thoughts; now impetuous; now restrained; now happy, and now miserable, according as the past events and future prospects stood mirrored on his mental horizon. So the poor man was the victim of a mental conflict resulting from the miserable condition to which he had been reduced and the wholesome advice he had received from Arjunsing, and the auspicious presages of his own daughter. "Affliction rends my heart," he cried, "but it breaks not; sorrow unnerves my frame, but leaves me conscious; the internal fire burns me mercilessly, but consumes me not; and fate—cruel fate—

tortures me but leaves me life. All my attempts to put an end to my existence result in failure, and I must live on, bearing the burthen of my *karma* as patiently as I can."

So musing, the solitary traveller walked on, sometimes amid profound silence, and sometimes hearing the rustling of the boughs of the huge trees that lined the road, until at length he felt too weary to proceed further, and laid himself down on a *pyal* erected around an *Aswatha* tree, which stood in front of the temple of the goddess of a village close by, and soon fell asleep.

It was late in the morning when he awoke. He bathed in the adjacent tank :—performed his morning *sandhya*, and pursued his way to the village of Dêvapura. He had hardly walked twenty paces, when he heard the neighing of a horse, and turned to see what it meant. He beheld a horseman advancing rapidly. His milk-white horse full of fire and vigour, decked with silken tassels and silver trappings, showed no sign of fatigue; and the rider, a young man of handsome mien, rode along gaily, humming a tune, and enjoying the luxuriance of the bright scenery around. He wore a pink head-dress of the Mahratta pattern, which set off to advantage the golden tint of his complexion. He wore precious rings in his ears and on his fingers; and a long crimson silk cloak enveloped his muscular frame. A well dressed groom was following the horse at a short distance, ever and anon turning back, as if to see whether the other followers were coming up.

This great man was Babji, a member of a highly respected Mahratta family, surnamed the *Bhosly*, a near relative of the famous Mahratta chief Lookaji Jada Row, Deishmukh of Sindkheir, and a descendant of Raja Deogurh, who flourished in the sixteenth century in the Ahmednagar State. He was at that time residing in the town of Viroli, in the vicinity of Dowlatabad, not far from the celebrated caves of Ellora, and had undertaken a long journey, accompanied by several followers.

A glance sufficed to enable Vittal Pant to recognize in the cavalier, one of the best friends of his prosperous times, and his first impulse was to greet him, and invite him home to be his guest. But soon a pang of bitterest pain crossed his mind. The heart-rending fact of his having been reduced to poverty since he last saw his friend, flashed suddenly upon him. He feared lest Babji Bhosly should not recognise him—feared also lest this great man should decline the invitation of a poor one, and feared still more lest he himself would not be able to entertain the guest and his suite.

While still undecided, he mechanically looked back. The traveller had already come quite near—had even recognised him, and with a gracious smile accosted him thus :—

"Halloa, Vittal Pant! it is an age since we last met—*Namo, Namah!*"

This settled Vittal Pant. He had no choice but to hurry back towards the equestrian and greet him cordially. The latter jumped down from his horse, and handing the bridle to the groom, took Vittal Pant in his arms, and embraced him with the warmest affection.

What a contrast! wealth and poverty hugging each other in rapture—a spectacle not very common in these degenerate times. Vittal Pant felt this keenly, shook off all his fear, and raising his eyes dimmed with tears of joy, said in a subdued voice,—“My humble shed is *still* open to welcome you.”

“Of course, replied Babji frankly, “I shall be your guest;” and the two friends,—the very types of noble hearts,—walked on hand-in-hand along the road leading to Harinagar. They had gone a few paces, when suddenly Babji remarked, “I am afraid, my good friend, I am taking you from your business.”

“No—yes—no,” faltered Vittal Pant, not knowing what to say; and then added, “I was just going to the village of Dēvapura to fetch a *Mantrika* to attend to a lady, whom I picked up on the bank of the river in an unconscious state.”

“Was that all your business?” asked Babji. “If so, do not trouble yourself any longer. I have in my camp an extraordinary person, celebrated for his *Mantric* learning. A mere touch of his hand has saved many a life. He has tarried behind to perform his morning ablutions and sandhya in the pond close by, and will soon join us, in company with my other followers.”

So, the two friends proceeded onwards, and reached Harinagar at about ten in the morning; and Vittal Pant, leaving his guest in the hall, in the company of their common friend Dharmabhatt, repaired to the interior of the house and called his wife. He made hurried enquiries about the lady guest, who it seemed was still in the same unconscious state—and then in a low, tremulous voice, said, “My dear, our friend Babji Bhosly has come to our town; and I have brought him home to be our guest. Can you manage to show hospitality to him and to his suite?”

If ten thousand thunderbolts had pierced Vijayabayi, she would not have been so miserable as she now became. There was nothing but starvation in the house; and they had already a guest at home, in the person of Dharmabhatt—to whom she had not been able to give a single meal within the last twenty-four hours. How then, could she entertain new guests? and yet she could not ask her husband to send away the visitors whom he had deliberately brought home. No; that would bring disgrace upon him and the family, and plunge him into fresh griefs from which he might never recover. Something therefore must be done. “I will do it,” said she audibly, while a glow of vigour passed over her weak frame. She seemed to be suddenly inspired with hope and energy; and looking affectionately at her husband, she said, “My lord, your desires are mine, and I esteem it as the most sacred duty to obey you, and to show hospitality to our guest. Be assured he will be entertained with all my heart; and I have no doubt but that our friend will forgive the frugal fare which we may provide. Now, my dearest, go and join your guest, while I try to do what I can before meal time. May the Goddess help me!”

How greatly Vittal Pant was rejoiced at the generous nature and noble conduct of his devoted wife, we must leave our readers to

imagine. Enough to say, he bestowed on her one full glance, which spoke volumes of sentiments of love, benevolence, and gratitude, and rejoined Babji and Dharmabhatt, who were engaged in pleasant conversation in the hall.

(To be continued.)

[NOTES ON THE BHAGAVAD GITA.*

I.

BEFORE proceeding with the subject, I think it necessary to make a few preliminary remarks. All of you know that our Society is established upon a cosmopolitan basis. We are not wedded to any particular creed or to any particular system of religious philosophy. We consider ourselves as mere enquirers. Every great system of philosophy is brought before us for the purpose of investigation. At the present time we are not at all agreed upon any particular philosophy which could be preached as the philosophy of our Society. This is no doubt a very safe position to take at the commencement. But from all this it does not follow that we are to be enquirers and enquirers only. We shall, no doubt, be able to find out the fundamental principles of all philosophy and base upon them a system which is likely to satisfy our wants and aspirations. You will kindly bear this in mind, and not take my views as the views of the Society, or as the views of any other authority higher than myself. I shall simply put them forward for what they are worth. They are the results of my own investigations into various systems of philosophy and no higher authority is alleged for them. It is only with this view that I mean to put forward the few remarks I have to make.

You will remember that I gave an introductory lecture last time when we met here and pointed out to you the fundamental notions which ought to be borne in mind in trying to understand the Bhagavad Gita. I need not recapitulate all that I then said; it will be simply necessary to remind you that Krishna was intended to represent the *Logos*, which I shall hereafter explain at length; and that Arjuna, who was called *Nara*, was intended to represent the human monad.

The Bhagavad Gita, as it at present stands, is essentially practical in its character and teachings, like the discourses of all religious teachers who have appeared on the scene of the world to give a few practical directions to mankind for their spiritual guidance. Just as the sayings of Christ, the discourses of Buddha, and the preachings of various other philosophers which have come down to us, are essentially didactic in character and practical in their tone, so is the Bhagavad Gita. But these teachings will not be understood—indeed, in course of time, they are even likely to be misunderstood—unless their basis is constantly kept in view. The Bhagavad Gita starts from certain premises, which are not explained at

* Reports of four extempore discourses delivered by Mr. T. Subba Row, B. A., B. L., before the delegates attending the Convention of the Theosophical Society at Adyar, Madras, December 27th—31st, 1886.

length,—they are simply alluded to here and there, and quoted for the purpose of enforcing the doctrine, or as authorities, and Krishna does not go into the details of the philosophy which is their foundation. Still there is a philosophical basis beneath his teachings, and unless that basis is carefully surveyed, we cannot understand the practical applications of the teachings of the Bhagavad Gita, or even test them in the only way in which they can be tested.

Before proceeding further, I find it absolutely necessary to preface my discourse with an introductory lecture, giving the outlines of this system of philosophy which I have said is the basis of the practical teaching of Krishna. This philosophy I cannot gather or deduce from the Bhagavad Gita itself; but I can show that the premises with which it starts are therein indicated with sufficient clearness.

This is a very vast subject, a considerable part of which I cannot at all touch; but I shall lay down a few fundamental principles which are more or less to be considered as axiomatic in their character—you may call them postulates for the time being—so many as are absolutely necessary for the purpose of understanding the philosophy of the Bhagavad Gita. I shall not attempt to prove every philosophical principle I am about to lay down in the same manner in which a modern scientist attempts to prove all the laws he has gathered from an examination of nature.

In the case of a good many of these principles, inductive reasoning and experiment are out of the question; it will be next to impossible to test them in the ordinary course of life or in the ways available to the generality of mankind. But, nevertheless, these principles do rest upon very high authority. When carefully explained, they will be found to be the basis of every system of philosophy which human intellect has ever constructed, and furthermore, will also be found,—I venture to promise—to be perfectly consistent with all that has been found out by man in the field of science; at any rate they give us a working hypothesis—a hypothesis which we may safely adopt at the commencement of our labours, for the time being. This hypothesis may be altered if you are quite certain that any new facts necessitate its alteration, but at any rate it is a working hypothesis which seems to explain all the facts which it is necessary for us to understand before we proceed upon a study of the gigantic and complicated machinery of nature.

Now to proceed with this hypothesis. First of all, I have to point out to you that any system of practical instruction for spiritual guidance will have to be judged, first with reference to the nature and condition of man and the capabilities that are locked up in him; secondly, with reference to the cosmos and the forces to which man is subject and the circumstances under which he has to progress.

Unless these two points are sufficiently investigated, it will be hardly possible for us to ascertain the highest goal that man is capable of reaching; and unless there is a definite aim or a goal to reach, or an ideal towards which man has to progress, it will be almost impossible to say whether any particular instruction is

likely to conduce to the welfare of mankind or not. Now I say these instructions can only be understood by examining the nature of the cosmos, the nature of man, and the goal towards which all evolutionary progress is tending.

Before I proceed further, let me tell you that I do not mean to adopt the sevenfold classification of man that has up to this time been adopted in Theosophical writings generally. Just as I would classify the principles in man, I would classify the principles in the solar system and in the cosmos. There is a certain amount of similarity and the law of correspondence—as it is called by some writers—whatever may be the reason,—is the law which obtains in a good many of the phenomena of nature, and very often by knowing what happens in the case of the microcosm, we are enabled to infer what takes place in that of the macrocosm. Now as regards the number of principles and their relation between themselves, this sevenfold classification which I do not mean to adopt, seems to me to be a very unscientific and misleading one. No doubt the number seven seems to play an important part in the cosmos, though it is neither a power nor a spiritual force; but it by no means necessarily follows that in every case we must adopt that number. What an amount of confusion has this seven-fold classification given rise to! These seven principles, as generally enumerated, do not correspond to any natural lines of cleavage, so to speak, in the constitution of man. Taking the seven principles in the order in which they are generally given, the physical body is separated from the so-called life-principle; the latter from what is called *linga sarira* (very often confounded with *sukshma sarira*). Thus the physical body is divided into three principles. Now here we may make any number of divisions; if you please, you may as well enumerate nerve-force, blood, and bones, as so many distinct parts, and make the number of divisions as large as sixteen or thirty-five. But still the physical body does not constitute a separate entity apart from the life principle, nor the life principle apart from the physical body, and so with the *linga sarira*. Again, in the so-called “astral body,” the fourth principle when separated from the fifth soon disintegrates, and the so-called fourth principle is almost lifeless unless combined with the fifth. This system of division does not give us any distinct principles which have something like independent existence. And what is more, this sevenfold classification is almost conspicuous by its absence in many of our Hindu books. At any rate a considerable portion of it is almost unintelligible to Hindu minds; and so it is better to adopt the time-honored classification of four principles, for the simple reason that it divides man into so many entities as are capable of having separate existences, and that these four principles are associated with four *upadhies* which are further associated in their turn with four distinct states of consciousness. And so for all practical purposes—for the purpose of explaining the doctrines of religious philosophy—I have found it far more convenient to adhere to the fourfold classification than to adopt the septenary one and multiply principles in a manner more likely to introduce confusion than to throw light upon the subject. I shall

therefore adopt the four-fold classification, and when I adopt it in the case of man, I shall also adopt it in the case of the solar system, and also in the case of the principles that are to be found in the cosmos. By cosmos I mean not the solar system only, but the whole of the cosmos.

In enumerating these principles I shall proceed in the order of evolution, which seems to be the most convenient one.

I shall point out what position each of these principles occupies in the evolution of nature, and in passing from the First Cause to the organized human being of the present day, I shall give you the basis of the fourfold classification that I have promised to adopt.

The first principle, or rather the first postulate, which I have to lay down is the existence of what is called *Parabrahmam*. Of course there is hardly a system of philosophy which has ever denied the existence of the First Cause. Even the so-called atheists have never denied it. Various creeds have adopted various theories as to the nature of this First Cause. All sectarian disputes and differences have arisen, not from a difference of opinion as to the existence of the First Cause, but from the differences of the attributes that man's intellect has constantly tried to impose upon it. Is it possible to know anything of the First Cause? No doubt it is possible to know something about it. It is possible to know all about its manifestations, though it is next to impossible for human knowledge to penetrate into its inmost essence and say what it really is in itself. All religious philosophers are agreed that this First Cause is omnipresent and eternal. Further, it is subject to periods of activity and passivity. When *cosmic pralaya* comes, it is inactive, and when evolution commences, it becomes active.

But even the real reason for this activity and passivity is unintelligible to our minds. It is not matter or anything like matter. It is not even consciousness, because all that we know of consciousness is with reference to a definite organism. What consciousness is or will be when entirely separated from *upadhi* is a thing utterly inconceivable to us, not only to us but to any other intelligence which has the notion of self or ego in it, or which has a distinct individualized existence. Again it is not even *atma*. The word *atma* is used in various senses in our books. It is constantly associated with the idea of self. But *Parabrahmam* is not so associated; so it is not ego, it is not non-ego, nor is it consciousness—or to use a phraseology adopted by our old philosophers, it is not *gnātha*, not *gnānam* and not *gnāyam*. Of course every entity in this cosmos must come under one or the other of these three headings. But *Parabrahmam* does not come under any one of them. Nevertheless, it seems to be the one source of which *gnātha*, *gnānam*, and *gnāyam* are the manifestations or modes of existence. There are a few other aspects which it is necessary for me to bring to your notice, because those aspects are noticed in the Bhagavad Gita.

In the case of every objective consciousness, we know that what we call matter or non-ego is after all a mere bundle of attri-

butes. But whether we arrive at our conclusion by logical inference, or whether we derive it from innate consciousness, we always suppose that there is an entity,—the real essence of the thing upon which all these attributes are placed,—which bears these attributes, as it were, the essence itself being unknown to us.

All Vedantic writers of old have formulated the principle that *Parabrahmam* is the one essence of almost everything in the cosmos. When our old writers said "*Sarvam khalvidambrahma*," they did not mean that all those attributes which we associate with the idea of non-ego should be considered as Brahman, nor did they mean that Brahman should be looked upon as the *upadana karanam* in the same way that earth and water are the *upadana karanam* of this pillar. They simply meant that the real thing in the bundle of attributes that our consciousness takes note of, the essence which seems to be the bottom and the foundation of all phenomena is *Parabrahmam*, which, though not itself an object of knowledge, is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge.

Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*.

This *Logos* may be called in the language of old writers either *Esvara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokitesvara* by the Buddhists; at any rate, *Avalokitesvara* in one sense is the *Logos* in general, though no doubt in the Chinese doctrine there are also other ideas with which it is associated. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity. It is the first *gnātha* or the ego in the cosmos, and every other ego and every other self, as I shall hereafter point out, is but its reflection or manifestation. In its inmost nature it is not *unknowable* as *Parabrahmam*, but it is an object of the highest knowledge that man is capable of acquiring. It is the one great mystery in the cosmos, with reference to which all the initiations and all the systems of philosophy have been devised. What it really is in its inmost nature will not be a subject for consideration in my lecture, but there are some stand-points from which we have to look at it to understand the teachings in the Bhagavad Gita.

The few propositions that I am going to lay down with reference to this principle are these. It is not material or physical in its constitution, and it is not objective; it is not different in substance, as it were, or in essence, from *Parabrahmam*, and yet at the same time it is different from it in having an individualized existence. It exists in a latent condition in the bosom of *Parabrahmam*, at the time of *pralaya* just, for instance, as the sense of ego is latent at the time of *sushupti* or sleep. It is often

described in our books as *satchidanandam*, and by this epithet you must understand that it is *sat*, and that it is *chit* and *anandam*.

It has consciousness and an individuality of its own. I may as well say that it is the only *personal* God, perhaps, that exists in the cosmos. But not to cause any misunderstanding I must also state that such centres of energy are almost innumerable in the bosom of *Parabrahmam*. It must not be supposed that this *Logos* is but a single centre of energy which is manifested by *Parabrahmam*. There are innumerable others. Their number is almost infinite. Perhaps even in this centre of energy called the *Logos* there may be differences; that is to say, *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms. At any rate, whatever may be the variations of form that may exist, it is unnecessary to go minutely into that subject for the purpose of understanding the Bhagavad Gita. The *Logos* is here considered from the standpoint of the *Logos* in the abstract, and not from that of any particular *Logos*, in giving all those instructions to Arjuna which are of a general application. The other aspects of the *Logos* will be better understood if I point out to you the nature of the other principles that start into existence subsequent to the existence of this *Logos* or *Verbum*.

Of course, this is the first manifestation of *Parabrahmam*, the first ego that appears in the cosmos, the beginning of all creation and the end of all evolution. It is the one source of all energy in the cosmos, and the basis of all branches of knowledge, and what is more, it is, as it were, the tree of life, because the *chaitanyam* which animates the whole cosmos springs from it. When once this ego starts into existence as a conscious being having objective consciousness of its own, we shall have to see what the result of this objective consciousness will be with reference to the one absolute and unconditioned existence from which it starts into manifested existence. From its objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*. Please bear this in mind and try to understand my words, for here is the root of the whole difficulty about *Purusha* and *Prakriti* felt by the various writers on Vedantic philosophy. Of course this *Mulaprakriti* is material to it, as any material object is material to us. This *Mulaprakriti* is no more *Parabrahmam* than the bundle of attributes of this pillar is the pillar itself; *Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. *Parabrahmam* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter. It is the basis of all material manifestations in the cosmos.

Again, *Parabrahmam*, after having appeared on the one hand as the ego, and on the other as *Mulaprakriti*, acts as the one energy through the *Logos*. I shall explain to you what I mean by this acting through the *Logos* by a simile. Of course you must not stretch it very far; it is intended simply to help you to form some kind of conception of the *Logos*. For instance, the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space,

and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers. In the same manner *Parabrahmam* radiates from the *Logos*, and manifests itself as the light and energy of the *Logos*. Now we see the first manifestation of *Parabrahmam* is a Trinity, the highest Trinity that we are capable of understanding. It consists of *Mulaprakriti*, *Eswara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light; and here we have the three principles upon which the whole cosmos seems to be based. First, we have matter; secondly, we have force—at any rate, the foundation of all the forces in the cosmos; and thirdly, we have the ego or the one root of self, of which every other kind of self is but a manifestation or a reflection. You must bear in mind that there is a clear line of distinction drawn between *Mulaprakriti*, (which is, as it were, the veil thrown over *Parabrahmam* from the objective point of view of the *Logos*) and this energy which is radiated from it. Krishna in the Bhagavad Gita, as I shall hereafter point out, draws a clear line of distinction between the two; and the importance of the distinction will be seen when you take note of the various misconceptions to which a confusion of the two has given rise in various systems of philosophy. Now bear in mind that this *Mulaprakriti* which is the veil of *Parabrahmam* is called *Avyaktam* in Sankhya philosophy. It is also called *Kutastha* in the Bhagavad Gita, simply because it is undifferentiated; even the literal meaning of this word conveys more or less the idea that it is undifferentiated as contrasted with differentiated matter. This light from the *Logos* is called *Daiviprakriti* in the Bhagavad Gita; it is the Gnostic *Sophia* and the Holy Ghost of the Christians. It is a mistake to suppose that Krishna, when considered as a *Logos*, is a manifestation of that *Avyaktam*, as is generally believed by a certain school of philosophers. He is on the other hand *Parabrahmam* manifested; and the Holy Ghost in its first origin emanates through the *Christos*. The reason why it is called the mother of the *Christos* is this. When *Christos* manifests himself in man as his Saviour it is from the womb, as it were, of this divine light that he is born. So it is only when the *Logos* is manifested in man that he becomes the child of this light of the *Logos*—this *maya*;—but in the course of cosmic manifestation this *Daiviprakriti*, instead of being the mother of the *Logos*, should, strictly speaking, be called the daughter of the *Logos*. To make this clearer, I may point out that this light is symbolized as *Gayatri*. You know *Gayatri* is not *Prakriti*. It is considered as the light of the *Logos*, and in order to convey to our minds a definite image, it is represented as the light of the sun. But the sun from which it springs is not the physical sun that we see, but the central sun of the light of wisdom, hence we do not use in our *sandhyavandanam* any symbol representing the physical sun. This light is further called the *mahachaitanyam* of the whole cosmos. It is the life of the whole of nature. It will be observed that what manifests itself as light, as consciousness, and as force, is just one and the same energy. All the various kinds of forces that we know of, all the

various modes of consciousness with which we are acquainted, and life manifested in every kind of organism, are but the manifestations of one and the same power, that power being the one that springs from the *Logos* originally. It will have to be surveyed in all these aspects, because the part that it really plays in the cosmos is one of considerable importance.

As far as we have gone we have arrived at, firstly, *Parabrahmam*; secondly, *Eswara*; thirdly, the light manifested through *Eswara*, which is called *Daiviprakriti* in the Bhagavad Gita, and lastly that *Mulaprakriti* which seems to be, as I have said, a veil thrown over *Parabrahmam*. Now creation or evolution is commenced by the intellectual energy of the *Logos*. The universe in its infinite details and with its wonderful laws does not spring into existence by mere chance, nor does it spring into existence merely on account of the potentialities locked up in *Mulaprakriti*. It comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *Logos*, and which is the one existing representative of the power and wisdom of *Parabrahmam*. Matter acquires all its attributes and all its powers which, in course of time, give such wonderful results in the course of evolution, by the action of this light that emanates from the *Logos* upon *Mulaprakriti*. From our standpoint, it will be very difficult to conceive what kind of matter that may be which has none of those tendencies which are commonly associated with all kinds of matter, and which only acquires all the various properties manifested by it on receiving, as it were, this light and energy from the *Logos*. This light of the *Logos* is the link, so to speak, between objective matter and the subjective thought of *Eswara*. It is called in several Buddhist books *fohat*. It is the one instrument with which the *Logos* works.

What springs up in the *Logos* at first is simply an image, a conception of what it is to be in the cosmos. This light or energy catches the image and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems. Of course the four principles we have enumerated are eternal, and are common to the whole cosmos. There is not a place in the whole cosmos where these four energies are absent; and these are the elements of the four-fold classification that I have adopted in dealing with the principles of the mighty cosmos itself.

Conceive this manifested solar system in all its principles and in its totality to constitute the *sthula sarira* of the whole cosmos. Look on this light which emanates from the *Logos* as corresponding to the *sukshma sarira* of the cosmos. Conceive further that this *Logos* which is the one germ from which the whole cosmos springs,—which contains the image of the universe,—stands in the position of the *karana sarira* of the cosmos, existing as it does before the cosmos comes into existence. And lastly conceive that *Parabrahmam* bears the same relation to the *Logos* as our *atma* does to our *karana sarira*.

These, it must be remembered, are the four general principles of the infinite cosmos, not of the solar system. These principles

must not be confounded with those enumerated in dealing with the meaning of *Pranava* in Vedantic Philosophy and the Upanishads. In one sense *Pranava* represents the macrocosm and in another sense the microcosm. From one point of view *Pranava* is also intended to mean the infinite cosmos itself, but it is not in that light that it is generally explained in our Vedantic books, and it will not be necessary for me to explain this aspect of *Pranava*. With reference to this subject I may however allude to one other point, which explains the reason why *Eswara* is called *Verbum* or *Logos*: why in fact it is called *Sabda Brahman*. The explanation I am going to give you will appear thoroughly mystical. But if mystical it has a tremendous significance when properly understood. Our old writers said that *Vach* is of four kinds. These are called *para*, *pasyanti*, *madhyama*, *vaikhari*. This statement you will find in the Rig Veda itself and in several of the Upanishads.* *Vaikhari Vach* is what we utter. Every kind of *vaikhari Vach* exists in its *madhyama*, further in its *pasyanti*, and ultimately in its *para* form. The reason why this *Pranava* is called *Vach* is this, that these four principles of the great cosmos correspond to these four forms of *Vach*. Now the whole manifested solar system exists in its *sukshma* form in this light or energy of the *Logos*, because its image is caught up and transferred to cosmic matter, and again the whole cosmos must necessarily exist in the one source of energy from which this light emanates. The whole cosmos in its objective form is *vaikhari Vach*, the light of the *Logos* is the *madhyama* form, and the *Logos* itself the *pasyanti* form, and *Parabrahmam* the *para* aspect of that *Vach*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested cosmos is the *Verbum* manifested as cosmos.

These four principles bear the same relationship to one another as do these four conditions or manifestations of *Vach*.

I shall now proceed to an examination of the principles that constitute the solar system itself. Here I find it useful to refer to the explanations generally given with reference to *Pranava* and the meaning of its *matras*. *Pranava* is intended to represent man and also the manifested cosmos, the four principles in the one corresponding to the four in the other. The four principles in the manifested cosmos may be enumerated in this order. First, *Vishwanara*. Now this *Vishwanara* is not to be looked upon as merely the manifested objective world, but as the one physical basis from which the whole objective world starts into existence. Beyond this and next to this is what is called *Hiranyagarbha*. This again is not to be confounded with the astral world, but must be looked upon as the basis of the astral world, bearing the same relationship to the astral world as *Vishwanara* bears to the objective world. Next to this there is what is now and then called *Eswara*; but as this word is likely to mislead, I shall not call it *Eswara*, but by another name, also sanctioned by usage—*Sutratma*. And beyond these three it is generally stated there is *Parabrahmam*. As regards this fourth principle differences of opinion have sprung up, and from these differences any amount

of difficulty has arisen. For this principle, we ought to have, as we have for the cosmos, some principle or entity out of which the other three principles start into existence and which exist in it and by reason of it. If such be the case, no doubt we ought to accept the *Avyaktam* of the Sankhyas as this fourth principle. This *Avyaktam* is the *Mulaprakriti* which I have already explained as the veil of *Parabrahmam* considered from the objective standpoint of the *Logos*, and this is the view adopted by the majority of the Sankhyas. Into the details of the evolution of the solar system itself, it is not necessary for me to enter. You may gather some idea as to the way in which the various elements start into existence from these three principles into which *Mulaprakriti* is differentiated, by examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will at least give you some idea of the way in which the so-called elements spring from *Vishwanara*, the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. Except in a few particulars, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Vishwanara* and is, as far as I know, the nearest approach made by modern investigators to the real occult theory on the subject.

These principles, in themselves, are so far beyond our common experience as to become objects of merely theoretical conception and inference rather than objects of practical knowledge. Of course if it is so difficult for us to understand these different principles as they exist in nature, it will be still more difficult for us to form any definite idea as to their basis. But at any rate the evolution and the work of differentiation of these principles is a matter which appertains more properly to the science of physics, than to the science of spiritual ethics, and the fundamental principles that I have laid down will suffice for our present purpose. You must conceive, without my going through the whole process of evolution, that out of these three principles, having as their one foundation *Mulaprakriti*, the whole manifested solar system with all the various objects in it has started into being. Bear in mind also that the one energy which works out the whole process of evolution is that light of the *Logos* which is diffused through all these principles and all their manifestations. It is the one light that starts with a certain definite impulse communicated by the intellectual energy of the *Logos* and works out the whole programme from the commencement to the end of evolution. If we begin our examination from the lowest organisms, it will be seen that this one life is, as it were, undifferentiated. Now when we take, for instance, the mineral kingdom, or all those objects in the cosmos which we cannot strictly speaking call living organisms, we find this light undifferentiated. In the course of time when we reach plant life it becomes differentiated to a considerable extent, and organisms are formed which tend more and more towards differentiation. And when we reach animal life, we find that the differentiation is more complete, and this light moreover manifests itself as consciousness. It must not be supposed that consciousness is a sort of independent entity

ed by this light; it is a mode or a manifestation of the light itself, which is life. By the time we reach man, this light becomes differentiated and forms that centre or ego that gives rise to all the mental and physical progress that we see in the process of cosmic evolution. This differentiation results in the first instance from the environment of particular organisms. The various actions evoked in a given organism and those which it evokes in other organisms or in its surroundings, and the actions which it generates in itself at that stage, can hardly be called Karma; still its life and actions may perhaps have a certain effect in determining the future manifestations of that life-energy which is acting in it. By the time we reach man, this one light becomes differentiated into certain monads, and hence individuality is fixed.

As individuality is rendered more and more definite, and becomes more and more differentiated from other individualities by man's own surroundings, and the intellectual and moral impulses he generates and the effect of his own Karma, the principles of which he is composed become more defined. There are four principles in man. First, there is the physical body, about which we need not go into details, as they appertain more to the field of enquiry of the physiologist than to that of the religious investigator. No doubt certain branches of physiology do become matters of considerable importance in dealing with certain subjects connected with Yoga Philosophy; but we need not discuss those questions at present.

Next there is the *sukshma sarira*. This bears to the physical body the same relationship which the astral world bears to the objective plane of the solar system. It is sometimes called *kamarupa* in our theosophical dissertations. This unfortunate expression has given rise also to a misconception that the principle called *kama* represents this astral body itself, and is transformed into it. But it is not so. It is composed of elements of quite a different nature. Its senses are not so differentiated and localized as in the physical body, and, being composed of finer materials, its powers of action and thought are considerably greater than those found in the physical organism. *Karana sarira* can only be conceived as a centre of *pragna*—a centre of force or energy into which the third principle (or *satratma*) of the cosmos was differentiated by reason of the same impulse which has brought about the differentiation of all these cosmic principles. And now the question is, what is it that completes this trinity and makes it a quaternary? Of course this light of the *Logos*. As I have already said, it is a sort of light that permeates every kind of organism, and so in this trinity it is manifested in every one of the *upadhis* as the real *jiva* or the ego of man. Now in order to enable you to have a clear conception of the matter, I shall express my ideas in figurative language. Suppose, for instance, we compare the *Logos* itself to the sun. Suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror—say upon a polished metallic plate—and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I

can compare the clear mirror to *karana sarira*, the metallic plate to the astral body, and the wall to the physical body. In each case a definite *bimbam* is formed, and that *bimbam* or reflected image is for the time being considered as the self. The *bimbam* formed on the astral body gives rise to the idea of self in it when considered apart from the physical body; the *bimbam* formed in the *karana sarira* gives rise to the most prominent form of individuality that man possesses. You will further see that these various *bimbams* are not of the same lustre. The lustre of this *bimbam* you may compare to man's knowledge, and it grows feebler and feebler as the reflection is transferred from a clear *upadhi* to one less clear, and so on till you get to the physical body. Our knowledge depends mainly on the condition of the *upadhi*, and you will also observe that just as the image of the sun on a clear surface of water may be disturbed and rendered invisible by the motion of the water itself, so by a man's passions and emotions he may render the image of his true self disturbed and distorted in its appearance, and even make the image so indistinct as to be altogether unable to perceive its light.

You will further see that this idea of self is a delusive one. Almost every great writer on Vedantic philosophy, as also both Buddha and Sankaracharya, have distinctly alleged that it is a delusive idea. You must not suppose that these great men said that the idea of self was delusive for the same reason which led John Stuart Mill to suppose that the idea of self is manufactured from a concatenation or series of mental states. It is not a manufactured idea, as it were, not a secondary idea which has arisen from any series of mental states. It is said to be delusive, as I have been trying to explain, because the real self is the *Logos* itself, and what is generally considered as the ego is but its reflection. If you say, however, that a reflected image cannot act as an individual being, I have simply to remind you that my simile cannot be carried very far. We find that each distinct image can form a separate centre. You will see in what difficulty it will land us if you deny this, and hold the self to be a separate entity in itself. If so, while I am in my objective state of consciousness, my ego is something existing as a real entity in the physical body itself. How is it possible to transfer the same to the astral body? Then, again, it has also to be transferred to the *karana sarira*. We shall find a still greater difficulty in transferring this entity to the *Logos* itself, and you may depend upon it that unless a man's individuality or ego can be transferred to the *Logos* immortality is only a name. In certain peculiar cases it will be very difficult to account for a large number of phenomena on the basis that this self is some kind of centre of energy or some existing monad transferred from *upadhi* to *upadhi*.

In the opinion of the Vedantists, and, as I shall hereafter point out, in the opinion of Krishna also, man is a quaternary. He has first the physical body or *sthula sarira*, secondly the astral body or *sukshma sarira*, thirdly the seat of his higher individuality, the *karana sarira*, and fourthly and lastly, his *atma*. There is no doubt a difference of opinion as to the exact nature of the fourth

principle as I have already said, which has given rise to various misconceptions. Now, for instance, according to some followers of the Sankhya philosophy, at any rate those who are called *nireswara sankhyas*, man has these three principles, with their *Avyaktam* to complete the quaternary. This *Avyaktam* is *Mulaprakriti*, or rather *Parabrahmam* manifested in *Mulaprakriti* as its *upadhi*. In this view *Parabrahmam* is really the fourth principle, the highest principle in man; and the other three principles simply exist in it and by reason of it. That is to say, this *Avyaktam* is the one principle which is the root of all self, which becomes differentiated in the course of evolution, or rather which appears to be differentiated in the various organisms, which subsists in every kind of *upadhi*, and which is the real spiritual entity which a man has to reach.

Now let us see what will happen according to this hypothesis. The *Logos* is entirely shut out; it is not taken notice of at all; and that is the reason why these people have been called *nireswara sankhyas* (not because they have denied the existence of *Parabrahmam*, for this they did not—but) because they have not taken notice of the *Logos*, and its light—the two most important entities in nature,—in classifying the principles of man.

(To be continued.)

MYSTICISM AND THE MIRACULOUS.

(An aspect of Historical Christianity and a review of Rationalistic Criticism.)

THE criticism of the Gospels comes back to the criticism of the Gospel History, and the question arises whether the Gospels do really relate what is so impossible.—
Dr. Karl Hase.

THE relation of Theosophy to orthodox Christianity could not be better considered than by a brief review of an interesting brochure recently issued by the Religious Tract Society "to show the strong impregnable foundations of the Christian religion."* Taking as its subject "Christianity and Miracles at the present day," it emanates from the able pen of Principal Cairns, D.D. It embodies the fundamental evidential basis on which the whole fabric of Christian supernaturalism is reared—the miracles of Jesus as reported in the four Gospels, with the crowning miracle of the Resurrection imputed to the interposition of God. Inasmuch as by these Christianity has elected to stand or fall, it may not be amiss to glance briefly at the position occupied by three different schools of thought towards the subject—that of (1) Science, (2) Religion (European), and (3) Theosophy. We must examine the logic of the contention that the medley of conflicting dogma known as modern Christianity—for primitive Christianity, the religion of Jesus, was Theosophy—has an exclusive and dominant claim on the adhesion of 'sinful humanity.'

* Present Day Tracts. No. I., Religious Tract Society, 56, Paternoster Row.

It is quite foreign to my purpose in this connection to raise the question of a personal God* and to marshal facts of experience and metaphysical arguments against the baseless assumption of his existence; equally so to criticise the character and authenticity of that curious collection of venerable Hebrew documents known as the "Old Testament." Suffice it to say that those of the clergy who recognize the impossibility of upholding their alleged divine inspiration in the light of modern scientific research, in reality impugn the whole Christian scheme of salvation. With the adoption of the theory of evolution alone, the "Fall Legend" (which appears to be an appropriation from Persian sources) necessarily collapses, and with its collapse the argument for the redemption likewise. As to the character of the Jewish Jehovah †I have nothing to say except that there are many living men who cultivate a far nobler ideal. Such acts (to mention only two out of many) as the hardening of Pharaoh's heart and the despatch of lying messengers unto the prophets, are not calculated to ennoble the conceptions of the worshipper. As Mr. Herbert Spencer says:—

"The cruelty of a Fijian god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god, who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness *which most men have never heard of*; ‡ and the effecting

* The Supreme Spirit which has organised, evolved, and now directs, this Universe by a "clairvoyant wisdom superior to all consciousness," to use Von Hartmann's expression, is no mere blind force manifesting in phenomena, but a transcendental unity lacking only the attribute of self-consciousness. The not unfrequent slovenliness of thought which draws no distinction between consciousness pure and self-consciousness involves the conception of the ultimate cause in unnecessary confusion. The object of the Universe is primarily, as Hegel, Fichte and Schelling maintain, the realization of itself by Spirit; ultimately the permanent individualization of Spirit in perfected entities. No difficulty, however, need arise as to the monistic conception of the Universe by postulating eternal individualities. The Supreme Spirit is ONE, its facets eternal and universalized self-consciousness.

† A tribal God, designated by an eminent Western evolutionist as "a magnified and non-natural man," "an angry man in the next street." The evolution of the God-Idea is clearly traceable in the Old Testament from the man-like individual of Genesis to the loftier conceptions of the Prophets.

‡ T. L. Harris, the Californian Mystic, who, in spite of some intellectual vagaries and his use of such quaint expressions as "full-orbed humanity," "natural-rational," "Arch-natural man," "Mother-Father God," and other similarly vague terms in his writings, has produced much well worth perusal—remarks on this topic: "That form of the Christian religion prevalent for the last 1800 years has been more deeply founded on the selfish principle than any preceding religion. Other sects at times have persecuted men for opposition to their beliefs, but this from its outbirth is the only sect sunken so utterly low that it has dared to damn men for unbelief and damn them for eternity. Religion thus depraved is the ultimate stronghold of the selfish principle."

a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of all things, even now felt to be full of difficulties, must eventually become impossible. So too must die out the belief that a power present in innumerable worlds throughout infinite space—a power who during millions of years of the earth's earlier existence needed no honouring by its inhabitants—should be seized by a craving for praise; and, having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful."*

Putting aside, however, the simple problem of religious evolution presented in the old Hebrew records, we find ourselves confronted with one of far great complexity when we come to the explanation of the origin of the Christian Church. It is a not unfrequent device resorted to by secularists of the "rigour and vigour" school of criticism to dispose of the whole history of Jesus as a solar or other myth. But unfortunately this satisfactory method of cutting the Gordian knot is absolutely at variance with all semblance of probability. Doubtless it is true that the religious founder—like a magnet among steel filings—attracts to himself the floating popular legends of his predecessors and the picturesque imaginations of primitive mythology; but it is equally certain that the great religions of the world were based on determinate facts at their outset. There are two extremes in theological, as in all other criticism. There are those who accept in its totality the recorded life of an ancient reformer, and there are those again who with a contempt for testimony of unparalleled audacity, attempt to resolve everything connected with him into myth. In the case before us the phenomena of the early church, the unique portraiture of its founder, the zeal of the apostles, the mission of Paul, alone negative the Absolute-Myth hypothesis with an irresistible, and matchless force. The statement of this theory is its own refutation. No thinker of any repute having ever condescended to link his name with it, we may dismiss the absurdity into the limbo of effete speculation.

The Jesus of the Gospels has been variously conceived by the most eminent luminaries of liberal thought. Kant regarded him as the ideal of moral perfection; John Stuart Mill, as a unique character in history; Fichte, as the first teacher who revealed the unity of man with God; Hegel, as the highest incarnation of the world-spirit in man; Schelling, (who owing to his Pantheism leant strongly to the doctrine of avatars) as the expression of the periodical descent of God (i. e. the Supreme Spirit) into humanity; Dr. Keim, as a unique and mysterious man whose glorified spirit, after his death on the cross, inspired his disciples to regenerate the world; Strauss, as a species of moral reformer who occasionally

* Nineteenth Century, Jan. 1894. "Religion: a Retrospect and a Prospect."

stooped to imposture; Renan, as an effeminate idealist,* a beautiful character, who nevertheless contrived "bogus phenomena" in concert with the disciples to enforce the acceptance of his message; Schleiermacher, as a man in whom self-consciousness was so "saturated" with the Divine, that he really *was* God incarnate; while Dr. Bauer and the author of "Supernatural Religion" appear mainly to re-echo the opinion of Hegel.

"In our unsettled time," says the author of "Christianity and Miracles," "when everything is questioned and not a little rashly abandoned, the argument for the truth of Christianity from miracles is in some quarters less insisted on. There are even Christian minds who have begun to waver on this point, while others, on the opposite side, are perhaps nearer believing their own illusive difficulties than at any former period. I am persuaded, however, that this discrediting of miracles is a great mistake... Christianity... cannot be detached from miracles without losing its value." (p. 4.)

He then proceeds to define a miracle "as an act of God which visibly deviates from the ordinary working of his power, designed, while capable of serving other uses, to authenticate a divine message. This restricts the argument to Theists. Unless there be belief in a God able and willing to make and attest a revelation, the whole argument from miracles is below the horizon."

The obvious objection to this definition is its vagueness.

(1) It assumes that a 'miracle' is a deviation from the ordinary workings of natural law, *i. e.*, observed uniformities, regardless of the fact that there may be uniformities still unknown. In contradistinction to this view many eminent Christian Apologists have maintained that 'the miraculous' is merely the result of a new antecedent cause, and in no way a suspension of the order of nature, though of course they still postulate a personal God who manipulates the unknown agency. "A miracle," says Hegel† "implies that the natural course of things is interrupted, but it is very much a question of relation what we call the 'natural course,' and the phenomena of the magnet might under cover of this definition be reckoned miraculous." Spinoza in the same way defines a miracle as "a rare event produced by some laws of nature unknown to us." The characterization of an unusual natural phenomenon as 'miraculous' is of course a pure assumption, as John Stuart Mill and others have repeatedly affirmed.

(2) It assumes that Nature consists of the "workings of God's power," by which it is meant apparently that all things are sustained by the will of a conscious creator—a purely verbal proposition with no meaning‡.

* In the agony of Gethsemane the Jesus of Renan is thinking of the maidens "qui auraient peut-être consenti à l'aimer." This is a shock to the reverent investigator's feelings—as baseless an assertion as it is possible to conceive of. We fear M. Renan looks at things through Parisian spectacles. He wholly misses the true interpretation of his hero.

† "Philosophy of History," Chapter on Christianity.

‡ See Herbert Spencer on this point in "Nineteenth Century," Jan: 1884, pp. 6, 7, 8; also opening chapters of his "First Principles." The absurdity of a personal God willing, and being emotionally affected is nowhere more rigorously exposed.

(3) It assumes that unless the inquirer admits the existence of a personal God, he must necessarily reject the evidence for alleged phenomena. On the contrary it is apparent that the occurrence of phenomena designated as miraculous is wholly a question of evidence and absolutely independent of all *a posteriori* metaphysical conclusions. The testimony to the assertion that Jesus walked on the Lake of Galilee or passed through the walls of a room in astral-body, remains the same whether the investigator chooses to reject or accept the doctrine of the personality of the ultimate cause of things. Subjective inability to assimilate objective facts is a reflection not on the facts themselves but on the temperament of the individual inquirer. The historical basis of the Gospel record is a stereotyped compendium of testimony. The sudden conversion of a Christian to some modern system of philosophy leaves the phenomenal origin of Christianity where it was before. It is not a question whether certain occurrences were impossible, but what the specific evidence in their favour amounts to.

E. D. FAWCETT.

(To be continued.)

Reviews.

MADAME BLAVATSKY'S LIFE.*

It is quite easy to see that the sketch of the life of Madame Blavatsky which Mr. Sinnett has compiled will prove one of the great successes of the literary year. Brief as it is, in comparison with what it might have been made with more details in hand, it is still a book of thrilling interest, and calculated to excite public curiosity as to this remarkable personage. We should say that it is likely to hold a permanent place among the most curious biographies of any age, and be included by the Plutarchs of the future in their typical examples of human character. In the friends of our colleague it will arouse sympathy and admiration, in others, if charitable, at least wonder and commiseration: no reader can remain neutral after perusing it. There is nothing in her disposition to allow any one meeting her to remain neutral. Like Mrs. Siddons who, as Sydney Smith describes her, stabbed the potatoes at table, she is intense about everything, and her friends stick to her, as Mr. Sinnett truly observes, despite her most ingenious endeavours to drive them off. In her best moods she charms by her wit, vivacity and talent; in her worst—well, let that pass. Readers who want a biography to be all compliment need not read Mr. Sinnett's Memoir, for he paints his heroine to the life with shadow as well as light. Plutarch, prince of historians, defends this method of candour, rightly deeming that the characters of public personages are often best discovered in the trivialities of private life: "sometimes a word or a casual jest" he says, in his life of Alexander "betrays a man more to our knowledge of him, than a battle fought wherein ten thousand men were slain, etc." And Dryden, (whose absurd sensitiveness to the criticism of paltry versifiers,

* "Incidents in the Life of Madame Blavatsky, compiled from information supplied by her relatives and friends, and edited by A. P. Sinnett," London, 1887, George Redway.

was as striking a moral weakness as Mr. Sinnett shows—and everybody knows—Madame Blavatsky's to be, and as Pope's was) in praising the honest biographer, says that in descending into the minute passages of life we see the hero "in his undress, and are made familiar with his most private actions and conversations." This is the great value of the present Memoir: it overwhelmingly confounds a great majority of critics who have been regarding Madame Blavatsky as merely a splendidly audacious impostor, palming bogus phenomena upon "imbeciles"—domestic and foreign—with the aid of "confederates," like Damodar and other Hindu gentlemen of previously unblemished character and high social rank. For, by the testimony of the family records, it is shown that from her earliest childhood, she was the psychic centre of a world of marvellous phenomena, and endowed with spiritual insight, prophetic foresight, and psychometric faculty. Things stranger than any recently mentioned in connection with her theosophical career are proved to have happened with her in Russia and various other parts of the world, thirty and forty years ago, while eye-witnesses attest to her almost miraculous feats in America just before and subsequent to the foundation of the Theosophical Society. In this magazine it would be unseemly to enter into any lengthy review of a book about its Editor by one of her intimate friends. She is a conspicuous social figure of the day, and as to that extent she is public property, we, her loving associates, have the right at least, to demand that those who assume to dogmatize about her shall pass to her credit the good she has done and is doing, and the profound learning she has so often displayed, while painting her faults in the blackest colours that the mill of prejudice can grind. When she is dead and gone, then only will the world realize what it has lost.

H. S. O.

PRABODHA CHANDRODAYA AND ATMA BODH.*

The first of these works was written by Krishana Misra of Maithila, one of the greatest scholars and philosophers of his time, to expose, ridicule, and contradict the ideas of Buddhists, Jains, Charvakas, Kapalikas and other sects which had taken hold of the public mind in his days, and to awaken in the people a spirit of inquiry into the principles of Vedantic Philosophy. He felt the necessity of some measures to check the then tendency to atheism and cognate doctrines and in order to engage the interests of a large section of the people whom dry philosophical dissertations would only repel and weary, he wrote the work in the form of a drama illustrative of the nature and action of the mind, with its good and bad passions in play.

The book soon became popular and the then king of Magadha travelled with his pandits and courtiers to Maithila to witness the representation of the drama, much as in our own day the great ones of Europe gathered together at Baireuth to see the production of Wagner's mystical and allegorical opera of Parsifal.

The exact date of the work is unknown, but it must have been written about A. D. 648, before or during the reign of Kirtivarma, the Rajah of Magadha, who was present at its representation.

The work may be said to be an introduction to Vedantic Philosophy, and those who have the seeing eye will be able to discern, beneath its

* "Prabodha Chandrodaya," or "Rise of the Moon of Intellect," a Spiritual Drama, and "Atma Bodh," translated by J. Taylor, M. D., Bombay, Tookaram Tatya, 1886, price with postage, As. 9.

graceful allegories, rare gems of highest wisdom. To those not so endowed it will be at least a beautiful masque, an interesting contribution to oriental dramatic literature.

The "Atma Bodh" or "Knowledge of Spirit" by Sankaracharya, needs no recommendation from us. All who are striving to lead the higher life are glad to sit at the feet of great teachers and listen to their instruction.

Every Branch of our Society that has any pretensions to a library will of course add this book to its collection, and, inasmuch as both works are of a kind that not only repay but demand more than one reading, and are to be looked upon as aids to mental development rather than mere learning to be assimilated, most of our members will join us in thanking Mr. Tookaram Tatya for enabling them to add this volume to their private store of books.

THE PURPOSE OF THEOSOPHY.*

THIS book, a summary of Mr. Sinnett's "Esoteric Buddhism," has been already noticed in these columns. The generous permission of the author has enabled Mr. Tookaram Tatya to bring out a cheap Indian edition of this useful work, so that if it is not now in the possession of every member of the Theosophical Society who cares to read it, it will be his own fault.

We would also remark that members will find this a most useful work to give or lend—often synonymous terms when books are in question—to friends who want to know more about the Society and its aims. One has not always the time to go over the whole range of the philosophy in conversation, and a book of this kind has been a long-felt want. All who can afford to do so should get half a dozen or a dozen copies and give them away to enquirers, and so help to extend the Society and increase the number of its members.

ELIPHAS LEVI.†

THIS work contains an excellent summary of the principal works of Eliphas Levi. From six volumes Mr. Waite has produced one, and we must congratulate him on his success. The book will be a boon to those who have never read the works of Eliphas Levi, while those who already possess full editions of his books will be glad to have this volume also, as a synthesis of the whole.

Mr. Waite begins with a critical and biographical essay. The *Theosophist* for January 1886 seems to have furnished most of the materials for the biographical part; the rest is drawn from a paragraph from Desbarrolles, a romance written by Eliphas Levi himself, and a short letter from Lord Lytton to the effect that his father did know Eliphas Levi, but apparently only as a stranger—so no wonder Mr. Waite complains of scanty materials. We cannot but think however that a more diligent enquiry might have brought forth more fruit. We remember seeing a short account of Eliphas Levi in one of the well-known English magazines, and the writer of that article might have furnished some information. There is also at least one other pupil of Levi's living, from whom it is possible interesting particulars might have been gleaned. For instance, some of the Kabbalistic pictures in Levi's works do not appear to have much to

* "The Purpose of Theosophy," by Mrs. A. P. Sinnett, a cheap edition, price with postage, As. 5, Bombay, Tookaram Tatya, 1887.

† "The Mysteries of Magic," a digest of the Writings of Eliphas Levi, with Biographical and Critical Essay, by A. E. Waite. Redway, 1886.

do with the text, and their origin has puzzled many readers. Here is Levi's own account from one of his letters. He is speaking of dreams, and says "There exist landscapes and houses that I never see except in dream, but I always see the same ones again and I know that I have not invented them. In the land of dreams I possess certain books wherein I have been reading more than fifty years things that clearly explain to me the mysteries of the other world. These books, adorned with very well-engraved plates, are so well known to me that in the waking state I seem to possess and to be able to consult them. In one of these books I have seen several of the figures that illustrate my works on magic. There is also a Bible in folio, in three volumes, wherein all the Jewish allegories are very clearly explained."

Mr. Waite has well pointed out the inconsistencies and occasional mis-statements of fact in some of Eliphas Levi's works, and the introductory critical essay should be read by all students of the French Kabbalist.

Like all other readers of Eliphas Levi, Mr. Waite has been struck by the philosopher's frequent allusions to, and high praise of, the tarot as an instrument of divination. Levi seems to have used the tarot as a sort of mechanical apparatus for enabling him to read in the astral light. We have been personally assured by one of his pupils that he did use actual tarot cards, and had been seen to do so, but we could not get any definite explanation of the manner of combining and reading off the symbols. Mr. Waite says "the publication of a tarot which shall be accurate in all its figures is much to be desired." Now we have before us a book containing pictures of the tarot keys drawn and colored by Eliphas Levi's own hand, and in the same book are coloured drawings of the talismans forming the *clavicules of Solomon*, also by Levi himself. From these it would be quite possible to publish a reliable tarot. Moreover Christian in "L'homme rouge des Tuileries" gives a very full description of the tarot symbols. In the book mentioned, Levi also gives drawings of an Indian tarot, but this does not seem to be known here. The Yi-King (see the edition by Legge) seems to be a kind of tarot, and we have been told that there are in reality seven kinds of tarot, corresponding to seven systems of practical magic. All these seem however surpassed by a certain force-correlation, discovered by an ancient Rishi, which, when properly invoked, can give all the information claimed for the tarot and a good deal more besides. But instead of seventy-eight, it has over a thousand symbols each being subject to eleven variations and its whole arrangement is on strictly mathematical principles.

But will not Mr. Waite write a comprehensive treatise on the tarot, showing the theory on which it is based and the precise method of using it? There is plenty of information available in Europe.*

* See for instance La Grange "Le Grand Livre de Destin Paris, 1845. pp. 174-194. Possibly also "Science des nombres on operations des sept planetes diles figures talismaniques" MS.—Eg.—846 A. (British Museum); Willshire's Catalogue of playing cards in the British Museum. A comparison of the packs in the library of the British Museum seemed to me to bear out Levi's description. Similar packs are still to be had in Paris, (not Atteilla's). The last volume of the *Platonist* contains an article on the tarot. Court de Gebelin's book, referred to by Levi, does not give much besides outline pictures. Kircher, I think in "Oedipus Ægyptiacus", gives a large two-page engraving of the Bembine Table. Eirenaeus Philalethes seems to have written on the subject in one of his lost works. Postel is mentioned by Levi, we believe the plate is not in the early Paris (1555) edition but only in the Amsterdam one of 1646. Levi's alteration seems an improvement especially the substitution of the double triangle in the ring. Doubtless there are many other available sources excluding the unreliable and foolish publications to be found in every Paris bookshop called "L'art de tirer les cartes" such as "Le Grand et le Petit Etteilla" (Paris, 1862).

Mr. Waite has endeavoured to collect in a systematic form, the mystical lore treated in Eliphas Levi's published works, and in this way has rendered good service to those interested in such subjects by saving them much trouble in piecing together the somewhat disjointed threads of the original. The translations are accurately done and Mr. Waite has been very successful in his renderings of difficult passages.

SOUTH INDIAN FOLKLORE.*

As the sole remnants of forgotten Empires are sometimes fragments of the most common, even ignoble, utensils, so the popular legends, tales and superstitions of mankind occasionally offer to us our only glimpses of the civilisation, culture and spiritual evolution of bygone peoples, and the only links by which our descent from them is traceable. The labours of societies and savants in the direction of collecting, interpreting and comparing these indices of human development have, therefore, a fixed and considerable value, and should be liberally encouraged. The migration of myths has become a branch of ethnological study and is now pursued with ever-deepening interest. For, as Prof. Max Müller epigrammatically expresses it, to discover what man is we must learn what man *has been*. The ancient folklore is supremely precious to the observer of mankind, because its bizarre conceptions and sensational anecdotes are simply beads threaded upon the same golden cord of human nature upon which our contemporaneous romancers are stringing the beads that are to carry to posterity some notions of what we are and believe. The progress of modern scholarship has enabled us to trace back to Aryan sources our popular legends and nursery tales. The appearance, then, of a competent Indian pandit who can give us, in a Western vernacular, the folklore of the Dravidians or Aryans, is a very fortunate event. And fortunate the pandit if he can find so able an editor and competent a specialist as Pandit Natesa Sastri has found in Captain B. C. Temple. The advantage of such collaboration could not be more strikingly proven than it has been in the instance of the three books under notice. The two Parts of "Folklore of Southern India," while no more interesting as to subject matter, are infinitely superior to the "Dravidian Nights' Entertainments" in being faultless in English idiom, while the latter bristles with errors and is, in fact, a bad example of the faulty style too common among our "educated" class. It is a great pity, for we have no doubt that in his own vernacular the Pandit would have made it as charming in style as it is valuable in material. The severity of criticism is, however, quite disarmed by the frank apology offered in the Author's Preface. Certainly the amateurs of this class of literature will be ready to forgive him the worst of grammatical and idiomatic mistakes, in gratitude for the pleasure and instruction to be derived from his charming stories.

H. S. O.

* "The Dravidian Nights' Entertainments: being a translation of Madanakamajankadai."

"Folklore in Southern India." Parts I and II.

By Pandit S. M. Natesa Sastri, Government Archaeological Survey.

Literary and Personal Notes.

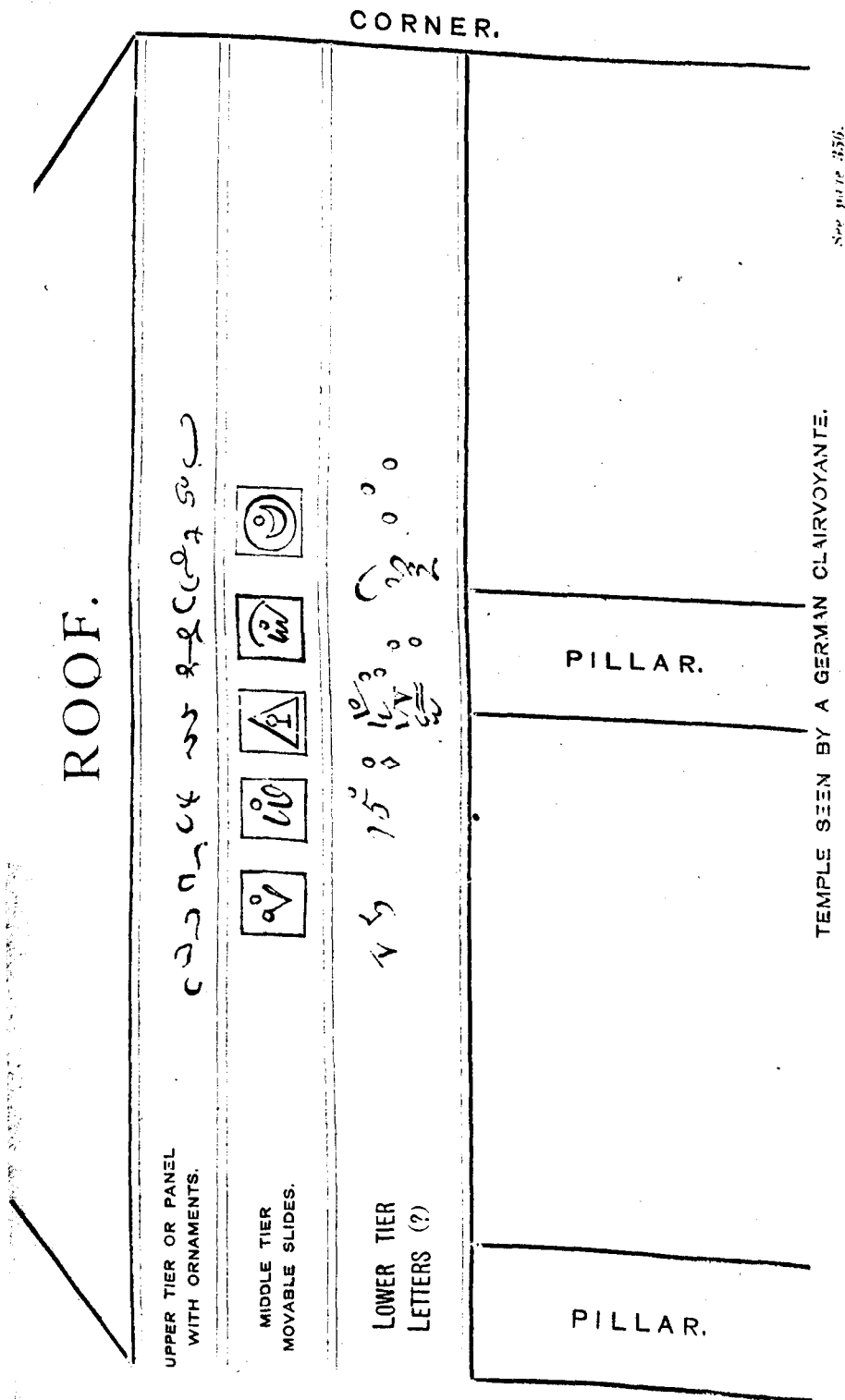
WE are requested to inform those of our readers who contemplate making donations of books to the Adyar Library, that the Library Committee will feel obliged if those having books to give will send the Secretary a list of the same, giving the titles of the books, the subjects on which they treat and, when known, the authors. A catalogue of works already received will be published as soon as possible, but in the meantime various volumes have been promised, and if intending donors will kindly first send lists of books, they can be informed whether any of the works have been already contributed.

COLONEL OLCOTT left Adyar on the 21st of January for Ceylon. Thence he goes to Kathiawar, where, accompanied by Prince Harisinghji Rupsinghji, he will visit the principal chiefs. Colonel Olcott also intends to visit Bengal, etc., and will probably be some months absent from the Head-Quarters.

WE are informed that up to the end of the year only two hundred subscribers had registered their names for the great Sanskrit dictionary "Sabdakalpadruma," of which our advertising columns contain an announcement. Nine parts have been issued from the press, and the publication is in every way deserving of support. Those of our readers who are interested in Sanskrit literature should first subscribe themselves, and then recommend their friends to go and do likewise.

MEMBERS will be glad to hear that we have good news of Babu Mohini M. Chatterji, who is now in America. Besides discussing philosophical subjects with those interested therein, he has begun a series of readings from the Bhagavad Gita, and, as during his stay in Europe, will do much to bring the tenets of Eastern philosophy to the notice of Western minds generally, besides affording considerable help to American members of the Theosophical Society in the pursuit of their studies.

IN *Le Practicien* (Paris) for August last, M. Girand has an article defending the use of Haschisch. He says he has experimented on himself repeatedly, and under the most varied circumstances, and has always found himself benefited by using the narcotic. But unfortunately one has to serve, he says, quite an apprenticeship before learning how to use haschisch properly. If experimenters make mistakes they conjure up for themselves all sorts of horrible night-mares, fatigues and torments, and these apparently have to be gone through before the Eden of psychic delights is reached. To most of us the reward is hardly worth the risk, and steady mental effort *without* haschisch will yield more enduring results. We believe M. Girand is the chemist of the Avenue MacMahon, of whom Dumas wrote.



ॐ THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HER MAJESTY'S JUBILEE.

"All hail to the Monarch who toils all the day
To shed o'er his subjects the light of his sway;
As travels unceasing the Sun in his sphere
To chase from the Universe darkness and fear.—*Kalidasa.*

ALTHOUGH the Theosophical Society, as its name implies, has nought to do with politics and the rise and fall of dynasties, addressing itself, not to the subjects of one Monarch or the citizens of one Republic, but inviting all subjects of the divine Logos, the source of Light and Life in the Universe, to work upon the broad basis of Universal Brotherhood and Religious Tolerance for the furtherance of the Moral, Intellectual and Spiritual Evolution of Mankind: yet, closely associated as we are with India and the people of India, we feel that we cannot let pass the present memorable occasion, the celebration in this country of the Jubilee of Her Majesty the Empress Queen, without paying our humble tribute, and expressing our gratitude in the name of our Brother Theosophists to one, who, under all the difficulties that beset a lofty station, has lived so fair a life, and has ever laboured in the cause of Humanity.

The indebtedness of the Theosophical Society to Her Majesty is even greater than would at first sight appear. The foundation of our Society was in a measure one of the fruits of her work, without which this country would in all probability have been unready for such a movement. The ground was prepared for theosophy in India by the ever memorable Proclamation of our Queen, whose words of mercy and loving sympathy were poured down like a healing balm upon the heart of a nation convulsed by bloody war and sectarian hate. What sentiments could be nobler than the following?

"Firmly relying Ourselves upon the truth of Christianity, and acknowledging with gratitude the solace of Religion, we disclaim

alike the Right and the Desire to impose Our convictions on any of Our subjects. We declare it to be Our Royal Will and Pleasure, that none be in any wise favoured, none molested or disquieted by reason of their Religious Faith or observances; but that all shall enjoy the equal, impartial protection of the Law; and We so strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the Religious Belief or worship of any of Our subjects on pain of Our highest Displeasure. Our Power has been shown by the suppression of Rebellion in the field: We desire to show Our Mercy by pardoning the offences of those who have been thus misled, but who desire to return to the path of duty."

Such are the public acts of our Sovereign. But at the same time her private life has ever been emblematic of the highest ideals of Womanhood. Preferring the peaceful quiet of the Scotch Moors to the pageantry of Courts, except when duty requires her attendance at the capital, she lives a life of the utmost simplicity; and, whilst maintaining unimpaired the dignity which surrounds her person, she is ever ready to share the humble festivities of her gillies and palace servants.

The very word Jubilee is replete with religious associations, coming as it does from the Hebrew *Jobel*, and signifying the final reunion of the souls of the good and pure with the Divine Source from which they emanated, after the long and arduous path of incarnate existence. It is the Nirvana of the Hindu, the Golden Age of the Roman Poet, and the Day of Redemption of the Christian. We desire no better omen than this word conveys.

HIMALAYAN FOLK-LORE.

FOLK-LORE is much alike all over the world, the same tales appearing everywhere, but in somewhat different dresses. For instance, most British boys and girls read the beautiful lines on Bethgeleit, the gallant hound that saved the sleeping heir from the gaunt wolf; this is the western dressing of the story. In the east, however, the royal child is saved from the deadly cobra by the faithful mongoose; but in both tales the gallant hound and faithful mongoose each suffer the same unmerited fate, and are duly lamented unavailingly.

Here is a Himalayan legend, somewhat resembling the "Pied Piper of Hamelyn." One Jectoo, a great land-owner and sportsman of Bhagoree near Tehri, asks Gumbée, his sister-in-law, at the rice-planting season (*roonee*) for tobacco; she, being a frolicsome lassie, teases him, and insists that he shall first shoot her a wild goat (*thair*). Jectoo, being a man of mettle, starts off at once for the forest of Gundara. Being tired out by his climb, he seats himself under a rhododendron, the trees being at this season a mass of scarlet blossom, and to beguile the time, commences playing on his pipes (*serenades*), for he was a piper of wide renown. When he had ceased to play and looked around, he found himself surrounded by a vast army of the forest fairies (*âcharî*), attracted from every side by the sweet strains of his pipes. When he would

fain have left them, they expostulated, and said that such a skilled musician should never again leave them. After much entreaty, and urging that he had promised to return to his sister-in-law, and bring her a wild goat, the fairies granted him three days' grace to settle his affairs, and at the same time presented him with a live *thair* for his sister-in-law. So Jectoo returned sorrowfully to his home and told his friends every thing that had occurred; and having given the live *thair* to his sister-in-law, after three days he was missing, and his kinsmen saw his face no more. But such was their grief and longing for him, that first his sister-in-law, and then the rest, mounted the funeral pyre; and now in the spirit land (*devalok*) they form a joyous company, and hunt the wild goat in the forests of Gurhwal, and startle the belated wayfarer much as our own Herne the Hunter rides in Windsor Forests. Moreover the simple and kindly people of the Billung Valley have raised them to the rank of deities (*devatas*), and wishing to stand well with them, sacrifice a sheep annually in their honor.

The Kooloo people in August make a pilgrimage for bathing to a small lake, high above Ralla, a day's journey from Simla, at the foot of the Rohtung Pass. The origin of the lakelet's fame appears to have been as follows. Once upon a time a certain king of Delhi had a beautiful daughter with but one blemish, and that no small one—to wit, a withered leg. His daughter's lame leg was the one grief this ancient monarch had, and to effect its cure he spent all his available wealth on physicians, and advertised far and wide through all Asia for wise men. At length appeared a venerable astrologer, who, after consulting the princess' horoscope, said, "Thy daughter, O monarch of the age! can only be cured by bathing in the Rohtung lakelet." In due course the princess, accompanied by her sire and the astrologer, arrived at the mountain mere, and there they saw the carcass of a horse in the water, with one leg sticking out high and dry in the air. The astrologer now told the princess that she was this identical horse in her last birth, and that her withered leg would be made whole as soon as she had entirely submerged the carcass and purified herself by bathing in the lake. All of which happened as the astrologer predicted, and the mountain tarn thus acquired its sanctity, seemingly for a very trivial and ludicrous reason.

One of the favorite servants of the late shikarree, Wilson, was a man named Ghoolam, of the musician caste (*joomriyâ*), and, like his master, a born hunter, rivalling Nimrod. One day he went out shooting above Kakôra, with a Mânâ man, by name Rusêrâ, and wounded a red bear, which retreated into a cave and died, so that they were unable to get the carcass. Of this Mânâ man and his son more hereafter; but Ghoolam sickened a few days after and died. His career can be summed up in a few words. He lived like Henry VIII.—for he had seven wives, off and on,—and died like King Herod, for he was eaten up by worms. After death he appeared to his two wives,—for by this time he had lost or sold the other five,—and told them that the red bear he had shot was the pal-frey of the queen of the fairies (*mâtri râni*), and that in consequence she had killed him by a miserable death; and since that

day he had been forced to take the red bear's place as the queen's first charger. The upshot of the visit in fine was that he was very lonely in the fairy queen's stables, he having all his life been a very uxorious man, and that one of his two wives would now have to accompany him to the fairy realms below. The senior wife, Dhunnee, excused herself because she had his children to look after; so he said the other wife, Luchmee, must come, since she was childless; and apparently she had to obey, for she was found dead next day.

While Ghoolam the shikarree lay dying, a Brahman named Kunchunnoo was also lying very ill in another house in the same village of Mukba. At night while his wife was attending on him, she heard a great noise outside the house, as if some seventy or eighty men had assembled there. She heard some saying to the others, "Sit down, sit down, and let us have a smoke," and others replying, "What's the use? his wife is wide awake, and she won't let him die to night; let us go to Ghoolam's house—we are sure of him anyway." This enraged the Brahman's wife, and filling a cauldron full of hot ashes, she rushed forth to empty it over them, and give them a bit of her mind at the same time; but once outside, she saw no one, but heard a great noise as of an immense flock of sheep on the stampede down a steep and stony hill side. That same night Ghoolam the shikarree died.

The people of Mânâ, to the north of Badrinath, are noted for their proficiency in black magic. It is said that if one strives to kill another by black magic and fails, he will himself be killed; the black magic glancing back to him, somewhat on the principle of the Australian boomerang. In illustration the following incident occurred at Mukba some years after the events just narrated. One autumn four village maidens—Soonday, Malday, Oogray, and Dhunnay—were together in a house at night. First they heard a noise as if a man were walking on the roof, next the footsteps were in the verandah, then the door was violently shaken open, and a cat entered. One of the four girls threw a chopper at the cat, but the animal producing a sort of human howl caught the missile and threw it outside; then the other girls began to throw burning wood and cin- ders at the cat, but it still came running down some steps into the house. Returning with a cat that the cat had disappeared, the house was thrown down, and son of Rusera, the Mânâ.

dead; so the village concluded that he had been killed by his own black magic. In Mukba there still lives an old Brahmin woman, by name Kanusa; she goes through life as it were under protest, free from likes and dislikes; having neither friendships nor enmities, is happiest when alone with the village cattle, whose society much prefers to that of bipeds. Now the people of Mukba send village cattle for the summer pasturage to an elevated place called Kânathal, distant about a day's journey. Formerly used to be a lake there, but now there is only a hollow basin,

ed in summer with a most exquisite carpet of wild flowers of every hue and colour. This spot is also sacred to the fairies (*nâg mâtî*) and the cattle are left here all to themselves, parties going once a month to fetch the new-born calves, and to give the others salt in due season. My informant tells me that once, when a boy, he went with a party of other children under the charge of Kanusa Brahminee to Kanathal, and on arrival, lighting a fire, they all slept round it in the open. As soon as they were all asleep, Kanusa Brahminee arose, and commenced singing a singularly weird and beautiful air. After some time the galloping of a horse was heard, and from the far side of the plateau a white horse with a rider clothed all in white came in view, and rapidly neared them. When the pale horseman drew near, Kanusa joined him, and they soon disappeared in the distance. After some time Kanusa returned alone, and when questioned replied that the white horseman was the king of the fairies (*nâg mâtî rājâ*), and that he wanted to take one of the boys away with him, but that she, with great difficulty, had prevented him from doing so.

Mukba is some nine thousand feet above sea level, but on the elevated ridges high up above the village are many ruins of very ancient buildings; some of which from their size appear to have been built by a giant race, while others again suggest a pigmy race, from their diminutive proportions. The legend goes that in the golden age (*Satya yug*) the land was inhabited by a gentle-hearted giant race, who out of good will built these miniature houses for the fairies. In seasons of drought the villagers, in order to obtain rain, make up picnic parties to these old ruins, and while there try to dirty the place as much as possible by throwing bits of food all about and rinsing out the dishes. The idea seems to be that the fairies seeing the whole place in a filthy mess, get very angry, and collecting all the clouds together, make it rain in torrents, so as to clean the ground thoroughly. I suppose this is done on much the same principle as the Portuguese sailors give the statue of San Antonis a good flogging, when that saint neglects to give them a spell of favourable weather at sea.

Some years back a large party of herdsmen, who had been turned out of some neighbouring state, appeared with their herds of buffaloes in the Bhâgirattee Valley. Among their number was a remarkable young lady named Motee, in whose honor songs are sung in Gurhwal to this day. She was exceedingly beautiful, but she was six feet high, and more than broad in proportion, and as strong as any ten ordinary men; and in consequence she was never married—all the young men being too much afraid of her. She astonished the people of Bârâhâtth soon after her arrival by wading across the Bhâgirattee river with a six months buffalo calf under each arm—quite eclipsing Colonel Burnaby's feat of carrying down stairs two Shetland ponies at the Knightsbridge Barracks. Her fame in due course reached the Raja, and she was, in consequence, invited to attend his Durbar. Previously the Raja had invited two celebrated wrestlers from the plains, and nothing would now satisfy him but she must try a wrestling bout with these two champions, which she could only be got to agree to after much pressure.

Before these two athletes quite knew what was happening they found themselves on their backs, amidst the jeers of the court, and had to keep to their beds for many days after. The Raja on dismissing this heroine loaded her with silver jewelry; and soon after she and her people left the country.

In days of yore the Rajahs of Gurhwal used to hold high state in the ancient city of Sreenugger (*surya nugar*, the city of the sun); the ruins of their palaces, with a marvellous wealth of stone carving, still in a fine state of preservation even at the present day, excite the greatest wonder and admiration. In the days of Man Sahai Maharaj, who reigned prior to the Goorkha conquest, some thousands of workmen were engaged in fixing a stone gateway to the royal palace; but the task was beyond the strength of even such numbers, and at evening the huge stone slab still lay on the ground. During the night the queen saw the king silently rise, disguise himself as a workman and leave the harem. Thinking Man Sahai Maharaj had no good end in view, she followed him until he reached the palace gateway; and then to her great astonishment she saw him lift up the great stone slab with ease. As he was about to place it in position, he became aware that the queen watched him, and his strength suddenly left him. The stone slab can be seen to this day leaning against the palace gate, just as the king left it that night.

Sudarshan Sahai Maharaj succeeded his father Man Sahai, but only to be driven off his throne soon after by the Goorkhas; and for many years he subsisted as a pensioner on the bounty of the British Government at Moradabad. After the Nepal war of 1815 a small portion of his kingdom was restored, but most of his former territory, including Srinagar, the capital, came under British rule. This was a matter of no practical importance, for the royal line of Gurhwal kings ended with Sudarshan Sahai, who left no legitimate heir. He was not only one of the best rulers of the age, and greatly beloved by his subjects, but also a royal sage and saintly thaumaturge. It is related of him that when sitting in open durbar he knew the rights and wrongs of a case without hearing the evidence; and would foretell what parties were coming to his court of justice, while yet they were a long way off. The following story is also related of him. Once upon a time, he went down from Tیره to Hurdwar to bathe on the occasion of a *mâgh melâ*, when many kings from all countries were already gathered together there for the same purpose; but they were proud and haughty, and drove him from their company. So he retired a little way off to Châni Ghad with only a small hill between him and the other grand Rajahs; and as the time for bathing drew near, he prayed to Mother Ganges that she would permit him too to bathe in her holy waters. Then when the other Rajahs would have entered the river to bathe, the stream suddenly ran away from them, and they were left on dry ground; and Mother Ganges, mindful of her true son, flowed back over the hill, and came to him at Chandni Ghat, so that he alone should bathe in her pellucid waters. The other kings, on beholding this miracle, came to where Sudarshan Sahai Maharaj had bathed, and

with great humility falling at his feet, craved his forgiveness. When Maharaj Sudarshan Sahai died at a good old age, the last of the royal lines of ancient Aryavarta's saints and sages ended.

A. T. BANON, F. T. S.

PARACELSUS AND HIS WORKS.*

(Continued from page 264).

PARACELSUS divides the human being into seven parts, or rather seven modifications of one primordial essence. These seven divisions correspond with those given by Mr. Sinnett in "Esoteric Buddhism." Our author enters upon a detailed explanation of these seven principles and their relation to the macrocosm, but it is not easy to see exactly what he considers the precise functions of each regarded as separate from the rest, for the explanations are somewhat involved. He says, "The external man is not the real man, but the real man is the soul in connection with the divine spirit. The soul is the shadow (ethereal counterpart) of the body, illuminated by the spirit, and it therefore resembles man. It is neither material nor immaterial, but partakes of the nature of each. The inner man is formed out of the same limbus (*mulapra-kriti*) as the macrocosm, and he is therefore able to participate in all the wisdom and knowledge existing in the latter."

This idea is however more easy to grasp by adopting the four-fold classification, (given in Mr. Subba Row's explanation of the philosophy underlying the Bhagavad Gita,) both in man and in the infinite cosmos, and realizing that when the consciousness of man is centred in his astral body, he is able to cognize all the forces and beings that exist on the astral plane of the cosmos, and when the consciousness is centred in the *karana sarira* he is able to cognize all that takes place on the *deva* or *swarga* plane, and so on. The teachings of Paracelsus are in harmony with this theory; though his way of expressing himself is of course different.

Paracelsus develops at some length the theory that all things have a specialized aura, the action and interaction of which produce such phenomena as thought-reading, psychometry and the like. The word he uses is *evestrum*, but it must also be noted that he seems to make this term include not only aura but what corresponds to aura on higher planes than the astral. He says "To speak of the *evestrum* in its mortal and immortal aspects, we may say that everything has an *evestrum*, and that it is like a shadow seen upon a wall. The *evestrum* comes into existence and grows with the body, and remains with it as long as a particle of the matter composing the latter exists. The *evestrum* originates contemporaneously with the first birth of each form, and everything, whether it be visible or invisible, whether it belongs to the realm of matter or to the realm of the soul, has its *evestrum*; but *trames* (a power intimately connected with the sidereal man) means an invisible power that begins to be able to manifest itself

* "The Life of Paracelsus and the Substance of his Teachings:" by F. Hartmann, M. D.: London, G. Redway, 1887.

at a time when the senses of the inner perception become developed. The *evestrum* indicates future events by causing visions and apparitions, but *trames* causes an exaltation of the senses. Only those who are gifted with great wisdom may understand the true nature of *evestrum* and *trames*. The *evestrum* influences the sense of sight; *trames* the sense of hearing. The *evestrum* causes dreams foreshadowing future events; *trames* communicates with man by causing voices to speak, music to sound, that may be heard by the internal ear, invisible bells to ring, etc." It would seem from this that *trames* is a form of *fohat*, acting, in some cases at least, as a force-supplying link between man and higher intelligences.

He goes on to say, "Whenever a child is born there is born with him an *evestrum*, which is so constituted as to be able to indicate in advance all the future acts and events in the life of the individual to which it belongs. If that individual is about to die, his *evestrum* may indicate the approach of his death by raps or knocks, audible to all, or by some other unusual noise, by the movement of furniture, the stopping of clocks, the breaking of a picture, the fall of a mirror, or any other omen; but frequently such omens are neither recognised nor noticed—not even understood. The *trames* produces manifestations of a more subjective character, in a way that is audible to him, but inaudible to others."

"The *evestrum* of man is born with him, and after the death of the latter, it remains in the earth sphere, and there is still some sympathetic connection between the *evestrum* and the eternal and immortal part of man, and it may indicate the state of happiness or misery in which the soul of the person to whom it belonged exists. Such *evestra* are not the souls of the dead walking upon earth, but they are the ethereal duplicates of persons to whom they belonged, remaining until the last particle of the matter composing the physical bodies of the latter has been consumed."

"All *evestra* originate in the collective activity of the universe. The *evestra prophetica* are the harbingers of great events that may concern the well-being of the world. If some such important event is to take place, they will be the fore-runners to announce it to the world, so that the latter may be prepared for it, and a person who understands the true nature of such an *evestrum* is a seer and prophet." With this we may compare the description of what Arjuna saw in Krishna when the *Logos* was revealed to him, and the things about to happen on the earth were prefigured in its light. "Even the highest God has his *evestrum mysterialia* by which his existence and his attributes may be recognized, by which everything good may be known, and which may illuminate every mind." In this passage he apparently refers to the light of the *Logos*. "Likewise, all the powers of evil, from the lowest to the highest, have their *evestra mysterialia*, which may predict future evil, and which shed their bad influence over the world."

Paracelsus says that the world of the *evestra* is a world of its own, though intimately connected with our own world, and that in it reside the undines, salamanders and other elemental beings, so that in one sense at least the world of the *evestra* is the astral world.

which man is able to enter into communication by means of his astral body. Paracelsus recognised the liability of the untrained clairvoyant to make mistakes, for he says: "But the two worlds (the earth and the world of the *evestra*) intermingle and throw their shadows upon each other, and this circumstance causes delusive visions, apparitions, omens and signs, mixing strangely with the true impressions coming from the *evestra prophetica*, and only an intelligence illuminated by wisdom can distinguish the true from the false."

According to Paracelsus the astral body is more active when man is asleep, and hence prophetic dreams may sometimes occur. He says that the patriarchs and saints preferred this mode of divination to all others. He does not however by any means maintain that all dreams are prophetic, as the following extract will show.

"The quality of the dreams will depend on the harmony that exists between the soul and the *astrum* (universal mind). To those who are self-conceited and vain of their imaginary knowledge of exterior things, having no real wisdom, nothing can be shown, because the perverted action of their own minds opposes the harmonious action of the universal mind and repels it. The spheres of their souls become narrow and contracted, and cannot expand towards the whole. They rest self-satisfied, buried in the shadow of their own ignorance, and are inaccessible to the light of nature. Their attention is fully absorbed by the smoke of the candle-wick of their material reason, and they are blind to the light of the spiritual sun. The activity of the universal mind can only come to the consciousness of those whose spheres of mind are capable of receiving its impressions. Those who make room for such impressions will receive them. Such impressions are passing in and out of the sphere of the individual mind, and they may cause visions and dreams, having an important meaning, and whose interpretation is an art known to the wise."

Paracelsus devotes much space to the description of the astral world and the beings that inhabit it, but his descriptions are very much confused, and it is difficult to understand at times what his real meaning is. Moreover he seems to mix up beings on the astral plane with those on the plane above the astral. The section on pneumatology will however be read with interest by those who are fond of mystical subjects. The subject of elementals is both obscure and dangerous. Obscure because it is difficult to get definite ideas about them unless one is able to perceive them for himself, and dangerous because much communication with them is apt to lead to serious, if not ultimately fatal, consequences. Probably the Indian is the only extant literature in which the subject has been treated in anything like an exhaustive manner, and of the existing works on the subject we believe some of the most important are difficult to get hold of. An enormous number of these powers are said to have been catalogued by the adepts of ancient times, and they seem to have not only catalogued—including complete descriptions of the properties and capacities of these beings—all then discovered, but to have made well-

tical calculations as to the number of species that could be evolved, the well known computation of thirty three crores of gods being apparently rather a calculation than a mere enumeration.

On the subject of possession Paracelsus gives no encouragement to exorcists who use great ceremonial; he says, "A healthy and pure person cannot be obsessed by them, because such *larvæ* can only act upon men if the latter make room for them in their minds. A healthy mind is a castle that cannot be invaded without the will of its master; if they are allowed to enter, they excite the passions of men and women, they create cravings in them, they produce bad thoughts which act injuriously upon the brain; they sharpen the animal appetite and suffocate the moral sense. Evil spirits obsess only those human beings in whom the animal nature preponderates. Minds that are illuminated by the spirit of truth cannot be possessed; only those who are habitually guided by their own lower impulses may become subjected to their influence. Exorcisms and ceremonies are useless in such cases. Praying and abstinence from all thoughts that may stimulate the imagination or excite the brain are the only true remedies." "The cure of obsession is a purely psychical and moral act. The obsessed person should use true prayer and abstinence, and after that a strong-willed person should will such spirits to depart."

Magic is a word that has been much abused in recent times, and in the minds of many people it is associated with all sorts of diabolical practices. Paracelsus distinguishes magic from sorcery, explaining the former as "the greatest wisdom and the knowledge of supernatural powers." Magic is in fact science carried a step farther into the realm of the unseen, but its laws are as rigid, its procedure as exact, as are those of the science of the modern European schools. Our author says: "Magic is a science which teaches the true nature of the inner man, as well as the organization of his outward body. The superficial reasoner can comprehend nothing but what he can perceive by his senses, but the inner man has perceptive faculties transcending those of his body."

"If a man in his waking state knows nothing of such things, the cause of his ignorance is that he does not understand how to search in himself for the powers that are given him by God, and by which he may arrive at all the wisdom, reason, and knowledge concerning everything that exists, whether it be near him or far away."

"Ignorance is the cause of imperfection. Men do not know themselves, and therefore they do not understand the things that are in their inner world. Each man has the essence of God and all the wisdom and power of the world (germinally) in himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him cannot truly say that he does not possess it, but only that he was not capable of successfully seeking for it."

"Nature is the universal teacher. Whatever we cannot learn from the external appearance of nature we can learn from her spirit. Both are one. Everything is taught by nature to her disciple if he asks for information in an appropriate manner. Nature is a light, and by looking at nature in her own light we shall under-

stand her. Visible nature may be seen in her visible light; invisible nature may become visible if we acquire the power to perceive her invisible light. There is a light in the spirit of man that illuminates everything, and by which he may even perceive supernatural things. Those who seek in the light of external nature know the things of nature; those who seek knowledge in the light of man know the things above nature, which belong to the law. Man is an animal, a spirit, and an angel, for he has all three qualities. As long as he remains in nature he serves nature; if he moves in the spirit, he serves the angel (in him); if he lives in the angel he serves as an angel. The first quality belongs to the body, the two others to the soul; and they are its jewels. The body of man remains on the earth, but man having a soul and the two additional qualities is enabled to rise above nature, and to know that which does not belong to nature. He has the power to learn all that belongs to heaven and hell, to know God and his kingdom, the angels and spirits, and the origin of evil. If a man is to go to a certain place, it will be useful to him to know all about that place before he goes there; he will then after his arrival be enabled to move about freely, and to go wherever he pleases. The quality of each thing created by God, whether it be visible or invisible to the senses, may be perceived and known. If man knows the essence of things, their attributes, their attractions and the elements of which they consist, he will be a master of nature, of the elements, and of the spirits."

Paracelsus has much to say about imagination. Dr. Hartmann calls it the creative power of man, but of course it is, like every thing else, only creative in so far as it gives a form to what was already in existence. Those who really want to know all about the imagination and its powers, should try to trace out the action of imagination in themselves. It cannot be too often repeated that it is not enough to go about like a psychical sponge, in a passive attitude of chronic receptivity; those who want to know must meditate and think and look within themselves, for after all the highest instruction that can possibly be given is but useful as teaching the disciple to work out his own progress. The true development must come from within, and cannot be transferred or passed on, or introduced into the system by processes analogous to subcutaneous injection.

"Man has a visible and an invisible workshop. The visible one is his body, the invisible one his imagination (we must note here that Paracelsus is liable at times to extend his use of the word imagination to include all the functions of mind). The sun gives light, and this light is not tangible, but its heat may be felt, and if the rays are concentrated it may set a house on fire. The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, germs planted in the soil grow and vegetation springs up, and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. Visible and tangible forms grow into existence from invisible elements by the power of the sunshine. Invisible vapours are attracted and collected together into visible mists by

the power of the sun of the outer world, and the inner sun of man may work similar wonders. The great world is only a product of the imagination of the universal mind, and man is a little world of his own, that imagines and creates by the power of imagination. If man's imagination is strong enough to penetrate into every corner of his interior world, it will be able to create things in those corners, and whatever man thinks will take form in his soul."

"The sun acts upon the visible soil of the earth, and upon invisible matter in the air; imagination acts upon the invisible substance of the soul, but the visible earth is formed from the invisible elements of the earth, and man's physical body is formed from his invisible soul, and the soul of man is as intimately related to the soul of the earth as the physical body of the former is related to the physical body of the latter, and they continually act upon each other, and without the latter the former could not exist. Visible matter becomes invisible, and is acted upon by the soul, and invisible matter becomes organized and is made visible again through the influence of the soul. If a pregnant woman imagines something strongly, the effects of her imagination may become manifest in the child. Imagination springs from desire, and as man may have good or evil desires, likewise he may have a good or an evil imagination. A strong desire of either kind will give rise to a strong imagination. Curses as well as blessings will only be effective if they come from the heart."

"Fear, terror, passion, desire, joy and envy, are six states of the mind that especially rule the imagination, and consequently the world of man; and as the mind of man is the microcosmic counterpart of the universal mind, the antitypes of these states are also active in the imagination of the world, and the thoughts of man act upon the latter as the latter acts upon him. It is therefore desirable that we should govern our imagination, and not allow it to run wild. We should attempt to grasp the spirit by the power of the spirit, and not by speculative imagination."

But to ensure success in magical operations, or in any others, a man must, besides imagination, have faith. Without faith the imagination cannot be set in action. The word faith has often been abused, and made to mean a sort of blind confidence in the unknown; it has been considered as something altogether divorced from reason, a sort of intellectual anarchy that may be made the excuse for every kind of extravagance. This is not the view of Paracelsus. He says "Another great spiritual power is contained in faith. Faith stimulates and elevates the power of the spirit. A person who has strong faith feels as if he were lifted up, and were living independent of the body. By the power of faith the apostles and patriarchs accomplished great things that were above the ordinary run of nature; and the saints performed their miracles by the power of faith. Such miracles as were performed by them during their lifetime were performed by their own faith; other miracles that took place through their relics or near their tombs were caused by the power of faith of those who asked their help. All the wonders of magic are performed by will, imagination, and faith." To which we may add that there is, as it were, a ne-

gative as well as a positive side to faith; there is the faith that acts as the recipient, that tunes the organism to vibrate in accord with new harmonies, and renders it capable of undergoing change, as well as the faith that renders the projection of force possible, and sustains the strength of the force when once set in motion.

"Faith has a great deal more power than the physical body. You are visible and corporeal, but there is still an invisible man in you, and that invisible man is yourself too. Each act performed by your body is performed by the physical man. The one acts in a visible and the other in an invisible, manner. If an injury is inflicted upon the invisible man, that injury will be reproduced on his visible body. Such things can be done, but it is very wrong to attempt them. Whoever attempts them is tempting God, and he who succeeds will seriously injure his own soul. Such things are done by faith, but it is not the true faith in God, but a false faith, supported by the desire for evil; because a faith that kills and injures men is not good; a true faith can only come from the source of all good, in which there can be no evil, and that which is not good is not true. Evil belongs to the world, because without evil good could not be known or appreciated; but in the source of good there can be no evil."

"True faith has wonderful powers, and this proves that we are spirits and not merely visible bodies. Faith accomplishes that which the body would accomplish if it had the power. Man is created with great powers; he is greater than heaven and greater than the earth. He possesses faith, and faith is a light more powerful than and superior to natural light, and stronger than all creatures (nature-spirits). All magic processes are based upon faith. The power of faith overcomes all spirits of nature, because it is a spiritual power, and spirit is higher than nature. Whatever is grown in the realm of nature may be changed by the power of faith. Anything we may accomplish that surpasses nature is accomplished by faith, and by faith diseases may be cured." But here again if the reader wants to know what faith really is he must look deep into his own heart to find it, and there study it practically, and not merely from books. It has been said, "At the very base of your nature you will find faith, hope and love," and it is only by meditation that the true nature of the forces within man can be realized. The great enigma is written within us, and within ourselves must we find its solution. It is easy to chatter about philosophical theories, it is easy to grant an intellectual assent to truths logically proved, but unless we live the truth it will be as though we had never heard it; if we are ever to know and be wise, it can only be by ourselves becoming wisdom.

Paracelsus devoted much time to the study of medicine, and, as will have been seen from the sketch of his life in our last paper, his popular reputation rested mainly on his skill in the healing art. He divided all diseases into five classes:—

I. Diseases that are caused by astral influences acting upon the astral body of a man, and reacting upon his body. These, as Dr. Hartmann explains, are influences set up in certain states of

electricity, magnetism and other "forces" for which modern science has no names. Such influences were supposed to be due to the influence of certain stars, or planets, and in administering the remedy such materials had to be employed as were, by their constitution, in sympathy with the influences whose evil effects were to be remedied. "There are certain stars whose influence corresponds to the medical qualities of certain metals, and others that correspond to those of certain plants, and they may act for good or evil if they are attracted by corresponding elements in the sidereal body of man. A physician should know the physiology and the anatomy of the heavens as well as that of man, to understand the cause and cure of astral diseases, because he may vainly try his remedies as long as his patient is under the ascending influence of an evil star, but after that evil influence ceases the disease will also be changed or disappear. Every metal and every plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influence of the star, the conjunctions of the planets, and the qualities of our drugs, we shall know what remedy to give in order to attract such influences as may act beneficially upon the patient."

2. Diseases caused by impurities, poisonous substances, and internal obstructions.

In such cases Paracelsus insists strongly on the curative power of nature. "As long as his body is strong it may expel or overcome the injurious influences which are continually caused in it by intemperance, gluttony, and morbid tastes; but such a continuous effort at resistance will imply a serious loss of vitality, and a time will come when disease will be the result, because the organism requires a period of rest and a renewal of strength to expel the accumulated poisonous elements. If the physician attempts to prevent such an expulsion of poisonous elements, he attempts a crime against nature, and may cause the death of his patient."

3. Diseases caused by the abnormal state of physiological functions, brought about by the misuse of organs, or by injurious influences.

Here again the remedies used by Paracelsus were chosen with regard to the planetary influences ruling the organs affected. In his works will be found the names of a number of remedies with a description of the peculiar ailments to which they are adapted.

4. Diseases originating from psychological causes, such as desires and passions and vices, and from a morbid imagination.

To cure such diseases Paracelsus employed talismans and similar means—he fought the effects caused by imagination by the use of imagination, will, and faith. "Imagination is the cure of many diseases; but faith is the cure for all. If we cannot cure a disease by faith, it is because our faith is too weak; but our faith is weak on account of our want of knowledge; if we were conscious of the power of God in ourselves, we could never fail. The power of amulets does not rest so much in the material of which they are made, as in the faith with which they are worn; the curative power of medicine often consists, not so much in the spirit that is

hidden in it as in the spirit in which it is taken. Faith will make it efficacious; doubt will destroy its virtues."

5. Diseases that have their origin in spiritual causes (tendencies) created (in former lives) by a disobedience to the law of God (Karma).

For these he says there is no remedy but to wait with patience, though the remedies prescribed by a competent physician should be used.

Another branch of study ardently pursued by Paracelsus was than of alchemy. Volumes upon volumes have been written on this subject in every nation, and all are difficult to understand. Many have wasted their lives and squandered their substance in trying to find out how to transmute metals. The reason of this is that while alchemy is a true science, and transmutation is possible, such transmutation depends for success on the use of force on the astral plane, and if those who try the experiments do not understand how to generate this force, their attempts will only end in failure and disappointment. There is of course a spiritual side to alchemy; as Dr. Hartmann says "The highest aspect of alchemy is the transformation of vices into virtues by the fire of love for the good, the purification of the mind by suffering, the elevation of the divine principle of man over the animal elements of his soul. The sign in which the true alchemist works is the cross, because man, standing erect among his brothers of the animal kingdom, roots with his material elements in the earth, penetrates with his soul through the elementary forces of nature, which cause his human nature to suffer and die, but his higher nature (his head) reaches above the animal creation into the pure atmosphere of heaven." That is a kind of alchemy that every man can practise with profit both so himself and the world at large.

Here we leave Dr. Hartmann and his book. Our object has been to give our readers some idea of the lines on which Paracelsus worked, and the general drift of his philosophy. Those who want to know more must read the book for themselves. We do not however think that Dr. Hartmann has by any means exhausted his subject. He has sketched in broad outline a general view of the works of the great mystic, and has done wisely, as it seems to us, not to make his book too long by overburdening it with lengthy details, but we think the mine has not been entirely denuded of its treasures, and hope that some day the present volume will be continued and supplemented by a second one from the same pen on the same subject.

MAURICE FREDAL.

MYSTICISM AND THE MIRACULOUS.

(An aspect of Historical Christianity and a review of Rationalistic Criticism.)

WHEN, for instance, Strauss informs us "that things which could not have happened did not happen," it is obvious that the great critic is transgressing the limits of a legitimate induction; the impossibility of their occurrence being *only* ascertainable from experience. The conflict between science and religion in Europe on this vexed question is indecisive, because the two alternatives put forward:—(a) The testimony to the Gospel miracles is overwhelming; ergo, Jesus was the Son of God, and Christianity a divine revelation; (b) Miracles are impossible, because a personal God is impossible;—do not exhaust the realm of hypothesis. Hence we observe that, while in the face of the growth of Pantheism and disgust at the fantastic superstructure of Christian theology, the divinity of Jesus is widely rejected by literary and scientific men on the present day, the straits to which Bauer, Strauss and Renan are reduced in attempting to explain away the whole range of phenomena recorded in the life of the Galilean Teacher are desperate indeed. Prof. Huxley himself has told us that the designation of any alleged occurrence as impossible is a violation of scientific caution. An instance of this ultra-sceptical tendency in modern science is the absurd remark of Dr. Bain in his "Logic"* that no testimony *whatever* as to the fact of a table rising to the ceiling without physical contact (as experienced so commonly in spiritualistic investigations) is to be believed. For what reason? Because gravity is universal, and experience has demonstrated its unbroken uniformity of action. But surely if experience can demonstrate its uniformity of action under certain conditions it can also bear witness to its altered influence under others. When I lift a stone from the ground, the law of gravity is in no way suspended—it is simply over-ridden by another force; when a balloon rises into the air, gravity is similarly over-ridden, but not for a moment suspended. In this connection I cannot forbear quoting an admirable passage in a miracle from a distinguished poet-philosopher:—

"It is after all only a question of other laws; of other agencies, not so commonly acting, traversing the operation of better-known agencies and suspending their result, perfectly in accordance with—not in violation of—the established laws of nature. The same thing happens every day. How else was the metal thallium—how else was the planet Neptune—found out? A man of science notes at a given phenomenon disappoints his expectations and calculations. Does he straightway deny that such a phenomenon has, can have, happened? Or does he wait patiently till he finds the new element which he (from ignorance) had left out of his calculations, reveal itself? Or is there indeed no more to learn? Or *necesse simpliciter* of modern materialism!"† Dr. Robert Chambers

* Part II, p. 149, sec. 3.

† "Philosophy of Immortality," pp. 144-5. Hon. Roden Noel.

(quoted by Dale Owen in his "Footfalls,") also remarks on the ultra-scepticism of modern scientists:—

"This sceptical method consists too much in vicious circles. You cannot know whether a fact be a fact till you have ascertained the laws of nature in the case; and you cannot know the laws of nature till you have ascertained facts. You must not profess to have learned anything till you have ascertained if it be possible; and this you cannot ascertain till you have learned everything."

Returning again to our subject we note, as a remarkable instance of our contention, the controversy as to the authenticity of the Gospels. Evidently on the mythical theory a very late date must be assigned to their composition in order to give time for the myths to spring up. Admit the authenticity of the biblical records, and the admission of the reality of some of the phenomena they record becomes inevitable. Consequently the endeavour of critics, like Bauer, Strauss, and the author of "Supernatural Religion," has been to upset their genuineness altogether. The attempt has confessedly failed. Even Renan reluctantly admits the fact. The authorship of the three synoptics has been clearly proved* to be traceable to Matthew, Mark and Luke, while the most recent criticism decides in favour of the authenticity of the fourth Gospel. It must of course never be forgotten, that the "according to" of these Gospels has undoubtedly served as the framework of considerable patriotic forgery and interpolation, and that the reminiscences of John bear unmistakable signs of the emendations and inventions of the elders of Ephesus, but after making allowance for all such considerations, we possess in these documents evidence of an extremely forcible character. To strip the Gospels of every miracle, is, as the author of "Ecce Homo" says, to destroy their credit entirely and to "make Christ a person as mythical as Hercules".† The extraordinary hypotheses invented by the Tübingen school, and the credulity of incredulity evinced by writers like the author of "Supernatural Religion" in dealing with unpalatable testimony, transcend the experience of all minds unwarping by theory. If facts do not dovetail with their theories, then 'so much the worse for the facts.' Their business is to disestablish miracle, and all minor considerations are lost sight of in this all-important aim. The fact that the theories of Bauer and Strauss are now admittedly exploded, and the severe handling the author of Supernatural Religion experienced at the hands of the learned Bishop of Durham,‡ are sufficient to make it clear that the problem as to

* No doubt our friends the freethinkers would be glad to know when and by whom.—Ed.

† "The four Evangelists amid their distinguishing peculiarities concur in representing a Christ whose life is encased in a setting of miracles. The Gospel miracles point at the very least to a Christ who is altogether above the range of human experience.....as the Gospels stand they present a block of difficulties to humanitarian [anti-miraculous] theories, and these difficulties can only be removed by mutilations of the text so wholesale and radical as to destroy their substantial interest, besides rendering the retention of the fragment which may be retained a purely arbitrary procedure." Canon Liddon, Bampton Lectures, "Divinity of Jesus," p. 160.

‡ Contemporary Review, 1873-4.

the origin of Christianity and the personality of its founder is one still unsolved both by science and religion.

For the present, however, we will cull another passage from Principal Cairns' able tract:—

"Those who state the result of enquiries are the two Evangelists, Mark and Luke; those who have been generally believed to have been eye-witnesses are the Evangelists Matthew and John; while the Apostle Paul stands between the two classes, not originally a witness of the resurrection scenes, but having later intercourse with the risen Jesus.

"The questions of a critical nature as to date and authorship which arise have naturally occupied much attention, but the results may be very briefly stated. The fundamental passage of Paul in I Corinthians xv. is uncontested by the most extreme criticism. In like manner, the hasty allegations of Bauer and Strauss as to a very late date of Mark and Luke have been recalled among others by Renan, who concedes that the Gospel of Mark is the work of the companion of Peter, and Luke that of the companion of Paul, who also writes the Acts. So also the whole of recent discussion is favorable to the genuineness of the Gospel according to St. John. Sixty years ago Eichhorn, the leader of rationalist criticism in Germany, would not listen to any objections to the received view. Now, after a long and most earnest debate, the tendency—even of rationalism—is to return to the old position; while the highest names of the semi-rationalist school—Bleek and Ewald—have never countenanced this deviation; and more orthodox writers like Beyschlag and Luthardt have met it at every turn—the aberration being all through in Britain and America wondered at rather than followed." And again:—

"The gospels were not written to prove a series of points, so much as artlessly to unfold the life, death and victory of their great subject. With all their disregard of legal dress and technical vouchers, how strong is the body of proof these writers have piled up almost unconsciously into one of the clearest of moral demonstrations! Could the Apostle Paul have thrown out at random, when speaking with the solemnity of an oath, a set of impressions as to Christ's appearances which he had rashly taken up—even to the extent of asserting one made to more than five-hundred persons at once, the most of whom are affirmed to be still, after a quarter of a century, alive, while others are known to be dead? DeWette could not resist this testimony, but says in his commentary, 'The testimony of the Apostle decides as to the certainty of the fact.....' Not less strong is Luke, who is admitted by Renan to have been the companion of Paul, and consequently with him in Jerusalem and in Cæsarea, during his imprisonment of two years..... Mark, likewise, whose authorship is not questioned, belongs to the most select circle of the companions of the apostles, is the friend and fellow-labourer of Paul and Barnabas, and more even than Luke mixed up with the rise of the new faith, as a Jerusalem Christian, and one whose personal recollections went back to the time of the ministry and death of Jesus. Still stronger is the testimony of the Fourth Gospel, as the work of an eye-witness, of a leading apostle and of a friend of the Lord's most intimate human friend. The deniers of the supernatural were bound sooner or later to have disputed this work, for it does not seem that their position can possibly endure its uncontested authority."

Lord's most intimate human friend. The deniers of the supernatural were bound sooner or later to have disputed this work, for it does not seem that their position can possibly endure its uncontested authority."

Possibly, if the production of phenomena or 'miracles' proved a supernatural mission. But it is precisely here that the evidences of Christianity fail.* It is true, perhaps, that Christianity has been so uniformly rejected on account of its impossible superstructure, and that its phenomenal basis still remains impregnable to rationalist criticism, but it is equally true that never does its glorious founder declare his Divinity.† Like every true Adept he avows his pantheism in the statement, "I and the Father are one." So completely was his individuality merged in the universal spirit, that he often speaks of the Christ-spirit in man as *himself*—a habit which has given rise to so many superstitions as to his atoning capacity. "He did not preach his opinions, he preached himself," says Renan. "Often very noble and disinterested souls offer us, associated with much loftiness of character, the spectacle of this feature of constant attention to themselves and of extreme personal sensitiveness, which is usually the characteristic of women. Their conviction that God is in them and continually concerns himself about them, is so strong that they in no way shrink from impressing it on others."

Misunderstood to a great extent by his immediate followers, and deified subsequently to his death by their simple enthusiasm, the beautiful figure of Jesus has come down to us distorted through the centuries. Not that there do not remain to us scattered through the pages of the apostolic records many glimpses and indications, which, like oases in the desert, stand out in relief against the parched expanse. Many of his most solemn utterances, once credited with a universal significance, are

* Referring to the support of dogma by miracle Dr. J. W. Draper says: "Of this presumptuous system the strangest part was its logic. A fact is supposed to be demonstrated by an astounding illustration of something else. It relied on *miracle evidence*. An Arabian writer referring to this says: 'If a conjurer should say to me, *Three are more than ten*, and in proof of this I shall change this stick into a serpent,' I might be surprised at his legerdemain, but I should certainly not admit his assertion. Yet for more than a thousand years such was the accepted logic, and all over Europe propositions equally absurd were accepted on equally ridiculous proof." Conflict between Religion and Science, p. 66.

† "Mr. W. R. Greg expresses unmitigated surprise after meditation on the 'Logic of Jesus,' that out of anything so beautiful, so simple, so gentle, so loving and so grand, should have grown up or been extracted anything so marvellously unlike their original as the current creeds of Christendom."

‡ "Jésus n'énonce pas un moment l'idée sacrilège qu'il soit Dieu." That he was considered no more than man may be seen also in the N. T. itself. Cf. Hebrews iii. 8: ii. 9, Acts ii. 22; John, 30; Rom. v. 15, 17; Rom. viii. 17; John ix. 11; John xx. 17; John viii. 40; Phil. ii. 6, etc. etc.

§ For such passages, explicable only in the light of esoteric teaching, see I Corinth. xii, I Corinth. iii. 10., Matt. xvi. 18, John xxi. 20-23, Hebrews ii. 10, John iii. 3-7, John ix. 2-3, II Corinth. xii, John i, Coloss. i. 15-17, Ephes. vi. 12, Rom. viii. 38-9, I Corinth. xv. 8, Matt. vii. 6., Acts xviii. 8, Phil. i. 11-13, Mark iv. 10-11, Ephes. ii. 2, the Apocalypse, etc. etc. etc.

now seen to be merely addressed to his devoted* chelas; many again to be merely exoteric teachings adapted to the environment of ignorance and bigotry † in which he found himself; while others are pregnant with an inner meaning, which the curious mystic alone will seek to unravel. His miracles the critic need not strive to dispute in their entirety. Some perhaps will be seen to convey under the guise of a circumstantial account an allegorical allusion to the soul; others we must perforce trace to older records and assign to the hand of the forger; but the bulk of the Gospel prodigies, which have been the cause of the most earnest controversy the world has ever seen, few Theosophists will regard with other than a reverent eye. For in the doctrine of the Adeptship‡ of the Galilean Mystic and Reformer they find another reconciliation between science and religion in the long and bitter struggle now drawing to a close. A few remarks may not be out of place here on the subject of the Resurrection. We will first leave the statement of the case to the Christian Apologist.

"The resurrection accounts for undeniable facts of the history. Amongst these, two stand out pre-eminent as rationally accounted for by the fact of the resurrection. The one is the change of mind produced on the disciples, and the other is the impression made on the world by the Christianity which began immediately to be proclaimed. The first of these facts is incontestable. We know indeed from the Scripture narrative itself of the extreme depression of the Apostles and of the joy and confidence which succeededthere is a profundity as well as a simplicity in this part of the Gospel history, which has always been admired, and when the resurrection is denied, the change to hopefulness sinks into mere weakness and enthusiasm. Dr. Bauer, the leader of the Tübingen school, never missed the mark more than when he said, that it is of no consequence how the Apostles came by the belief of the resurrection: for the mere belief would anyhow do the same work. That is to build the world upon delusion, and to make groundless fancy, as a moral force, equal to the natural, steady and effectual action of truth. Still more impressive is the harmony between the resurrection taken as a reality, and the start it gave the infant and apparently defeated Christian cause. Lessing was so struck with this that, in spite of all the difficulties which he found in the resurrection story as now before us, he felt that truth lay at the bottom

* The religion of Jesus amounts in its practical teaching to one of Works alone—in spite of the interpretation some *esoteric* or perhaps interpolated passages will bear. The Apostles often say the same. See however Rom. xiii. 8, James ii. 6, Galat. v. 14, Rom. ii. 6, Mark xii. 30, 31, Luke viii. 21, Matt. v. 3-12, 43-48, the Sermon on the Mount, Matt. xii. 36, 37, 50, Matt. xxv. 34-40, Luke x. 31, 32, Matt. ix. 12, 13, Galat. vi. 7, I Epistle John iii. 7, ii. 29, James ii. 18, Rom. xiii. 10, James i. 27, Ephes. vi. 8, etc., etc.

† "I have many things to say unto you, but ye cannot bear them now," said Jesus. Alas! no; for the darkness comprehended him not. How much better would an advanced metaphysician fare even now among the masses? Have they yet grown out of the mental nursery of exoteric fable?

‡ The theory of his 'mediumship' held by some spiritualistic schools of thought is quite untenable. Jesus controls elementals, makes himself invisible after the manner of an Adept, and in short produces all his "phenomena" at will and with full consciousness. Moreover we do not class Plato and a plough-boy together—the trained occultist and magician with the helpless sport of spooks and elementals.

of what so prevailed. The Church becomes the aggressor, and the World yields."

Now, let us for the moment briefly glance over the different rational explanations of this historical problem. We have here before us in the Gospel narratives a budget of forcible evidence, and the palpable fact that the resuscitation of the Christian cause undoubtedly *did* ensue in a manner little less than phenomenal on the expressly stated belief in the resurrection of its founder. In addition to the testimony of the Gospel writer, we have the four Epistles of Paul, Romans, Corinthians I and II, and Galatians, the authenticity of which is unquestioned.* How then are we to account for the conversion of, and the express declarations of, so logical and careful an investigator as the "Apostle of the Gentiles"? This has always proved an insurmountable obstacle to rationalist criticism. The four documents above alluded to, dating at the most only twenty-eight years after the crucifixion,* are necessarily of great importance—indeed of overwhelming historical weight. They not only embody the convictions of so eminent and unimpeachable a character as Paul, but they carry us back to the earliest Christian times, and demonstrate the fact that the belief in the resurrection was the fundamental position of primitive Christianity, and shared in equally by the most disjointed and distant communities. The "spiritual allegory" theory of Dr. Schenkel and others therefore collapses. We must discard the myth-hypothesis, and seek for some other explanation of the origin of the belief of the apostles. Abandoning at the outset the discredited and absurd supposition of fraud on the part of the followers of Jesus, and that of the latter's swooning on the cross, and subsequently reviving in the sepulchre, whence he crawled out to die and was hailed as a risen Messiah by his credulous disciples, it only remains to consider the "vision theory" of Bauer, now generally resorted to to explain the mystery.

Now it is admitted that the disciples had no expectation of a resurrection, inasmuch as their hopes were centred in the earthly reign of Jesus as a spiritual king of the nations. Consequently the difficulty the Tübingen school had to face was the absence of any of the elements of "prepossession, fixed idea and expectancy" in the minds of the apostles, which might tend to hallucination, etc. The appearances moreover of their Master after his death were to large bodies of men, as well as to single individuals. Paul, whose testimony it is impossible to impeach on the ground of fraud, tells us that on one occasion he appeared to five hundred in a body. Not only also are the Gospel accounts characterized by an obvious artlessness and sincerity, but the instructions given by the risen Jesus as to the reconstruction of the Church seem conclusively to negative the "vision theory." To what straits rationalist critics are sometimes reduced will be apparent from the following remark of a free-thinking essayist†:—

* Many earnest Christians will envy the serene assurance with which the writer makes these remarkable statements; but perhaps he has read only one side of the question.—Ed.

† F. W. H. Myers in "Modern Essays."

"Nor will men continue to believe—if anybody besides M. Renan believes it now—that the faithful were indeed again and again convinced that their risen Master was standing visibly among them, but thought this because there was an accidental puff of air or even an *étrange mirvitement*, an atmospheric effect. Paley's Evidences is not a subtle book, nor a spiritual book, but one wishes that the robust Paley with his "twelve men of known probity" were alive again to deal with hypotheses like this. The apostles were not so much like a British jury as Paley imagined them; but they were more like a British jury than a parcel of hysterical monomaniacs."

In my humble opinion the phenomena of the early Church are wholly inexplicable on the denial of these objective appearances. It is not necessary to have recourse to "telepathy" to solve the difficulty, as this much-exaggerated agency is here absolutely inadequate to the effects; nor again to believe with a learned free-thinker, Dr. Keim, that the disincarnate Spirit of Jesus worked indirectly on the minds of his followers, because the Gospel accounts, if in any way reliable, exclude this hypothesis. A far simpler one is that of some Theosophists, viz.:—that the Nazarene reformer appeared and taught them in astral form subsequently to his death. We cannot conceive of a God existing in a form, but we can well believe that the Divine Being, who trod the shores of the Lake of Galilee as the cyclic redeemer, possessed the highest faculties of Adeptship*. Upborne on the crest of the cyclic wave, his teachings formed the nucleus of the simple creed, which, having served humanity during a phase of its mental progress, is now crumbling slowly to decay. To him, as to his glorious predecessors in the past, is our utmost love and reverence due, but for the superstructure reared on his gentle discourse by the ignorance and folly of ecclesiastical fanaticism, an unutterable contempt is our all. Freed from the shackles of mediæval superstition, we restore its unadulterated beauty to the personality of Jesus, when we say with the revered author of "Isis:"

"As an incarnated God there is no single record of him on the earth capable of withstanding the critical examination of science. As one of the greatest reformers, an inveterate enemy of theologi-

* It will be remarked that this phenomenon has been not unfrequently recorded in history—the return of an Adept after death to instruct his chelas. We are also led to suppose it is not of uncommon occurrence in modern times. The strength of the Mesmeric rapport between the master and the disciple is probably a factor in determining the result. With regard to the disappearance of the body of Jesus, I hesitate to speculate with Renan as to whether the worms devoured it, especially as the transmutation of the body of a high Adept on to a higher plane is an actuality of experience. It is at least open to conjecture whether in pursuance of his aim for securing the firm foundation of Christianity Jesus did not compass this result. But, on the other hand, it may well be argued that the sepulchre-incidents are too improbable to be true. The statement that the Jews set a watch for fear that Jesus would rise, when not even his disciples expected it, but fled in a body,—the alleged bribing of the Roman Guard to say they had slept at their posts,—the declaration of Matthew that graves were opened, and saints arose,—the incidents of the darkness and earthquake, etc., etc., conclusively show that legend has crept in to no inconsiderable extent and overclouded the truth. The question must therefore remain unsettled for the present. We have not materials enough to clear it up.

cal dogmatism, a persecutor of *bigotry*, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly defined figures on the panorama of history. His age may with every day be receding further and further back into the gloomy and happy mists of the past, and his theology, based on human fancy and supported by untenable dogmas, may—nay must—with every day lose more of its unmerited prestige—alone the grand figure of the philosopher and moral reformer, instead of growing paler, will become every century more pronounced and more clearly defined."

Aye; though the red right hand of Reason has dashed superstition from her pedestal and disarmed the frenzy of insensate priestcraft, thou, Initiate of 'immortal fame, standest ever before us—the sunshine of thine epoch, the glory of humanity. The iconoclasm that mars the fabric of a venerable creed can never touch thee, nor break the serenity of thy perfect manhood. The ages, as they roll, will usher in a time when posterity will smile at the imaginations of an earlier creed, and marvel how such slender fancies could have forged fetters for a youthful science and sent the death-shrieks of unnumbered victims up to heaven. But thee, misunderstood prophet of Nazareth—the peer of the sainted Krishna and stainless Prince Siddartha—thee it will exalt into imperishable renown and gild the memories of thy blessed life with a halo of unutterable glory.

E. D. FAWCETT.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

The Microproscope or Little Creator.

WE know nothing grander in the ancient books than this synod of great initiates engaged in the research after truth and reason, and building up a hieroglyphic figure of God.

They know that every form in order to become visible needs a light and projects a shadow. But can the shadow represent the supreme intelligence? Doubtless this is impossible. It can only represent the veil. The antique Isis was veiled. Moses, when he spoke of God, covered his face with a veil. All the theology of the ancients is covered with a veil of more or less transparent allegories; mythology is nothing but this. Mythology was succeeded by the mysteries, and these are the black veil deprived of its embroidery, making more and more prominent the face of shadow divined by Rabbi Schimeon.

But all this goes back to the origin of fictions, so that the pages we have been translating seem to contain the origin of all symbolology and the principle of all dogma.

Nothing is more beautiful and consoling than the explanation given by the rabbis of certain figures of the Bible, where God is represented as irritated and variable in his dealings with men. These passionate frowns—Rabbi Schimeon Ben Jochai would say—

belong only to the face of shadow; they are the mirages of human passions. The figure of light is always radiant and peaceable, but God, who has no face, remains immovable above this light and this shadow. The shadow that seeks God can only be found in the ideal of men.

How is it possible for the finite to conceive the infinite?

The generality of men require a God who resembles themselves. If the master does not become angry when wrong is done, they think that evil remains unpunished, and will no longer attempt to check their disordered actions. If the master is not hard, severe, mysterious, difficult to understand and to satisfy, they give themselves up to careless indolence. Naughty children need the rod, and a father ought to know how to pretend to be angry, even when more inclined to smile at the child's roguery.

Thus, according to our ancient masters, the image of divinity has two faces; the one looks at the crimes of men and becomes irritated, and the other contemplates its own eternal justice, and smiles.

This mystery of initiation was known even to the Greeks, who sometimes endowed Pluto with the attributes of Jupiter. The Egyptians invoked the black Serapis, and images of Bacchus have been found—that God, whose adventures remind us of the story of Moses, in whose honour they cried *Evohé!* the four letters of the name of Jehovah—in which he is represented, like Janus, with two faces. The one is young and beautiful like that of Apollo, the other is grotesque and grinning like that of Silenus.

Apollo and Bacchus symbolize the two principles of exaltation in men—enthusiasm and intoxication. Sublime souls become intoxicated by beautiful poetry; vulgar souls seek enthusiasm in the vertigo engendered by wine.

But wine is not the sole cause of intoxication in the vulgar. Men without elevation become drunk with every vapour that gets into their heads; insatiable cupidity, disordered affection, vain glory, fanaticism.

There are some ascetic imaginings more foolish and more disordered than the excitement of the bacchantes. There are pretended defenders of religion who turn sweetness into bitterness, and sermons into satires, and they are compelled by incorruptible nature to wear a mask that is a clue to their real character. Their lips are branded by the seal of insolence as with a hot iron, and the expression of their eyes exhibits, in spite of themselves, the perversity of their hearts.

The face of shadow described by our rabbis, is nevertheless the veiled God of Moses—the posterior God, if I may be allowed the expression.

Moses prays to God, the invisible God, to make himself visible. Look through the opening of the rock, replies the Lord, and as I pass I will cover this opening with my hand, and when I have gone by thou shalt see my hinder parts.

When Moses wrote this passage, he was thinking of the symbolism of the head shadow, the only one that it is given to men to behold without being blinded by the light.

The God of light is he of whom the sages dream; the God of shadow is he who appears in the visions of the insane. Human folly sees all things reversed, and the faces adored by the multitude are but the shell of the divine fiction, the hinder parts of God.

Prologue on the Microscope.

Apply yourselves now to the symbolical description of the Microscope—this veil of shadow disposed and measured on a form of light,—this visible fiction that brings the splendour emanated from the invisible within the range of our vision—the black Ancient in whom is distilled, and through whom is reflected, the light of the white Ancient.

Wisdom is your guide, and your instruments are precision, order, justice and beauty.

Give a form to the totality of human thoughts that mount again towards the invisible author of all forms. And let this form be a human one, for we seek in him the King who is to reign over men—a human form, that we may make him to sit on a throne and be adored by us.

Does not the prophet say: I have seen a throne in heaven, and on this throne something immense, resembling a human figure?

Give him the human form, for it is the synthesis of all forms: for the name of Man is to us the synthesis of all names.

Give him the human form, for the human idea contains for us all the arcana of thought, and all the mysteries of the ancient world which was created before man, but which could not find equilibrium until the date when Adam appeared.

The Kings of Edom.

We read in the book of mystery: Before the Ancient of ancients had revealed his propositions, he allowed gigantic forms to be produced, like the kings who reigned in the land of Edom before the coming of the people of God.

He gave over nature to their antagonism, and they were destroyed by one another. For they could not agree to unite in proportions to form a body, and a head was wanting to them.

The human head was wanting to living nature, and it was in confusion, like human thought lacking the idea of God.

Thus these terrestrial Elohim, these anarchical kings of the world, were destroyed.

They were destroyed, but they were not annihilated.

Destroyed as disordered powers, they were preserved as powers to be brought under control. And a new place was found for them in order, when order was established in nature.

But nothing is ever destroyed. All is deplaced and replaced. When, in order to obey the dictates of eternal order, beings change, there happens what among men is called death.

The king of Egypt himself is not dead, he has descended from his throne in order to give pleasure to the eternal.

It is said that Adam gave names to all creatures, because at the coming of Adam nature was constituted as a hierarchy, and all beings found themselves for the first time in their proper places with the reason of their existence determined by a name.

The only one of the pre-Adamite monsters that was not destroyed was the great Androgyne—male and female, like the palm-tree.

This is the force of production which was in existence before Adam, and was not destroyed by God.

It existed, but it was not regulated; it worked, but the law of its work was not determined so long as it had not produced its masterpiece—the living form of Adam.

The Skull of the Microprosope and its Adjuncts.

When the white head proposes to add an ornament to its beauty, it detaches a spark of its own light. It breathes on this spark in order to cool it, and the spark becomes solid. It swells and becomes hollow like a skull; it is transparent and azure; it contains millions of worlds.

This cavity is full of eternal dew, white on the side of the father and red on that of the son. It is the dew of light and of life, the dew that fecundates the universe and resuscitates the dead. Some are resuscitated in the light, and others in the fire. Some in the whiteness of peace, others in the redness of fire and the torments of war.

The wicked are in some sense the shame of their father, and they are those who cover his face with redness.

In this skull of the universal man, the only son of God, resides science with the thirty-two ways and the fifty gates.

The Hair of the Microprosope.

The hair represents the thoughts, because they radiate around the head.

Around the head of the Microprosope there are myriads of myriads and millions of millions of black, stiff hairs, twisted one in another.

There are mingled the brilliant and the obscure, the true and the false, the just and the unjust.

In the midst of the hair there is a line, pure and straight, that corresponds with the line on the white head.

For equilibrium is the same both for God and for man, and the laws that regulate the balance are identical both in heaven and on earth.

Among the thoughts of men some are hard and pitiless, others are mild and flexible.

The same balance weighs them all and corrects the rigours of the left by the mercy of the right.

The Forehead of the Microprosope.

When the forehead of light radiates, the forehead of shadow uncovers itself.

When anger darkens the forehead of the god of men, the black twisted hairs stiffen, and a breath of anger hisses like a serpent.

The prayers of ignorance rise like a black smoke and make the forehead of the idol still darker.

Then there rises the prayer of the just, and it ascends to the light.

Then the celestial head bows itself, and the dark forehead below is bathed in splendour.

Anger ceases, the tempest is appeased, and vengeance is changed into pardon.

The Eyes.

The brows are black and thick. The eye-lashes around the eyes are of the colour of darkness. When the dark eyelids are raised he seems to wake.

Then his gaze becomes brighter by the reflection of the superior light, and resembles the gaze of God.

He it was of whom the prophet spoke, when he said: Wake, Lord, why dost thou slumber so long? Is it not time to shake off sleep? For during the sleep of the god of shadow, the strange nations exercise dominion over Israel.

The god of man sleeps when the faith of man slumbers.

But when our god wakes, he rolls his eyes, and looks upon the nations who oppress us, and he annihilates them with his thunder.

When his eyes are open they are soft as the eyes of doves, and the prime colours are found therein—black, white, yellow and red.

The black in the eyes of the Microprosope is like the stone that comes up out of the great abyss once every thousand years, from the abyss of the great sea. And when this stone appears a great tempest arises; all the waves are moved, and their sound is heard by the immense serpent that is called leviathan.

This stone comes up out of the abyss; it rolls in the boiling sea, it comes out of it, and then it takes to itself a blackness in which is hidden all blackness under the mysteries of science.

Such is the blackness of the eye of the Ancient, which contains and surpasses all obscurities however deep.

The whiteness is what is borrowed from the supreme gaze. It is the milk of mercy which falls on it like tears, drop by drop.

The redness is the redness of fire, that destroys and renews life.

Its gaze of mercy is bright and resplendent like gold.

When it is irritated, and when it threatens, two suspended tears may be seen at the corners of its flaming eyes.

Its thunder falls, its rage bursts the abyss; the fire is kindled that will eternally devour its victims.

The powerful ones of the earth are overthrown, the cedars are bent like grass, the gulf is satisfied, anger is content, the dark god is appeased, and on the suspended tears there shines a ray, escaped from the light of a God of love.

His eyelid is lowered, the tears fall, and as they fall they extinguish the fire of eternal hell.

The Nose and the Beard—Analysis.

Schimeon Ben Jochai continues to explain the book of mystery, and to describe the anatomy of the black god.

This black god is neither the Persian Ahriman, nor the evil principle of the Manicheans; it is a higher conception, a shadow mediating between the infinite light and the weak gaze of man, a veil made in the image of humanity; and with this veil God himself

designs to veil his glory. In this shadow is to be found the reason of all mysteries. This shadow explains the terrible God of the prophets, the God that threatens and terrifies.

It is the God of the priests, the God that demands sacrifice, the God that often sleeps and must be awakened with the sound of the temple trumpets, the God who repents that he has made man, and who, conquered by prayers and offerings, is appeased at the moment he is about to punish.

Here it must be remarked that this obscure conception of divinity, far from seeming evil to the great rabbins who revealed the mystery, appeared to them both legitimate and necessary.

The antique sanctuary was veiled, and when the veil was torn this catastrophe announced the end of a religion and of a world. The veil cannot be torn without causing the earth to tremble. This is what happens at the death of Christ, but the sanctuary that is unveiled is a profaned sanctuary. Soon Caligula will fill it with his idols, while it awaits the torches hurled by the soldiers of Titus.

A voice has cried that the gods are departing, while Christianity silently prepares another sanctuary and makes thick another veil.

We must represent the two heads of the two Ancients as concentric and superimposed, so that one is like the mirage of the other, but a contrary mirage. What is white in the one is black in the other, and *vice versa*.

The great rabbins occupied themselves minutely with the details of the two heads, and counted the tufts of hair and the divisions of the beard; they describe the nose of each and the breaths escaping from the four nostrils. The long and majestic nose of the supreme father breathes forth divine and eternal life, the short nose of the angry god breathes out fire and smoke; it is the volcano of terrestrial life, and this too is what the great rabbins seem to understand by the eternal fire of hell. This fire, they say, can only be appeased by that of the altar, and this smoke can only be repelled by the smoke of sacrifice.

The necessity of sacrifice and the altar being granted, we can understand this black god whose nostrils, always inflamed, are the vent holes of hell.

Here the black god has some resemblance to our devil, and it is indeed to this great fiction of the rabbins that the devil owes its origin. It is a disfigured symbol; it is no longer the shadow of God, but it is, so to speak, the grimace or the caricature of the shadow.

This bold abuse of the symbol by ignorance proves the necessity of occultism, and justifies the rabbins who surrounded the secrets of their Kabbala with so many mysteries.

After the nose, the rabbins described the ears of the black god. They are covered with wavy hair, for in man, whose image the black god is, hearing is obscured by the disorder of thoughts. When the god of the vulgar sleeps, his ears cannot hear, and evil is done in the world.

When the god of men awakes, he shakes his hair, and the heavens tremble. Then his ears are uncovered and give access to prayer.

These are the days of victory for Israel; then he triumphs over Haman and causes his enemies to be hanged.

From the ears Rabbi Schimeon passes to the beard and describes its separate tufts. He counts nine of them, and not thirteen as in the beard of the white Ancient, because the negative Verbum of the god of shadow is unable to explain the divine quaternary. The ternary multiplied by itself gives nine, and this is the number of every hierarchy and every classification in the kabbalistic method.

There are nine choirs of angels, there are also nine classes of demons. Thus the number nine has both a bright and a dark side, but the quaternary, the tetragram, is the perfect number that admits no negation. The negation of the quaternary would be the monstrous fiction of absolute evil. It would be the Satan of the diabolists, an impossible monster unknown to the ancient masters, the great Hebrew kabbalists.

The nine tufts of the beard of shadow represent the negative Verbum. They are the shadow of the great Lights. The great Lights are the nine divine conceptions which precede the idea of creation.

TWO BOOKS ON HUMAN POLARITY.*

WE have received two treatises on this subject, one by a French physician, the other by a French eclectic of the school, who affirm that there is but one disease, derangement of the magnetic fluid, and but one specific remedy, magnetisation. These two distinguished compatriots both lay claim to the title of discoverer of the laws of human polarity. Now, whilst fully appreciating their labours in investigating one force in the human body, magnetism, in one of its manifestations, *contracture*†, and its resolution under the influence of certain processes, we must remind them that, according to the mystic schools, there are at least seven forces in the fully developed (in the occult sense) human body, the centres being situated at different points in relation to the cerebro-spinal axis; and of these magnetism is the lowest, or grossest. Every one of these powers is represented under the symbolism of sex as possessing polarity. The cerebro-spinal axis is itself a great magnet, the force occupying the hollow channel in its interior, which extends from end to end, and is known as the ventricles of the brain (described in mystic works as the seas or lakes) and the central canal of the spinal cord, the positive pole being at the head. The force alluded to is not animal magnetism however, but

* *DECOUVERTE DE LA POLARITE HUMAINE*: par le Docteur Chazarain, ancien médecin des hôpitaux civils de Saint-Louis et de Sainte-Marie de Bathurst (Sénégal), Lauréat de l'Académie de Médecine, et Ch. Dècle, Membre de l'Association pour l'Avancement des Sciences. Paris: O. Doin, Libraire Editeur, 8, Place de l'Odéon. 1886.

† *TRAITE EXPERIMENTAL ET THERAPEUTIQUE DE MAGNETISME*: avec figures dans le texte: cours professé à la Clinique de Magnétisme en 1885-86, par H. Durville. Paris: Librairie du Magnétisme. 5, Boulevard du Temple, Septembre 1886.

† *Contracture* is a term employed by the hypnotists of the modern French school to signify a condition of tetanic rigidity of a muscle, a group of muscles, or a series of groups of muscles.

the vital force thrown into action by the ego which is incarnated in the body. It is alluded to in the Bible as that 'Leviathan which taketh his pastime therein.' We have touched upon this, which is not strictly within the scope of the subject in hand, for the purpose of vindicating Paracelsus, who is mentioned by M. Durville amongst 'some authors who have supposed the polarity of the human body,' and in another place as 'giving some notions which I have verified.' What we have stated, and very much more on the same subject, is to be found in the glossary of the *Kabbala Denudata* of Rosenroth under the heads Daath, Tiphereth, Tikkun, Mare Salsum, &c. It is in the last degree improbable that such an eminent Kabbalist as Paracelsus was ignorant, or had only 'some notion', of Polarity; and we fail to see from his book that M. Durville has verified the work of the western initiate, for their labours were on entirely different planes of matter. Amongst the Orientals Human Polarity is recognised as an indisputable fact. They allege that the right half of the body is positive, the left negative; that the arteries are positive, the veins negative; and that the motor or centrifugal nerves are positive, the sensory or centripetal negative, &c. They also state that the magnetism of a man, or in other words his *aura*, varies in quality,—the qualities of electricity preponderating in some, and those of magnetism in others, the former being the more stimulating, the latter the more healing. The illnesses most amenable to magnetic treatment are held to be functional disorders of the nervous and digestive systems, local inflammations, stings of venomous insects, and fevers; those least amenable actual structural changes, especially those of long standing. In the case of infectious fevers, the Eastern generally employs some medium—magnetising water, ashes, roots or medicines—as he believes that there is considerable danger of the magnetiser himself contracting the malady he is treating, through the connection which is established between his *aura* and that of his patient in direct magnetisation.

Before we can establish animal magnetism as a science, according to our Western notions of what constitutes a science, we must demonstrate much more definitely than has as yet been done the nature of the force by which the effects recorded are produced. There is a tendency to jump to the conclusion that it must follow exactly the same laws as terrestrial electricity and magnetism. This is exemplified in both the books before us. Both the authors adduce several laws, taken directly from the text books of physical science, as constituting the laws of animal magnetism. But we fail to recognise any proof in what they have written on the subject. We see the hysteric writhing in contorsive movements; we can even trace the force from centre to centre of Professor Charcot's "knots" (*nœuds*), from the ovarian region to the pit of the stomach, on to the neck, and in some cases to the temple. But we cannot at present say what the force is in itself, nor why pressure over the first or second "knot" will in some cases produce or put an end to an attack in a few moments: we can only surmise that it is intimately connected with certain

plexuses of the sympathetic nervous system, and is conducted from centre to centre by the nerves connecting them. But this force, which produces such astounding dynamic effects, completely baffles the ingenuity of the physiologist. We may charge the body with electricity until we can draw sparks from it a yard long without producing any such symptoms.

We know indeed that the human body does normally contain electricity, though no such battery organs have been discovered therein, as are to be found in the torpedo, the gymnotus, and the electric shad, which demonstrate the force they possess to any one who touches them by an *argumentum ad hominem*, or, as our Gallic friends would say, *le fait brutal*. The experiments of Matteucci, Ratcliffe and Du Bois Reymond show that electric currents normally circulate in the nerve-muscle connections: the last mentioned investigator has demonstrated them in warm and cold blooded animals—toads, salamanders, fresh water crabs, adders, lizards, glow worms and tortoises, as well as in rabbits, guinea-pigs, mice, pigeons and sparrows. To complicate matters, there is apparently polarity in this human electricity, which may easily be confounded with the polarity of animal magnetism. The subject of human electricity in the living man has been studied and experimented upon for a quarter of a century or more by the late Dr. Beard and Dr. Rockwell of New York. To quote from their work* (in which they summarise the results of some of Du Bois Reymond's experiments) '.....The hand is negative to the elbow, and the palm of the hand is negative to the back. The foot is negative to the chest, and the sole of the foot is negative to the back. The elbow is slightly positive to the chest, and the hand is sometimes negative to the foot, sometimes the reverse. These cutaneous currents are quite strong and uniform. They are to be distinguished from the thermo-electric currents that are observed when two symmetrical parts are heated. A finger at the temperature of 32° (Fahrenheit) is positive to one at 90°, and a finger at 60° is feebly positive to one at 80°, and strongly positive to one at 180°. The cutaneous currents are also to be distinguished from currents that arise from dissimilar immersion, dissimilar sweating and shielding of the body.....All these currents resemble the ordinary muscular currents, in that the outer and inner surfaces have opposite electricities.....' These results were obtained by the use of a delicate galvanometer.

Again, Professor John Trowbridge of Harvard College has shown that *two fluids of dissimilar chemical character separated by a porous partition give rise to a current of electricity*; and these conditions are present in the human body. Wherever endosmotic action takes place, electricity is generated, and osmosis is always going on in us.

We have entered into the subject of electricity in the human body, which may appear to be beside the question, because we have never seen any allusion to it in the books upon animal magnetism;

* MEDICAL AND SURGICAL USES OF ELECTRICITY. Beard and Rockwell: 4th edition. Published by H. R. Lewis, Gower St., London, pages 32 *et seq.*

and we are of opinion that it should be borne in mind as a possible source of confusion and error in any series of experiments which may be made for the object of elevating animal magnetism to the rank of her sisters, electricity and magnetism, amongst the recognised sciences. There are many men engaged in the work, and they approach it from totally different points of view, as may be seen on taking up any two books on the subject. So we hope that before long we may welcome the discovery which shall put us in possession of another key to nature's store-house.

Briefly stated, M. Chazarain's statements on human polarity are as follows:—

'If each end of a magnetised bar is successively brought either to a point of the outside or inside of the upper or lower limbs, or of the left or right side of the trunk, or of the left or right side of the head of a sensitive (in the state of waking consciousness—or better still, to avoid deception, in the hypnotic trance), after a period of time, which varies from a few seconds to a few minutes according to the degree of nerve-muscle hyperexcitability of the subject, the following phenomena are observed:—

The Positive Pole of the magnet (that is to say the one which attracts the south pole of the magnetised needle), when applied:

(1.) To the external surface (side of the little finger) of the hand, the forearm and the arm, produces *contracture* of the hand, the forearm and the arm.

(2.) To the external surface of the foot, the leg and the thigh, causes *contracture* of the foot, the leg and the thigh.

(3.) To the left side of the trunk and head, causes *contracture* of the muscles of that side in the neighbourhood of the point of contact.

The Negative Pole of the magnet, when applied to the same points, *decontractures*, or resolves the *contracture* of the muscles of the parts contracted by the positive pole.

The Negative Pole of the magnet, applied:—

(1.) To the inner side (side of the thumb) of the hand, the forearm and the arm, produces *contracture* of the hand, the forearm and the arm.

(2.) To the inner side (side of the great toe) of the foot, the leg and the thigh, produces *contracture* of the foot, the leg and the thigh.

(3.) To the right side of the trunk and of the head, produces *contracture* of the muscles of the right side in the neighbourhood of the point of contact.'

The learned professor goes on to show that similar effects can be produced by the positive and negative electrodes of a weak galvanic battery.

Then he arrives at the point, and states, that if the positive and negative poles of the magnet, or the positive and negative electrodes of the galvanic battery, be replaced by the little finger and thumb respectively, then the little finger and thumb will produce the same effects of *contracture* and *decontracture* as the positive and negative poles of the magnet or battery. Upon this evidence the author asserts that the outside of the arm and forearm

and hand, and the little finger, the outside of the thigh, leg and foot, and the little toe, the left side of the head and trunk are positive, whilst the inner side of the arm, forearm and hand, and the thumb, the inner side of the thigh, leg and foot, and the great toe, and the right side of the head and body are negative.

Now, whilst we cannot too highly compliment M. Chazarain on the neat arrangement of his pamphlet, and the clearness and lucidity with which he states his case, we beg to remind him that this is an age of unbelief in matters scientific as well as religious; and, whilst we do not affirm that he is wrong in his generalisations, yet, until he supplies us with much more detailed evidence of his experiments, we must return a verdict of not proven. Any one who has had experience of hypnotic experiments knows how many are the sources of error and uncertainty; and we ask to be supplied with negative evidence to show that such sources of error could not creep in to vitiate the results. In the first place, the author does not tell us that the little finger (the positive pole) was found by experiment not to produce *contracture* on the right side of the body (negative), or that the thumb (negative) was found not to produce *contracture* on the left side of the body (positive). In the face of the evidence of M. Dumont Pallier's experiments, we cannot make this inference. For he has published a number of cases to show that *contracture* can be caused by vibration of various kinds, as, for instance, sound, light and heat, and that the same agent which causes the *contracture* will, on subsequent application, resolve it. We must not omit the case of the fly which caused *contracture* when it settled on the anterior surface of the left thigh of one of his patients. If M. Chazarain's law is to hold good, we must suppose that the fly only touched the patient with either the outside or inside of its feet, according as the point of contact of the thigh was positive or negative; and this is not very far from a *reductio ad absurdum*.

Again the experience of hypnotists and magnetisers in general tends to show that there are idiosyncrasies in both subject and operator, which cause considerable divergence in the results obtained in different cases. M. Chazarain, however, enunciates his laws, and gives no hint as to his having met with any such difficulties. Indeed the laws he lays down are too hard and fast to admit of them. We heartily congratulate him on his painstaking work, and welcome him as a co-worker in the same field with ourselves. We hope to hear from him again, and trust that in his next work he will give the reader more details regarding his individual experiments, his failures, if such there be, as well as his successes.

M. Durville's book lacks the exactness, method and neatness of arrangement which characterise M. Chazarain's; but the author falls into the same fault of giving his general conclusions as laws of equal application to every case, without giving any individual cases. For instance he gives us a description of an astral body seen in the dark by a sensitive as what is always seen under the same conditions. Now this assertion will not hold water at all; for we know that not only is there a great diversity in such forms in colour, light and general appearance, but also that to

It is quite foreign to my purpose in this connection to raise the question of a personal God* and to marshal facts of experience and metaphysical arguments against the baseless assumption of his existence; equally so to criticise the character and authenticity of that curious collection of venerable Hebrew documents known as the "Old Testament." Suffice it to say that those of the clergy who recognize the impossibility of upholding their alleged divine inspiration in the light of modern scientific research, in reality impugn the whole Christian scheme of salvation. With the adoption of the theory of evolution alone, the "Fall Legend" (which appears to be an appropriation from Persian sources) necessarily collapses, and with its collapse the argument for the redemption likewise. As to the character of the Jewish Jehovah †I have nothing to say except that there are many living men who cultivate a far nobler ideal. Such acts (to mention only two out of many) as the hardening of Pharaoh's heart and the despatch of lying messengers unto the prophets, are not calculated to ennoble the conceptions of the worshipper. As Mr. Herbert Spencer says:—

"The cruelty of a Fijian god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god, who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness *which most men have never heard of*; ‡ and the effecting

* The Supreme Spirit which has organised, evolved, and now directs, this Universe by a "clairvoyant wisdom superior to all consciousness," to use Von Hartmann's expression, is no mere blind force manifesting in phenomena, but a transcendental unity lacking only the attribute of self-consciousness. The not unfrequent slovenliness of thought which draws no distinction between consciousness pure and self-consciousness involves the conception of the ultimate cause in unnecessary confusion. The object of the Universe is primarily, as Hegel, Fichte and Schelling maintain, the realization of itself by Spirit; ultimately the permanent individualization of Spirit in perfected entities. No difficulty, however, need arise as to the monistic conception of the Universe by postulating eternal individualities. The Supreme Spirit is ONE, its facets eternal and universalized self-consciousness.

† A tribal God, designated by an eminent Western evolutionist as "a magnified and non-natural man," "an angry man in the next street." The evolution of the God-Idea is clearly traceable in the Old Testament from the man-like individual of Genesis to the loftier conceptions of the Prophets.

‡ T. L. Harris, the Californian Mystic, who, in spite of some intellectual vagaries and his use of such quaint expressions as "full-orbed humanity," "natural-rational," "Arch-natural man," "Mother-Father God," and other similarly vague terms in his writings, has produced much well worth perusal—remarks on this topic: "That form of the Christian religion prevalent for the last 1800 years has been more deeply founded on the selfish principle than any preceding religion. Other sects at times have persecuted men for opposition to their beliefs, but this from its birth is the only sect sunk so utterly low that it has dared to damn men for unbelief and damn them for eternity. Religion thus depraved is the ultimate stronghold of the selfish principle."

a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of all things, even now felt to be full of difficulties, must eventually become impossible. So too must die out the belief that a power present in innumerable worlds throughout infinite space—a power who during millions of years of the earth's earlier existence needed no honouring by its inhabitants—should be seized by a craving for praise; and, having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful."*

Putting aside, however, the simple problem of religious evolution presented in the old Hebrew records, we find ourselves confronted with one of far greater complexity when we come to the explanation of the origin of the Christian Church. It is a not unfrequent device resorted to by secularists of the "rigour and vigour" school of criticism to dispose of the whole history of Jesus as a solar or other myth. But unfortunately this satisfactory method of cutting the Gordian knot is absolutely at variance with all semblance of probability. Doubtless it is true that the religious founder—like a magnet among steel filings—attracts to himself the floating popular legends of his predecessors and the picturesque imaginations of primitive mythology; but it is equally certain that the great religions of the world were based on determinate facts at their outset. There are two extremes in theological, as in all other criticism. There are those who accept in its totality the recorded life of an ancient reformer, and there are those again who with a contempt for testimony of unparalleled audacity, attempt to resolve everything connected with him into myth. In the case before us the phenomena of the early church, the unique portraiture of its founder, the zeal of the apostles, the mission of Paul, alone negative the Absolute-Myth hypothesis with an irresistible, and matchless force. The statement of this theory is its own refutation. No thinker of any repute having ever condescended to link his name with it, we may dismiss the absurdity into the limbo of effete speculation.

The Jesus of the Gospels has been variously conceived by the most eminent luminaries of liberal thought. Kant regarded him as the ideal of moral perfection; John Stuart Mill, as a unique character in history; Fichte, as the first teacher who revealed the unity of man with God; Hegel, as the highest incarnation of the world-spirit in man; Schelling, (who owing to his Pantheism leant strongly to the doctrine of avatars) as the expression of the periodical descent of God (i.e. the Supreme Spirit) into humanity; Dr. Keim, as a unique and mysterious man whose glorified spirit, after his death on the cross, inspired his disciples to regenerate the world; Strauss, as a species of moral reformer who occasionally

* Nineteenth Century, Jan. 1884. "Religion: a Retrospect and a Prospect."

circumstance which I cannot verify at present, as I never was at Ostende and the said house is unknown to me.¹

IV. After this examination the woman was called out of the room, and during her short absence I amused myself in describing with my finger the figure of the double interlaced triangles over a bowl of water (a wash-dish), which stood near the window. When the woman returned, she looked into the bowl and described the figure which I had drawn. As a test I drew with a pencil the five-pointed star on a piece of paper and asked her, whether this was the figure she saw. But she was not to be misled, and described the six-pointed star. She furthermore described a number of Masonic signs, an open book with some sentences written upon it in golden letters, which she read, and which I easily recognized, but of which the woman—not being a Freemason—could not have known anything.

V. Now with a heart full of sad misgivings and forebodings of evil tidings, I handed her the "occult letter." Her first exclamation was one of surprise, wonder and joy. "Ah!"—she exclaimed;—"What is this? I never saw anything so beautiful in my life!"² I see before me a high but artificially made elevation or hill, and upon that hill a building which looks like a temple, with a high Chinese roof. The temple is of a splendid white, as if it were made of pure white marble, and the roof is resting upon three pillars. On the top of a roof there is a shining sun;—but no!—it only looks like a sun; it seems to be some kind of an animal.³ I do not know how to describe it; I never saw such a thing before; but it shines like a sun.

"There is a beautiful walk of smooth stones and some steps leading up to that temple, and I am going up to it. Now I am there, and lo! the floor is a lake, in which the light of that sun on the top of the roof is reflected! But no—I am mistaken; it is no water at all; it is a kind of a yellowish marble, which shines like a mirror. Now I see it plainly! It is a square marble floor, and in the centre there is a dark round spot. This is all so very beautiful. It looks to a certain extent like the Walhalla near Regensburg."⁴

"Now I am in that temple, and I see two gentlemen looking at something on the wall. One is a very fine-looking gentleman, but he is dressed quite differently from the people in this country. He is dressed in a loose flowing robe of pure white, and the forepart of his shoes is pointed upwards. The other one is smaller

1. Since writing the above I received a letter from the Countess in answer to my inquiry. She says: "The woman was quite right about the statuary here. There are many busts in the house."

2. Here follows the literal translation of what the woman said, leaving out merely unimportant details.

3. I have since then been informed that the description answers to a certain temple in Tibet, having on its top a dragon of gold and a globe; and they are so brightly burnished, that their radiance may be mistaken for the direct rays of the sun.

4. The "Walhalla" is a "temple of fame" built by King Louis I. of Bavaria, in which many statues of famous people are preserved.

and bald-headed; he wears a black coat and silver buckles (ornaments?) on his shoes.¹

"They are looking at a picture on the wall. The picture represents a vase with some tropical plants; something like prickly-pear leaves; but very different from all the prickly-pears I ever saw. The vase is not a painting, but a real vase. I first thought it was painted. It stands in a corner, and there are ornamental paintings on it.

"There are some paintings and drawings on the wall. Below the ceiling, where the roof begins, there is a field, or panel, on which there are some curious figures. Some look like a 15 and one like a V, and others like squares and ciphers, with all sorts of garnishes between them. They look as if they were numbers; but I do not think they are. They may be some strange letters or characters."²

"Above that field or panel there is another one, on which there are some square pictures or plates, with some very queer things painted upon them. They are movable; at least I think that they are; but I am not quite certain."³

I afterwards asked the woman to draw the figures she had seen on a paper.⁴ Being no artist, she could do so only in a very imperfect manner, but she said she did it as well as she could. The accompanying illustration is a copy of what she drew.⁵

She continued: "Now these two gentlemen are going out, and I am following them. There are a great many trees looking like pine-trees. I think they are pines. There are others with big fleshy leaves and spikes something like prickly-pears. There are mountains and hills and a lake. They are taking me away from that temple. I am afraid I cannot find my way back to it. There is a big ravine, and there are some trees which I take to be olive-trees; but I am not sure of it, for I never saw any olive-trees. Now I have arrived at a place, where I can see over a wide expanse of country. The two gentlemen have gone away. Here there is some antiquity looking like an old ruined wall, and something like what I saw on that paper you showed me. I believe you call it a Sphinx.⁶ There is a sort of a pillar, and on the top of it is a statue, whose upper part looks like a woman, while the lower part of her body seems to be a fish. She seems to be holding some moss in her hands, or resting them upon it."⁷

1. The description would answer to that of a shaven-headed Buddhist priest. (All the Buddhist priests we have seen wore robes of the tawny colour called Buddhist yellow, and sandals on their feet. It is not improbable that the clairvoyant saw an European adept in the Tibetan ashram.—Ed.)

2. I believe that they look like Tibetan letters. It would be interesting to hear the opinion of some expert.

3. Such moveable slides are said to be in such temples, for the purpose of studying geometrical and mathematical problems, etc.

4. The woman informs me, that if she merely imagines a thing, the memory of it soon leaves her; but if she once sees a thing clairvoyantly, it remains in her mind, and she can recall it with all its details whenever she pleases.

5. See Frontispiece.

6. The German periodical, called *The Sphinx*.

7. This may be a representation of some god or goddess (personification of forces of nature.)

Here she began to laugh, and when I asked her what was the matter, she answered: "What a funny sight! There are lots of queer people! They are little women and children. They wear such funny dresses, and have fur caps on their heads. They have *soles* tied to their feet!" They are collecting something from the shore and putting it into baskets. Now the whole scene dissolves into a cloud."

Thus ended this important experiment, and as the former four have proved to be correct, we may be permitted to conclude that this fifth one was also a true description of the place whence that "occult letter" emanated; for although we have no means to verify it in all its details, we know that it is not necessary to cut down every tree in a forest to become convinced that trees are made of wood; and moreover "cheating" on the part of that peasant woman is a suggestion whose possibility is beyond the limits of the wildest imagination.*

Such evidence may be produced *ad infinitum*: but it will not convince the sceptic; for in this, as in all other cases, real knowledge can be gained only by personal experience, and without that it will for ever remain a mere opinion. "There are diversities of gifts, but the same spirit," and there may be people who are extremely ignorant but nevertheless very good psychometers, and such people are not at all rare; but their talents in this as well as in every other respect will not be developed without *practice*. If instead of clinging to the coat-tails of "accepted authorities" and waiting to receive the truth from them, we search for knowledge in an independent spirit—accepting the opinions of others merely as our servants, but not as our *guides*—we shall be adopting the true *scientific* methods and also acting according to the dictates of religion, which does not say "Believe everything," but "Weigh everything in the scales of reason and select that which is best."

F. HARTMANN, M. D.

1. Probably *sandals*, of which the women had never heard.

2. Since writing the above I have made other similar experiments with that woman. Psychometrizing a lock of hair from a friend at Galveston, Texas, I received from her a correct description of the harbour and the shipping. A letter from New Orleans, La., produced a view of a Mississippi steamboat with its three decks, and of the people around. Examining a letter from Madame H. P. Blavatsky, she immediately exclaimed: "This is the kind-looking lady I saw the other day" (see experiment No. 3), and on looking through my collection of photographs, she recognized her picture.

NOTES ON THE BHAGAVAD GITA.

II.

IN my last lecture I tried to trace the course of the first beginnings of cosmic evolution, and in doing so I indicated with a certain amount of definiteness the four main principles that operate in the infinite cosmos. I also enumerated the four principles that seemed to form the basis of the whole manifested solar system, and defined the nature of the four principles into which I have divided the constitution of man. I hope that you will bear in mind the explanations that I have given, because it is on a clear understanding of these principles that the whole Vedantic doctrine is explicable; and, moreover, on account of misconceptions introduced as regards the nature of these principles, the religious philosophies of various nations have become terribly confused, and inferences have been drawn from wrong assumptions, which would not necessarily follow from a correct understanding of these principles.

In order to make my position clear, I have yet to make a few more remarks about some of these principles. You will remember that I have divided the solar system itself into four main principles and called them by the names assigned to them in treatises on what may be called *Tharaka Yoga*. *Tharam*, or *Pranava*, is also the symbol of the manifested man. And the three *Matras*, without the *Ardhamatra*, symbolize the three principles, or the three manifestations of the original *Mulaprakriti* in the solar system. Sankhya Yoga, properly so called, mainly deals with these three principles and the evolution from them of all material organisms. I use the word material to indicate, not only the physical and astral organisms, but also organisms on the plane higher than the astral. Much of what lies on this plane also is in my opinion physical, though perhaps it may differ in its constitution from the known forms of matter on the ordinary objective plane. The whole of this manifested solar system is, strictly speaking, within the field of physical research. As yet we have only been surveying the superficies of the outward cosmos. It is that, and that alone, which physical science has, up to this time, reached. I have not the slightest doubt that in course of time physical science will be able to penetrate deep into the underlying basis, that corresponds to the *Sutratma* of our Vedantic writers.

It is the province of Sankhya philosophy to trace from the three component parts of *Mulaprakriti*, all the various physical manifestations. It must not, however, be supposed that I in any way authorize the way in which Sankhya philosophy, as at present understood, traces out the origin of these manifestations. On the contrary, there is every reason to believe that enquirers into physical science in the West, like Professor Crookes and others, will arrive at truer results than are contained in the existing systems of Sankhya philosophy known to the public. Occult science has, of course, a definite theory of its own to propound for the origin of these organisms, but that is a matter that has always been kept in the background, and the details of that theory are not necessary for the purpose of explaining the doctrines of the Bhagavad Gita. It will be sufficient

for the present to note what the field of Sankhya philosophy is, and what it is that comes within the horizon of physical science.

We can form no idea as to the kind of beings that exist on the astral plane, and still less are we able to do so in the case of those beings that live on the plane anterior to the astral. To the modern mind, everything else, beyond and beside this ordinary plane of existence, is a perfect blank. But occult science does definitely formulate the existence of these finer planes of being, and the phenomena that now manifest themselves in the so-called spiritualistic seances will give us some idea of the beings living on the astral plane. It is well known that in most of our Puranas *Devas* are mentioned as existing in *Swarga*.

All the *Devaganams* mentioned in the Puranas are not in *Swarga*. *Vasus*, *Rudras*, *Adityas* and some other classes are no doubt *Devas* strictly-so called. But *Yakshas*, *Gandharvas*, *Kinnaras* and several other *Ganams* must be included amongst the beings that exist in the plane of the astral light.

These beings that inhabit the astral plane are called by the general name of elementals in our theosophical writings. But besides elementals, properly so-called, there are still higher beings, and it is to these latter that the name *Deva* is strictly applicable. Do not make the mistake of thinking that the word *Deva* means a god, and that because we have thirty-three crores of *Devas*, we therefore worship thirty-three crores of gods. This is an unfortunate blunder generally committed by Europeans. *Deva* is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a certain affinity with one of the three component *upadhis* into which we have divided man.

One organism has always a certain affinity with another organism composed of the same materials and existing on the same plane. As may naturally be expected, the astral body of man has affinity with the elementals, and the so-called *karana sarira* of man with the *Devas*. The ancient writers on Hindu philosophy have divided the cosmos into three *lokas*. The first is *Bhuloka*, the second *Bhuvarloka*, and the third *Suvarloka*. *Bhuloka* is the physical plane with which we are generally acquainted. *Bhuvarloka* is, strictly speaking, the astral plane. It is sometimes called *Antariksham* in the Upanishads. But this term is not to be understood as simply meaning the whole extent of the atmosphere with which we are acquainted. The word *Antariksham* is used, not in its general sense, but in a technical one belonging to the philosophical terminology adopted by the authors of the works in which it occurs. *Suvarloka* is what is generally known as *Swargam*. At any rate it is the *Devachan* of the theosophical writings. In this place, called *Devachan* by the Buddhists, and *Swargam* by the Hindus, we locate the higher orders of the so-called *Devaganams*.

There is one more statement I have to make with reference to the three *Upadhis* in the human being. Of these what is called the *karana sarira* is the most important. It is so,

because it is in that that the higher individuality of man exists. Birth after birth a new physical body comes into existence, and perishes when earthly life is over. The astral body, when once separated from the *karana sarira*, may perhaps live on for some time, owing to the impulse of action and existence, already communicated to it during life, but, as these influences are cut off from the source whence they originally sprung the force communicated, as it were, stands by itself, and sooner or later the astral organism becomes completely dissolved into its component parts. But *karana sarira* is a body or organism, which is capable of existing independently of the astral body. Its plane of existence is called *Sutratma*, because, like so many beads strung on a thread, successive personalities are strung on this *karana sarira*, as the individual passes through incarnation after incarnation. By personality I mean that persistent idea of self, with its definite associations, so far as those associations appertain to the experiences of one earthly incarnation.

Of course all the associations or ideas of mental states which a human being may experience are not necessarily communicated to the astral man, much less to the *karana sarira*. Of all the experiences of the physical man, the astral man, or the *karana sarira* beyond it, can only assimilate those whose constitution and nature are similar to its own. It is moreover but consistent with justice that all our mental states should not be preserved; as most of them are concerned merely with the daily avocations, or even the physical wants of the human being, there is no object to be gained by their continued preservation. But all that goes deep into the intellectual nature of man, all the higher emotions of the human soul and the intellectual tastes generated in man with all his higher aspirations, do become impressed almost indelibly on the *karana sarira*. The astral body is simply the seat of the lower nature of man. His animal passions and emotions, and those ordinary thoughts which are generally connected with the physical wants of man, may no doubt communicate themselves to the astral man, but higher than this they do not go.

This *karana sarira* is what passes as the real ego, which subsists through incarnation after incarnation, adding in each incarnation something to its fund of experiences, and evolving a higher individuality as the resultant of the whole process of assimilation. It is for this reason that the *karana sarira* is called the ego of man, and in certain systems of philosophy it is called the *jiva*.

It must be clearly borne in mind that this *karana sarira* is primarily the result of the action of the light of the *Logos*, which is its life and energy, and which is further its source of consciousness on that plane of *Mulaprakriti* which we have called *Sutratma*, and which is its physical or material basis.

Out of the combination of these two elements, and from the action of the energy of the light emanating from the *Logos* upon that particular kind of matter that constitutes its physical frame, a kind of individuality is evolved.

I have already said that individual existence, or differentiated conscious existence, is evolved out of the one current of life, which sets the evolutionary machine in motion. I pointed out that it is this very current of life that gradually gives rise to individual organisms as it proceeds on its mission. Furthermore it begins to manifest what we call conscious life, and, when we come to man, we find that his conscious individuality is clearly and completely defined by the operation of this force. In producing this result several subsidiary forces, which are generated by the peculiar conditions of time, space and environment, cooperate with this one life. What is generally called *karana sarira* is but the natural product of the action of those very forces that have operated to bring about this result. When once that plane of consciousness is reached in the path of progress that includes the voluntary actions of man, it will be seen that those voluntary actions not only preserve the individuality of the *karana sarira*, but render it more and more definite, as birth after birth further progress is attained: they thus keep up the continued existence of the *jiva* as an individual monad. So in one sense the *karana sarira* is the result of karmic impulses. It is the child of Karma as it were. It lives with it, and will disappear if the influence of Karma can be annihilated. The astral body on the other hand is, to a great extent, the result of the physical existence of man, as far as that existence is concerned with his physical wants, associations and cravings. We may therefore suppose that the persistence of the astral body after death will, under ordinary circumstances, be more or less proportionate to the strength of these emotions and animal passions.

Now let us enquire what, constituted as man is, are the rules to which he is generally subject, and the goal towards which all evolution is progressing. It is only after this has been determined, that we shall be in a position to see whether any special rules can be prescribed for his guidance, that are likely to render his evolutionary progress more rapid than it would otherwise be.

What happens in the case of ordinary men after death is this. First, the *karana sarira* and the astral body separate themselves from the physical body: when that takes place, the physical body loses its life and energy. Yesterday I tried to explain the connection between the three bodies and the energy of life acting within them, by comparing the action of this life to the action of a sunbeam falling successively on three material objects. It will be seen from this comparison, that the light reflected on to the astral body, or rather into the astral body, is the light that radiates from the *karana sarira*. From the astral body it is again reflected onto the *sthula sarira*, constitutes its life and energy, and develops that sense of ego that we experience in the physical body. Now it is plain that, if the *karana sarira* is removed, the astral body ceases to receive any reflection. The *karana sarira* can exist independently of the astral body, but the astral body cannot survive the separation of the *karana sarira*. Similarly the physical body can go on living so long as it is connected with the astral body and the *karana sarira*; but, when these two are removed, the physical body will perish. The only way for

the life current to pass to the physical body is through the medium of the astral body. The physical body is dissolved when separated from the astral body, because the impulse that animated it is removed. As the *karana sarira* is on the plane of *Devachan*, the only place to which it can go on separation from the physical body is *Devachan*, or *Swargam*; but in separating itself from the astral body it takes with it all those impulses, that were accumulated by the karma of the man during his successive incarnations.

These impulses subsist in it, and perhaps it does enjoy a new life in *Devachan*—a life unlike any with which we are acquainted, but a life quite as natural to the entity that enjoys it as our conscious existence seems to be to us now. These impulses give rise to a further incarnation, because there is a certain amount of energy locked up in them, which must find its manifestation on the physical plane. It is thus karma that leads it on from incarnation to incarnation.

The natural region of the astral body is the *Bhuvraloka*, or astral plane. To the astral plane it goes, and there it is detained. It very rarely descends into the physical plane, for the simple reason that the physical plane has no natural attraction for it. Moreover it necessarily follows that, just as the *karana sarira* cannot remain on the physical plane, the astral body cannot remain there either. This astral body loses its life impulse when the *karana sarira* is separated from it. When once its source of life and energy is thus removed from it, it is naturally deprived of the only spring of life that can enable it to subsist. But astral matter being of a far finer constitution than physical matter, energy once communicated to it subsists for a longer time than when communicated to physical matter. When once separated from the astral body, the physical body dies very rapidly, but in the case of the astral body some time is required before complete dissolution can take place, because the impulses already communicated to it still keep the particles together, and its period of *post-mortem* existence is proportionate to the strength of those impulses. Till this strength is exhausted the astral body holds together. The time of its independent existence on the astral plane will thus depend on the strength of its craving for life and the intensity of its unsatisfied desires. This is the reason why, in the case of suicides and those who die premature deaths, having at the time of death a strong passion or a strong desire that they were unable to satisfy during life, but on the fulfilment of which their whole energy was concentrated, the astral body subsists for a certain length of time, and may even make desperate efforts for the purpose of descending into the physical plane to bring about the accomplishment of its object. Most of the spiritualistic phenomena are to be accounted for upon this principle, and also upon the principle that many of the phenomena exhibited at seances are really produced by elementals (which naturally subsist on the astral plane) masquerading as it were in the garb of elementaries or *pisachas*.

I need not, however, enter further into this branch of the subject, as it has but a very remote bearing upon the teachings of the Bhagavad Gita with which I am concerned. Suffice it to say,

that what has been stated is all that ordinarily takes place at the death of a man, but there are certain kinds of karma which may present exceptions to the general law. Suppose, for instance, a man has devoted all his life to the evocation of elementals. In such a case either the elementals take possession of the man and make a medium of him, or, if they do not do that completely, they take possession of his astral body and absorb it at the time of death. In the latter case the astral body, associated as it is with an independent elemental being, will subsist for a considerable length of time. But though elemental worship may lead to mediumship—to irresponsible mediumship in the majority of cases—and may confuse a man's intellect, and make him morally worse than he was before, these elementals will not be able to destroy the *karana sarira*. Still it is by no means a desirable thing, that we should place ourselves under the control of elementals.

There is another kind of worship, however, which a man may follow, and which may lead to far more serious results. What may happen to the astral body, may also happen to the *karana sarira*. The *karana sarira* bears the same relation to the *Devas* in *Swargam* that the astral body does to the elementals on the astral plane. In this *Devaloka* there are beings, or entities, some vicious and some good, and, if a man who wishes to evoke these powers were to fix his attention upon them, he might in course of time attract these powers to himself, and it is quite possible that when the force generated by the concentration of his attention upon these beings attains a certain amount of strength, the *karana sarira* may be absorbed into one of these *Devas*, just as the astral body may be absorbed into an elemental. This is a far more serious result than any that can happen to man in the case of elemental worship, for the simple reason that he has no more prospect of reaching the *Logos*.

The whole of his individuality is absorbed into one of these beings, and it will subsist as long as that being exists, and no longer. When cosmic *pralaya* comes it will be dissolved, as all these beings will be dissolved. For him there is no immortality. He may indeed have life for millions of years, but what are millions of years to immortality? You will recollect that it is said in Mr. Sinnett's book, that there is such a thing as immortality in evil. The statement, as it stands, is no doubt an exaggeration. What Mr. Sinnett meant to say was, that, when those who follow the left-hand path evoke certain powers which are wicked in their nature, they may transfer their own individualities to those powers, and subsist in them until the time of cosmic *pralaya*. These would then become formidable powers in the cosmos, and would interfere to a considerable extent in the affairs of mankind, and even prove far more troublesome, so far as humanity is concerned, than the genuine powers themselves on account of the association of a human individuality with one of these powers. It was for this reason that all great religions have inculcated the great truth, that man should not, for the sake of gain or profit, or for the acquisition of any object, however tempt-

ing for the time being, worship any such powers, but should wholly devote his attention and worship to the one true *Logos* accepted by every true and great religion in the world, as that alone can lead a man safely along the true moral path, and enable him to rise higher and higher, until he lives in it as an immortal being, as the manifested *Eswara* of the cosmos, and as the source, if necessary, of spiritual enlightenment to generations to come.

It is towards this end, which may be hastened in certain cases, that all evolution is tending. The one great power, that is as it were guiding the whole course of evolution, leading nature on, towards its goal, so to speak, is the light of the *Logos*. The *Logos* is as it were the pattern, and emanating from it is this light of life. It goes forth into the world with this pattern imprinted upon it, and, after going through the whole cycle of evolution, it tries to return to the *Logos* whence it had its rise. Evolutionary progress is effected by the continual perfecting of the *Upadhi*, or organism through which this light works. In itself it has no need of improvement. What is perfected, is neither the *Logos*, nor the light of the *Logos*, but the *Upadhi* or physical frame through which this light is acting. I have already said that it is upon the purity and nature of this *Upadhi*, that the manifested clearness and refulgence of the *Logos* mainly depends. As time goes on, man's intelligence on the spiritual, astral and physical planes will become more and more perfect, as the *Upadhis* are perfected, until a certain point is reached when he will be enabled to make the final attempt to perceive and recognise his *Logos*, unless he chooses to wilfully shut his eyes, and prefers perdition to immortality. It is towards this end that nature is working.

I have pointed out the fact that there are certain cases which may cause a disturbance in the general progress, and I have mentioned the causes that may facilitate that progress. All the initiations that man ever invented were invented for the purpose of giving men a clear idea of the *Logos*, to point out the goal, and to lay down rules by which it is possible to facilitate the approach to the end towards which nature is constantly working.

These are the premises from which Krishna starts. Whether by express statements, or by necessary implications, all these propositions are present in this book, and, taking his stand on these fundamental propositions, Krishna proceeds to construct his practical theory of life.

In stating this theory I have not made any reference to particular passages in the Bhagavad Gita. By constantly turning to the detached passages in which these propositions are expressed or implied, I should have only created confusion, it therefore seemed better to begin by stating the theory in my own language, in order to give you a connected idea of it as a whole. I do not think it will be allowed by every follower of every religion in India, that these are the propositions from which Krishna started. The theory has been misunderstood by a considerable number of philosophers, and, in course of time, the speculations of the Sankhyas have introduced a source of error, which has exercised a most important influence on the development of Hindu

philosophy. There is not however the slightest doubt in my own mind, that what I have said includes the basis of the real Vedantic philosophy. Having but little time at my command I have thought it unnecessary to cite authorities: had I done so it would have taken me not three days, but three years, to explain the philosophy of the Bhagavad Gita. I shall leave it to you to examine these propositions and to carefully ascertain how far they seem to underlie, not merely Hinduism, but Buddhism, the ancient philosophies of the Egyptians and the Chaldeans, the speculations of the Rosicrucians, and almost every other system having the remotest connection with occultism from times long antecedent to the so-called historic periods.

I will now turn to the book itself:

Krishna is generally supposed to be an *Avatar*. This theory of *Avatars* plays a very important part in Hindu philosophy; and, unless it is properly understood, it is likely that great misconceptions will arise from the acceptance of the current views regarding this *Avatar*. It is generally supposed that Krishna is the *Avatar* of the one great personal God who exists in the cosmos. Of course those who hold this view make no attempt to explain how this one great personal God succeeded in setting up an intimate connection with the physical body of Krishna, constituted as the physical body of every man is, or even with a personality, or human individuality, that seems to be precisely similar to that of any other human being. And how are we to explain the theory of *Avatars*, as generally stated, with reference to the view of this particular *Avatar* to which I have referred? This view is without any support. The *Logos* in itself is not the one personal God of the cosmos. The great *Parabrahmam* behind it is indeed one and *niramsa*, undifferentiated and eternally existing, but that *Parabrahmam* can never manifest itself as any of these *Avatars*. It does, of course, manifest itself in a peculiar way as the whole cosmos, or rather as the supposed basis, or the one essence, on which the whole cosmos seems to be superimposed, the one foundation for every existence. But it can manifest itself in a manner approaching the conception of a personal God, only when it manifests itself as the *Logos*. If *Avatars* are possible at all, they can only be so with reference to the *Logos*, or *Esvara*, and not by any means with reference to what I have called *Parabrahmam*. But still there remains the question, what is an *Avatar*? According to the general theory I have laid down, in the case of every man who becomes a *Mukta* there is a union with the *Logos*. It may be conceived, either as the soul being raised to the *Logos*, or as the *Logos* descending from its high plane to associate itself with the soul. In the generality of cases, this association of the soul with the *Logos* is only completed after death—the last death which that individual has to go through.

But in some special cases the *Logos* does descend to the plane of the soul and associate itself with the soul during the life-time of the individual; but these cases are very rare. In the case of such beings, while they still exist as ordinary men on the physical plane, instead of having for their soul merely the reflection of the *Logos*,

they have the *Logos* itself. Such beings have appeared. Buddhists say, that in the case of Buddha there was this permanent union, when he attained what they call *Para-nirvana* nearly twenty years before the death of his physical body. Christians say, that the *Logos* was made flesh, as it were, and was born as Christ—as Jesus—though the Christians do not go into a clear analysis of the propositions they lay down. There are, however, certain sections of Christians, who take a more philosophical view of the question, and say that the divine *Logos* associated itself with the man named Jesus at some time during his career, and that it was only after that union he began to perform his miracles and show his power as a great reformer and saviour of mankind.

Whether this union took place as a special case in the case of Jesus, or whether it was such a union as would take place in the case of every Mahatma or Maharishi when he becomes a *Jivanmukta*, we cannot say, unless we know a great deal more about him than what the Bible can teach us. In the case of Krishna the same question arises. Mahavishnu is a god, and is a representative of the *Logos*; he is considered as the *Logos* by the majority of Hindus. From this it must not however be inferred that there is but one *Logos* in the cosmos, or even that but one form of *Logos* is possible in the cosmos. For the present I am only concerned with this form of the *Logos*, and it seems to be the foundation of the teachings we are considering.

There are two views which you can take with reference to such human *Avatars*, as, for instance, Rama, Krishna, and Parasurama. Some Vaishnavites deny that Buddha was an *Avatar* of Vishnu. But that was an exceptional case, and is very little understood by either Vaishnavites or Buddhists. Parasurama's *Avatar* will certainly be disputed by some writers. I believe that, looking at the terrible things he did, the Madwas thought that, in the case of Parasurama, there was no real *Avatar*, but a mere over-shadowing of the man by Mahavishnu. But, setting aside disputed cases, we have two undisputed human *Avatars*—Rama and Krishna.

Take for instance the case of Krishna. In this case two views are possible. We may suppose that Krishna, as an individual, was a man who had been evolving for millions of years, and had attained great spiritual perfection, and that in the course of his spiritual progress the *Logos* descended to him and associated itself with his soul. In that case it is not the *Logos* that manifested itself as Krishna, but Krishna who raised himself to the position of the *Logos*. In the case of a Mahatma who becomes a *Jivanmukta*, it is his soul, as it were, that is transformed into the *Logos*. In the case of a *Logos* descending into a man, it does so, not chiefly by reason of that man's spiritual perfection, but for some ulterior purpose of its own for the benefit of humanity. In this case it is the *Logos* that descends to the plane of the soul and manifests its energy in and through the soul, and not the soul that ascends to the plane of the *Logos*.

Theoretically it is possible for us to entertain either of these two views. But there is one difficulty. If we are at liberty to call that man an *Avatar* who becomes a *Jivanmukta*, we shall be obliged

to call Suka, Vasishtha, Thurvasa and perhaps the whole number of the Maharishis who have become *Jivanmuktas Avatars*; but they are not generally called *Avatars*. No doubt some great Rishis are enumerated in the list of *Avatars*, given for instance in Bhagavad, but somehow no clear explanation is given for the fact that the ten *Avatars* ordinarily enumerated are looked upon as the *Avatars* of Mahavishnu, and the others as his manifestations, or beings in whom his light and knowledge were placed for the time being; or, for some reason or other, these others are not supposed to be *Avatars* in the strict sense of the word. But, if these are not *Avatars*, then we shall have to suppose that Krishna and Rama are called *Avatars*, not because we have in them an instance of a soul that had become a *Jivanmukta* and so become associated with the *Logos*, but because the *Logos* descended to the plane of the soul, and, associating itself with the soul, worked in and through it on the plane of humanity for some great thing that had to be done in the world. I believe this latter view will be found to be correct on examination. Our respect for Krishna need not in any way be lessened on that account. The real Krishna is not the man in and through whom the *Logos* appeared, but the *Logos* itself. Perhaps our respect will only be enhanced, when we see that this is the case of the *Logos* descending into a human being for the good of humanity. It is not encumbered with any particular individuality in such a case, and has perhaps greater power to exert itself for the purpose of doing good to humanity—not merely for the purpose of doing good to one man, but for the purpose of saving millions.

There are two dark passages in Mahabharata, which will be found very hard nuts for the advocates of the orthodox theory to crack. To begin with Rama. Suppose Rama was not the individual monad plus the *Logos*, but in some unaccountable manner the *Logos* made flesh. Then, when the physical body disappeared there should be nothing remaining but the *Logos*—there should be no personality to follow its own course. That seems to be the inevitable result, if we are to accept the orthodox theory. But there is a statement made by Narada in the Lokapala Sabha Varnana, in Mahabharata, in which he says, speaking of the court of Yama, who is one of the *Devas*, that Dasaratha Rama was one of the individuals present there. Now, if the individual Rama was merely a *Maya*—not in the sense in which every human being is a *Maya*, but in a special sense—there is not the slightest reason why he should subsist after the purpose for which this *Maya* garb was wanted was accomplished. It is stated in Ramayana, that the *Logos* went to its place of abode when Rama died, yet we find in Mahabharata Dasaratha Rama mentioned together with a number of other kings, as an individual present in Yamaloka, which, at the highest, takes us only up to *Devachan*. This assertion becomes perfectly consistent with the theory I have laid down, if that is properly understood. Rama was an individual, constituted like every other man. Probably he had had several incarnations before, and was destined, even after his one great incarnation, to have several subsequent births. When he appeared as Rama

Avatar, it was not the latent individual manifesting itself, it was not Rama's soul transformed into the *Logos*, or rather Rama himself as *Jivanmukta*, that did all the great deeds narrated in the Ramayana—allegorical as it is,—but it was the *Logos*, or Mahavishnu, that descended to the plane of the soul and associated itself for the time being with a particular soul for the purpose of acting through it. Again, in the case of Krishna there is a similar difficulty to be encountered. Turn for instance to the end of the Mousala Parva in the Mahabharata, where you will find a curious passage. Speaking of Krishna's death, the author says that the soul went to heaven—which corresponds to *Devachan*—where it was received with due honours by all the *Devas*. Then it is said, that Narayana departed from that place to his own place, Narayana being the symbol of the *Logos*. Immediately after there follows a stanza describing the existence of Krishna in *Swar-gam*, and further on we find that when Dharmaraja's soul went into *Swargam*, he found Krishna there. How are these two statements to be reconciled? Unless we suppose that Narayana, whose energy and wisdom were manifested through the man Krishna, was a separate spiritual power manifesting itself for the time being through this individual, there is no solution of the difficulty. Now from these two statements we shall not be far wrong in inferring that the *Avatars* we are speaking of, were the manifestations of one and the same power, the *Logos*, which the great Hindu writers of old called Mahavishnu. Who then is this Mahavishnu? Why should this *Logos* in particular, if there are several other *Logoi* in the universe, take upon itself the care of humanity, and manifest itself in the form of various *Avatars*; and, further, is it possible for every other adept, after he becomes associated with the *Logos*, to descend as an *Avatar* in the same manner for the good of humanity?

A clear discussion of these questions will lead us into considerations that go far down into the mysteries of occult science, and to explain which clearly I should have to take into account a number of theories that can only be communicated at the time of initiation. Possibly some light will be thrown upon the subject in the forthcoming "Secret Doctrine;" but it would be premature for me to discuss the question at this stage. It will be sufficient for me to say, that this Mahavishnu seems to be the Dhyan Chohan that first appeared on this planet when human evolution commenced during this *Kalpa*, who set the evolutionary progress in motion, and whose duty it is to watch over the interests of mankind until the seven *Manwantaras*, through which we are passing, are over.

It may be that this *Logos* itself was associated with a *Jivanmukta*, or a great Mahatma of a former *Kalpa*. However that may be, it is a *Logos*, and as such only it is of importance to us at present. Perhaps in former *Kalpas*, of which there have been millions, that *Logos* might have associated itself with a series of Mahatmas, and all their individualities might have been subsisting in it; nevertheless it has a distinct individuality of his own. It is *Ewara*, and it is only as a *Logos* in the abstract that we have to consider it from present purpose. This explanation, however, I

have thought it necessary to give, for the purpose of enabling you to understand certain statements made by Krishna, which will not become intelligible unless read in connection with what I have said.

(To be continued.)

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

By P. SREENEVAS ROW, F. T. S.

(Continued from page 299.)

CHAPTER VII.

Restitution to life and prosperity.

MADHAVA said :—

"Long sighs relieve her labouring breast, her heart
Resumes its pulse; her gentle eye unfolds;
And from unconscious stillness that dear face
Once more expands, as at the dawn of the day
The lotus bears its bosom to the Sun."

MALATI MADHAVA—ACT X.

LAVANGIKA said :—

"Strange vicissitudes!
After repeated trials, adverse fate
In kindness terminates its chequered course."

MALATI MADHAVA—ACT X.

SO Vittal Pant, quite contented and happy for the time being, proceeded to join his esteemed guest Babji Bhosly, who was seated in the spacious hall, surrounded by numerous citizens of Harinagar, who had come to pay their respects to the great man. His followers too had dropped in, one by one, and were relating sundry amusing incidents of the long journey, Vittal Pant heartily joining them in the general mirth.

Meanwhile Vittal Pant's wife Vizayabayi in her room was far from being happy. Miserable before, she was rendered still more so by the act of her husband in bringing home a royal guest at such an inconvenient time. But she could not sit repining. Something had to be done: some suitable means devised to tide over the difficulty. Could she not find some little thing at home, wherewith she could obtain supplies for a single repast? She cast a searching look all round the spacious room, which at one time was her store-house, replete with all accessories of comfort and luxury, besides boxes filled with the choicest apparel and the richest jewelry. But alas! nothing but bare dismantled walls met her view. She averted her gaze and bowed her head, while bitter tears trickled down her cheeks and fell drop by drop upon her heaving bosom, glittering in the rays of the sun, which, penetrating through the small crevices of the half ruined roof, played sportively about her person, and were reflected by the golden Tali, the sacred emblem of marriage, which lay suspended from her neck by a thin golden wire. Her moistened eyes were attracted to this sole remaining jewel. A ray of hope flashed across her mind like lightning on a gloomy night.

"Ah! why did I not think of it before," she cried, smiling through her grief: "Surely this would procure all that is required for a modest entertainment this morning." So musing, this model house wife removed the Tali from her neck, substituting a turmeric root tied by a piece of silken thread, and called her maid servant Taraka.

This confidential servant, a young woman of eighteen, of the Sudra caste, who had been in the family almost from her infancy, answered the call and stood before her mistress. She was not surprised at the moist eyes and excited demeanor of Vizayabayi, for she had frequently witnessed such sights in this unfortunate house; but she was astonished and bewildered, when her mistress, holding the Tali in her hand, said, "Taraka! go to the old merchant in the Flower street, and bring whatever money he gives you in exchange for this trinket. Be sharp, my good girl: I have to buy supplies for this morning's meal."

Taraka beheld the Tali in Vizayabayi's hand, the turmeric root at her throat; and emphatically nodding dissent sobbed out, "Madam! I will not sell this Tali—It is too sacred to be taken to the market."

"That is so!" sighed Vizayabayi, looking tenderly on the sympathetic countenance of the good maid: "I know that it is sacred; but a husband is more sacred; and still more sacred is a husband's reputation."

"That is all very true," exclaimed Taraka, crying like a child: "But how can you part with Tali while your husband is living?" "My good girl," said Vizayabayi in a somewhat commanding tone, "do not grieve yourself and me too for that which cannot be avoided. The turmeric root is as auspicious as the golden Tali, and is moreover better suited to my lowly condition than the precious metal. Go now, and tarry not!"

"No!" said she, "I would rather die than sell your marriage-emblem." So saying she took from the corner of the room the rice pounder, which Vittal Pant had brought from the river side, and swore that she would dash out her brains rather than carry out her mistress' behest.

Vizayabayi rushed forward to prevent this wild act: a struggle ensued; and the rice pounder, dropping heavily to the floor, broke to pieces, showering over the room the rarest gems!

Amazed at this astounding occurrence, the two females stood silently gazing at one another, when Vittal Pant, quietly stepped into the room, calling out, "Who is here?"

He beheld the statue-like figures in the centre of the chamber amidst the dazzling gems, which radiated the sun beams in a myriad sparkling lights, throwing upon the milk-white walls the varied hues of the summer rainbow.

Checking with a mighty effort the emotion which welled up in his breast, Vittal Pant approached his wife, and hoarsely whispered, "Dearest, what does all this mean? Who has showered riches upon this house of misery?"

Vizayabayi's heart was too full for words. She pressed her husband's hands; then raised her own above her head, as if to

offer up a silent prayer and thanksgiving for the unexpected boon. Vittal Pant followed his wife's eyes with his own; and lo! beneath the shattered ceiling of the lofty hall he beheld the bright figure of Arjun Sing, which remained for awhile smiling upon the happy pair, then slowly disappeared, leaving them to enjoy the blessing they so richly deserved.

Taraka was the first to regain her speech. She told the tale with all its details; then respectfully handed the Tali to Vittal Pant, saying, "My Lord and master! Put this once again with your own hands on the neck of my Lady. May it rest there for ever!"

This the beloved husband did, exclaiming, as he embraced his devoted wife, "This good fortune is indeed due to the blessings and counsels of my Gurn. His ways are inscrutable. What I scorned, and had almost thrown away as worthless, has proved to be the source of joy and riches; let us return thanks to the unknown sender." Whilst he was yet speaking, his little daughter Yamuna rushed into the room, exclaiming:

"Mother! Mother! The lady has revived."

Hand in hand the husband and wife hurried towards the hall.

If any thing was wanting to render this happy couple still more happy, this was now supplied by Providence. The patient had really recovered. The expected Mantrika, Chitambara Dikshita, had arrived together with the last batch of Babji Bhosly's retinue, and was seated near the lady, waving his wand over her head, and chanting Vedic verses.

Signs of consciousness increased: the lips moved: a quiver ran through the delicate frame. At last the lady opened her eyes, and looking wildly around, cried out:—

"Bilhana! my beloved Bilhana! Dead! Dead!! Dead!!! And my father is your murderer! Thou art now in Heaven, my love. There will I join thee! Take me, kindly waters, and bear me to where my Lord is."

Thus having spoken, the lady re-closed her eyes and sighed.

"I thought so," said Chitambara Dikshita: "Having watched the lady for some time, and heard what she has now uttered, I am perfectly satisfied that this was only a case of trance and nothing more. Exceedingly grieved at the death of her lover or husband, by an act of her own father, she evidently desired to commit a suicide, and consigned herself to the flowing waters; but by the workings of a mysterious destiny she was saved from the ignoble death, though deprived of consciousness for a time. Now, thank God, the lady has recovered; but let us not disturb her. Let her be placed in a quiet, airy room; and let milk and other refreshments be served to her as soon as she is able to take them. But let no one question her, or recall to her mind incidents, which are likely to cause her pain and retard her recovery.

These instructions were obeyed, and the lady rapidly recovered. She was soon able to sit up and talk to the friends around her.

About this time, Babji Bhosly stepped into the hall, and was rejoiced at the recovery of the patient, and more so at the fact of the recovery being effected by his own friend.

The rest of the tale is soon told. Vittal Pant and Vizayabai retired to the inner apartment to gather and secure the riches which had so miraculously come to them, and to make arrangements for the proposed entertainment. A sumptuous banquet was prepared and given to the royal guest, his numerous followers, and a company of gentlemen from the town of Harinagar. The lady patient so far recovered as to be able to sit and dine in company with the ladies of the house and lady guests in the inner apartments. She seemed to be in pretty good spirits, and made various inquiries as to the manner in which she had been saved from a watery grave. She was however somewhat reticent, and avoided all that concerned herself.

Festivities in honor of all the numerous auspicious events above recorded were kept up for a number of days; hospitality and charity were dispensed to the poor as in former times; and joy—joy in its fullest sense—reasserted its dominion in the family of Vittal Pant. May it be there for ever and ever!

CHAPTER VIII.

Emperor Humayun.

"May the king be victorious."

SAKUNTALA—ACT V.

AFTER witnessing the happy change which had come upon Vittal Pant's household, and complying with his request to let Chitambara Dikshita remain with him for some time longer, Babji Bhosly left Harinagar for Hastinapur on a political mission. He arrived at the city in due time, and was the guest of his friend Ranjit Sing, an old warrior, who had for some time retired from the public service.

After the usual greetings, Babji explained the object of his visit to Ranjit Sing, and with his help succeeded in accomplishing it in a very short time. Being thus left free, he acceded to the request of Ranjit Sing to prolong his stay in Hastinapur for a fortnight.

The two friends visited various places of interest in this ancient city, and very often conversed upon politics, with reference to the past and the present dynasties.

"Ah!" sighed Babji, "How extremely flourishing this city must have been when the great Pandavas were the rulers here!"

"Talk not, my friend, of Pandavas," said Ranjit Sing, drying his moist eyes with a silk handkerchief. "We have lost the Pandavas, and many more good rulers of our race. Even this city of Hastinapur has lost its name, and is now called Delhi by the present Mussulman rulers."

"Whose fault is it?" inquired Babji Bhosly.

"It is the fault of our Rajas alone," answered Ranjit Sing candidly. "They had constant wars among themselves; and at last a feud broke out between the rulers of Delhi and Kanouj, which threw open Hindustan to Afghan invaders, who eventually became the Emperors, and founded a dynasty of Sultans in Delhi."

"Is not Humayun the present Emperor?" asked Babji.

"Yes. After the death of his father, Prince Humayun mounted the throne, under the title of Naser-ul-Dien-Mahomed; but he soon fell a prey to the jealousy and treachery of his enemies, and fled to Agra;—and after an exile of fifteen years, he is now expected almost every day to come back to rule this country once more."

"Is he a good man?" Babji asked.

"Yes," replied Ranjit Sing. "He is a learned man, a lover of literature, and a generous patron of men of genius. In battle he is considered to be valiant and enterprising. But the clemency of his disposition hindered him from using his victories in a manner suited to the vices of the times. Had he been less mild and less religious, he would have been more successful as a monarch; and had he been a worse man in other respects also, he would have been a much greater monarch. But in the end virtue will be triumphant, and will have its reward even in politics. This is confirmed by the fact of the Emperor being invited by the people of this country to come back to Delhi, and to take up the reins of Government once more."

"Oh! Is he invited by the people to come back?"

"Certainly," said Ranjit Sing. "Otherwise the Emperor would never make up his mind to come back. As soon as Prince Selim, (who had succeeded to the throne after the death of Prince Sher, the usurper of the crown after the exile of Humayun,) departed this life, the inhabitants of Delhi sent an humble address to Humayun, acquainting him with the death of Selim; intimating that all tribes of Patans were engaged in civil war; and suggesting that this was the most fitting opportunity for Humayun to return and take possession of the Empire."

"And this decided Humayun to come back at once, I suppose," said Babji.

"Yes; but not without much hesitation and consideration," replied Ranjit Sing, and added smiling: "you will be amused to hear what it was that ultimately settled Humayun, and brought him to an immediate resolution. While he was wavering in his plans, his Omrahs (noblemen) told him that there was an old road, to ask the names of the three first persons he met, from which a conclusion, good or bad, might be formed according to the meaning of the names so ascertained. The king at once ordered this to be done, and three horsemen were told off for this duty. The first horseman returned and intimated that the name of the first traveller he met was *Murâd*; the second horseman brought advice that he met a man named *Dowlât*; and the third horseman declared that *Sadit* was the name of the person he encountered. Now, *Murâd* means desire; *Dowlât* means prosperity, and *Sadit* means happiness; and the Emperor construed these names to mean that his desire of prosperity, would end in happiness, and resolved at once to march to Delhi. So he set out with fifteen thousand horse, which were all he could collect at so short a notice, and,

having fought some small battles on the way, he had sent envoys to proclaim his resolution to return to Delhi in a very few days."

"Very interesting," said Babji. "He is a married man, I suppose. Has he any sons?"

"Yes—there is a very interesting story told about this," said Ranjit Sing. "It seems that during his exile Humayun fell in love with a Persian girl, whom he met by an accident, and persisted in marrying her, in spite of the remonstrances of his friends and followers. The honey-moon was spent in the burning deserts of Sind; and there, amidst the most horrible privations and sufferings, his young wife gave birth to a son on Sunday, the fifth of Rajjah in Hijry 949 (A. D. 1542). The lad is named Akbar—and he must now be about twelve years old."

"Good!" ejaculated Babji Bhosly. "It is well worth my while to wait here and hail the return of an Emperor, who is so good and so fortunate."

"He had not long to wait. Humayun returned to Delhi in triumph in the Hijry year 962 (A. D. 1554-5); became on Emperor a second time, and announced that a Darbar would be held in honor of this great event in the Sunday Hall."

"What is a Sunday Hall?" inquired Babji.

"This Emperor," answered Ranjit Sing, "is a great lover of Astrology; and has a faith in the influence of the planets upon the destinies of men. In order therefore to propitiate the planets, he has fitted up seven spacious halls, and named them after the seven planets. In each hall he gives public audience, according to the ruling planet of the day, directing all the furniture, paintings, and even the costume of his noblemen and servants to bear something that is the emblem of the titular star of the house. And he moreover endeavours to suit the people who come to pay their respects to the supposed influence of the planet presiding over the time of their attendance. Hence, it seems to me," added Ranjit Sing, "that Humayun has fixed the next Sunday for his first Darbar, because that was the day on which his son was born, and because the ruling planet on a Sunday is the sun, the first and foremost of all the planets."

"Are the seven planetary mansions still existing, notwithstanding the long absence of King Humayun?" asked Babji Bhosly.

"Yes," said Ranjit Sing: "However desirous Humayun's successors were to demolish every thing that he had established, they left these seven Halls untouched, either from a superstitious dread or some other cause. They even continued the money-grants which Humayun had ordered to be made periodically for the preservation of these sacred mansions."

"That is very good," said Babji. "Let us all proceed to the audience on Sunday with emblems of the sun-god sparkling on our head-dress and jackets."

Early on the appointed day grand processions of gorgeously dressed and ornamented elephants, horses, chariots and *palkis*, with thousands of well equipped followers, passed through the broad streets of the large city of Delhi in great pomp and glory.

Numerous poets and bards walked along, reciting their most laudatory compositions in honor of the return of the Emperor. Music was played in every quarter of the city; and there was general rejoicing such as was never known before.

The Audience Hall, a spacious and lofty building of great architectural beauty, was decorated with flags, banners, shields and arms, flowers and foliage in the grandest possible style. The wall and the ceiling were painted in vivid colours, the most prominent of all the pictures being one of the rising sun, seated in a golden chariot, drawn by twelve fiery steeds, comparisoned in rich luxuriance of crimson and gold.

Amidst loud acclamations Emperor Humayun mounted the throne that was placed in the centre of the Hall, declared his policy of peace and happiness to all his loving subjects, and proceeded to make appointments of officers for the administration of the country.

Addressing the great General Byram, the Emperor said, "To your valour and noble conduct I owe my restoration in a great measure; and to you therefore I award the first office in my state, and assign a princely estate.

"And I confer," resumed the monarch, "the Government of the province of Punjab upon Abdul Moli; that of Delhi upon Tirdi Beg; that of Agra upon Secunder; and that of Meerut and Simbol on Alli Kulli. May you all be helped by the great Allah to the good to my country in all possible ways."

Then the Emperor received *Nuzzars* (honors) from his nobles; and gave them *khillats* (presents) in return, according to the rank and dignity of each of them. He also distributed largess to the poor; and then dissolved the great Darbar, retaining, however, some chosen nobles and gentlemen to converse with him more freely in one of the antechambers. A general conversation followed; and one of the nobles remarked in a very sympathetic tone:—

"We were grieved to hear that your Majesty suffered much during the time that your Majesty thought fit to be away from us."

"Yes," said the Emperor smiling graciously: "that was an act of God intended to punish me for my sins I suppose, and as such it was one which could not be avoided. My own brothers became my enemies; and Prince Sher, with whom I had entered into a treaty of peace, became treacherous, surprised my camp one morning before day-break, and totally defeated me. As the bridge of boats which I had been preparing was not finished, there was no means of escape left but by plunging into the river Ganges, between Allahabad and Benares. I and such of my noblemen and army as had borne me company, were forced into the stream; and about 8,000 Moguls and many Hindus were drowned. But I, with the help of a water-carrier of my camp, swam across the river with a few who had survived the slaughter of that dreadful day, and fled to Agra. Thence I travelled on, and was for a time engaged in the Government of Cabul."

"Allah Akbar!" exclaimed the nobles. "The merciful God has preserved your Majesty against every peril, and has brought you back to shed the light of your wise and benevolent rule upon the people."

"And it is a matter of congratulation," said another nobleman, "that your Majesty has been blessed with a son, who is we hear a young lion in valour."

"You speak truly," said the king. "My son Akbar is really a young lion. Hardly twelve years old, he fought a battle against the Patans, and won a golden victory. It chanced that when the little prince was going the rounds of the camp, the Patans drew up their forces, and offered battle. This had an extraordinary effect upon the young prince, who could not bear to be insulted. He obtained my permission, and drew out the army. The command of the right was taken by Byram, and that of the left by Secunder, while the prince himself took his post in the centre, and distinguished himself by acts of personal valour, until the enemy were completely driven off the field."

"Bravo! Bravo!" exclaimed the nobles in chorus. "May hundreds and thousands of such victories fall to the share of our illustrious prince."

The Emperor thanked them for their enthusiasm; and raising his hands, according to his habit whenever he had some thing important to announce, he said: "My noblemen and officers, I have two pieces of advice to give you before you leave my presence. Following the example set by one of our ancestors, I have resolved upon dividing my time into four equal parts; one to be devoted to the administration of public justice; one to the regulation of the army; one to religious worship; and the remainder to rest and recreation. This has worked well with me, and must work well with you also. I command you one and all to follow this rule at all times."

"Then, remember," the Emperor said with much feeling, "all human beings are the same in the eye of Allah, the creator. The Hindu and Mussalman and all others are the same to me. I have never had reason to repent of having adopted this rule of conduct. On the contrary, I have received the best evidence of the good results of the policy of equal justice to all. During my exile, when some of my noblemen, my own class-men, I mean the Mahomedans, refused to serve me and even deserted me mercilessly, I received a marked kindness from Rana, the Hindu Prince of Amercot. I left my family under the protection of this Rajah, and by means of his help, marched against my enemies with considerable success. A policy, which has borne such good fruits in my case, cannot fail to do so in the case of my officers."

The noblemen humbly bowed to the Emperor; expressed their profound reverence for all his advices and commands; promised to obey them in letter and spirit; and departed to their respective homes in peace and joy.

Babji Bhosly did not stay long in Delhi after this great event. He took leave of his friend Ranjit Sing, and started for his home at Virole, in Doulatabad.

(To be continued.)

THE GIFT OF HEALING.

MOST of our readers are familiar with cases of mesmeric healing and know that these effects are produced by action of the aura of a healthy magnetizer on that of a suffering patient, and that either by stimulating the vibrations of the sufferer's aura, or by infusing into it new vitality, or by both these causes operating in conjunction, restoration to health is effected. This power of healing is latent in most men of good life and magnetic temperament. When a man becomes an initiate this power is considerably increased; he does not suffer from the exhaustion to which the ordinary mesmerizer is liable, and, indeed, it may be said that his aura acquires a special power of restoring an organism that is out of order to its normal tone by acting upon it through the aura—of healing the sick. It is perhaps not so generally known that there is yet another power that was invoked by the physicians of old—or that sometimes came to men without any invocation at all—which was available for healing. I do not by this mean what is generally called an elemental, but, as it were, a power that is capable of associating itself with the aura of a man and thereby enabling him—beyond and above the domain of ordinary mesmerism—to heal those sick people upon whom, by a mental effort, he directed his energy. It is needless to say that such a power can only be invoked by a man of pure and unsullied life, and it may be added that the power is liable at any time to leave one who makes a bad use of it by allowing himself to be puffed up because he happens to have been entrusted therewith.

A recent number of the *Pall Mall Gazette* gives, in the form of an interview with Mr. George Milner Stephen, an account of what appears to be a case of the involuntary association of a power such as has been described with a living man.

Mr. Stephen is a member of one of the most distinguished of English families, nearly every member of which seems to be a remarkable man. The Mr. Stephen to whom we wish to call our readers' attention was, at the time he discovered his marvellous healing powers, the leading counsel on circuit in New South Wales, and in receipt of one of the largest professional incomes of any lawyer at the Antipodes. "He has been Acting Governor of South Australia; he refused the Colonial Secretaryship of New Zealand; he has been official draftsman for the colony of Victoria; he has held the balance of power in more than one colony." Mr. Stephen's claims cannot therefore be set aside on the ground that his statements are unworthy of consideration.

We quote from the *Pall Mall Gazette* his own account of his powers:—

"It was six and a half years ago that I first discovered that I possessed this gift of healing; it was by pure accident. A friend who suffered from deafness jokingly appealed to me to give him back his hearing. I, also in joke, made some passes over his head, when to my utter astonishment I discovered that his deafness disappeared. One experiment of this kind led to another, and in a short time I found myself overwhelmed with patients of high

and low degree, begging me to heal them of their diseases. For three months after the discovery of my gift the sudden influx of patients who would not be denied left me no time to attend to my practice; and, I was compelled to give up the law and take to medicine—if you may call by the name of medicine a profession in which no medicine is given."

Mr. Stephen does not use passes, and it is very seldom that he requires to treat a patient more than three times. When asked how he proceeded, he said:—

"Variously. Sometimes I lay my hand upon the part affected; at other times I breathe into the eye, ear, or mouth of the patient. Then, again, on other occasions I am able to banish the disease by a mere word or gesture.

"Mesmerist I am not; for mesmerism implies the throwing the patient into a mesmeric sleep. Neither am I magnetist properly so called, for there is no outgoing of magnetism from my body when I am healing. The ordinary magnetist admits that he cannot cure more than four persons *per diem*: I have cured as many as thirty, and beyond the weariness caused by standing, I have been no worse at the end than at the beginning."

"How do you explain these miracles?"

"I don't call them miracles. They are marvels, and I cannot explain them. All I know is that I have gone through the Australian colonies and New Zealand and many of the States in America, and that wherever I have gone the same effect followed. At my touch diseases and defects declared incurable by the first physicians of the faculty disappear.

"I think I have been the means of healing about thirty thousand patients in the six years and a half during which I have devoted my time to the work. Of course many of those patients were suffering from diseases which might have been cured by ordinary means. Others were declared to be incurable."

He also stated that he had with him various certificates of cases in which he had been successful, one of which was from a person stone-blind from birth who received sight when Mr. Stephen blew into his eyes.

Mr. Stephen stated that he was ready to submit to the most severe tests that could be devised, and that he wished to visit deaf and blind asylums in order to see if he could not afford relief to the inmates. He said, "I make no profession to any skill. I can only exercise a power which I discovered quite accidentally was vested in me. The limits of that I can ascertain only by experience. I am perfectly willing to have that power subjected to the severest tests which you can suggest, and I have no doubt at all, from the invariable experience of the last six years, that cures will be effected for which no scientific hypothesis can adequately account."

O. PEMBRIDGE.

Reviews.

ISRAFEL.*

The letters are full of the new life to which Israfel is leading the writer and his correspondent, the visions are descriptions of the glories of Israfel, and the poems are partly in praise of Israfel and partly on other mystical subjects.

The ideas expressed in the letters are noble and elevated, and the poems and visions contain many beautiful lines, but to our uninstructed mind there is a vagueness about Israfel that is anything but satisfactory. We have a strong prejudice against poems the subject matter of which is unintelligible to us. We know that poets are made of finer clay than we are, and we acknowledge their right to use metaphors and images the full meaning of which does not lie on the surface, but we prefer to see a golden thread running through all their web of fancy that we can recognise and admire, and trace from one end to the other. Now our difficulty with this book has been to find out who Israfel is.

At first we thought he was the *Logos* in some form or other, but we went on a little farther and found it explicitly stated that Israfel was not the *Logos*. Then we thought that Israfel was perhaps the light of the *Logos*, and in one place he is called the torch-bearer of Christ, but that would not quite do either. He does not seem even to be the *guru*; he has a form on earth and also a symbolical form. On the title page he is called "The Angel Israfel, whose heartstrings are a lute, and who has the sweetest voice of God's creatures." This we believe is taken from Sale's Koran, and Israfel is properly a Mahomedan angel, one of the three that appeared to Abraham to warn him of the approaching destruction of Sodom, and one of his future duties will be to sound the last trump at the resurrection. From these particulars we should be inclined to think Israfel one of the denizens of the deva kingdom, who, however good they may be, are yet not immortal; and complete union with one of whom is a bar to the attainment of immortality by a human being. But we cannot suppose that the author meant this, as he seems to tell us that Israfel will help him to final initiation. Israfel may be a personation of the complete harmony that exists in all things, but we are not certain whether this is the right interpretation either.

In spite of these defects others may enjoy reading the book. But when the truths of occultism are so vast—when, as Levi says, the truths of God surpass and transcend all the imaginations of men, we cannot see why a poet-occultist should not strive to be more exact in his imagery. Then his verses would be real helps to others, and, it may be, guides to a higher life. We fear that poetry is responsible for a good many false conceptions of spiritual things, for the poet, though if a true poet he is a seer also, is apt like other untrained seers to sometimes mistake refraction for reflection.

* "Israfel": Letters, Visions and Poems: by A. E. Waite. London, F. W. Allen, 1896.

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सच्चात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

STUDIES IN BUDDHISM.

BY a strange misinterpretation of some few phrases, the teachings of Buddha, which are really saturated with convictions concerning the future existence of man after death, have been regarded by a great many European writers as a nihilistic system, embodying the gloomy and desperate belief that life is altogether a curse and the annihilation of consciousness the only purpose worthy of pursuit. In the course of the following pages I shall adduce illustrations of the theory thus propounded by modern European critics of Buddhism; but without overloading this preliminary glance at the situation with elaborate quotations I may safely sum up the views put forward by Max Müller, Rhys Davids, Bishop Bigandet, Barthélemy St. Hilaire, Spence Hardy and several others, including the latest and boldest caricaturist of the subject, Dr. Kellog, as embodying the notion just defined. And though Buddhist doctrine has a great deal to say concerning "re-births," which might not unreasonably be held to recognise inferentially the continuity of individual consciousness after death, and hence a future life of some kind, the value of this is looked upon as reduced to zero because the person re-born is sometimes described as not the same person who lived previously, but a new person caused to exist by the acts of his predecessors. Cautious critics might, one would have thought, have perceived a paradox suggesting a hidden meaning in the apparent conflict between the theory thus imputed to Buddhism—that each man practically comes to an end at death by virtue of the normal condition of things—and the other theory that it is worth his while to make stupendous efforts and lead a life of terrible self abnegation in order

to compass the result of coming to an end by being "blown out" in Nirvana. Obviously, if annihilation were the end of each individual consciousness, the logical policy would be to eat, drink, sin and be merry as long as it lasted. Why endure desperate privations to accomplish that which must accomplish itself anyhow? And the ingenious explanation given is, that human nature being better really than the Buddhist creed, the candidates for Nirvana exert themselves for the altruistic purpose of extinguishing the fires of "Karma" as far as they are concerned, which would otherwise, after they had passed away, engender other human beings in this suffering world. How a religion which puts such a blank and dreary prospect before each person in turn, as that which Buddhism is thus supposed to put, should render this unselfish programme acceptable, is recognised by some of the writers named above as a profound and wonderful enigma. But for scholarship of a certain kind words and phrases are of commanding importance. It counts for nothing if a conclusion is offensive to common sense and incompatible with our knowledge of human nature. So long as there are texts supported by philological erudition that uphold the theory that Buddha taught any given doctrine, the too scholarly critic will set aside broad and general conclusions out of keeping with such texts as unsubstantial and delusive. It may sometimes, however, be safer to trust broad conclusions than narrow interpretations of language. The notion that hundreds of millions of Buddhists are content in the light of a faith that contravenes the deepest craving of human nature—and not only this, but that they are able to lead remarkably good lives on a theory that robs them of all hope of reward for so doing and exempts them from all punishment for evil doing—is infinitely more absurd than the alternative supposition that even the most profound European scholars may misunderstand the language of the Buddhist Scriptures. All the more should this reflection have operated to render modern critics of Buddhism cautious in trusting too completely to the literal meaning of phrases, in view of the paradoxical methods of expression that find so much favour with Eastern writers.

In reading them one must always be on the look out for hidden meanings that revolutionise the literal sense of the words employed, and the grandest thoughts are most constantly veiled in a symbology that is not by any means recognisable as such by the graces of poetic character. An apparently straightforward narrative of physical events may be in truth a subtle spiritual allegory: an apparently specific statement may derive all its importance from an unexpressed qualification which the wit of the student is left to supply; and which, when supplied, may be recognised as compatible with the original statement, but which the Eastern teacher may have purposely held back, that it might, when discovered by the student for himself, take hold of his imagination all the more firmly. We now live in an age when writing must be made intelligible for those who run while reading. But that has not been the principle on which Oriental Scriptures have been compiled.

Let us first take up the question whether Buddhism teaches the survival of the individual soul after the death of the body, or, as several modern writers have affirmed, its non-existence as an entity apart from the activity of the senses. It seems odd that these inquirers should prefer to go on in reliance on a few phrases culled from the enormous mass of Buddhist books, rather than begin by seeking the living testimony of Buddhist authorities. Sumangala, the High Priest of Ceylon as he is generally called, and one of the foremost certainly, if not, as I understand, the foremost Buddhist dignitary of the Southern Church, has within the last few years formally sanctioned a Buddhist Catechism, in use now throughout the native schools of Ceylon. His certificate declares that he has "carefully examined" it, and that it is in agreement with the canon of the Southern Church. The first question in this Catechism which touches the point at issue is this:—"What causes us to be reborn?" And the answer is:—"The unsatisfied desire for things that belong to the state of individual existence in the material world." Hasty critics of Buddhism are constantly stumbling over phrases which recognise the escape from the necessity of such rebirth as desirable, and interpreting them to mean that annihilation of individual consciousness is the goal aimed at. It is only the desire for individual existence in the *Material world* that is reprov'd. Nowhere will Buddhism be found to contemplate such extinction in *spiritual life* as a desirable result. The texts which are supposed to contemplate such extinction in *Nirvana* have reference really to the enlargement of consciousness acquired by what we call the soul in the remote futurity of its spiritual evolution. That in *Nirvana* consciousness transcends the limitations of individuality is undoubtedly held to be the case by Buddhists, but it is held also that between this life, and *Nirvana* there are many gradations of spiritual existence, in the earlier of which individuality is no more forfeited than the identity of a man who moves from one house to another.

Reference to these spiritual conditions of existence is suppressed—not denied—in popular Buddhism. The rebirth on earth is chiefly insisted upon, and the identity of the individual, as we understand identity, through successive rebirths is plainly asserted. In the formula just quoted, for instance, it will be seen that the statement does not contemplate the birth at future periods of some other beings different from ourselves, who are to be the consequences of the "Karma" we have developed, as Dr. Rhys Davids interprets the doctrine, but unequivocally goes on to explain that "our" merit or demerit controls the state and condition in which "we" shall be reborn;—also that "Buddhists do not believe one life long enough for the reward or punishment of a man's deeds during that period." Here surely we have a recognition of identity running through the successive rebirths referred to, and that alone should be admitted as incompatible with the theory that Buddhism teaches the annihilation of the soul.

The only denial which Buddhism really gives in regard to the soul is directed against its *immutability* after death,—which Oriental philosophers hold to be implied in the loose way Western theologians

employ the word. The whole confusion arises from the play of cross purposes. In the Catechism, for instance, the question is asked "Does Buddhism teach the immortality of the soul?" and the reply is as follows: "Soul it considers a word used by the ignorant to express a false idea. If everything is subject to change, then man is included and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing." Going on then to explain aggregate of the "Skandhas" or attributes of the last, the Catechism takes up the question whether this new aggregation of Skandhas is the same being as that in the previous birth; the answer is:—"In one sense it is a new being, in another it is not. During this life the Skandhas are constantly changing, and while the man A. B. of forty is identical as regards personality with the youth A. B. of eighteen, yet by the continual waste and reparation of his body, and change of mind and character, he is a different being. Nevertheless the man in his old age justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of a rebirth, being the same individuality as before with but a changed form, or new aggregation of Skandhas, justly reaps the consequences of his actions and thoughts in the previous existence."

The simplest common sense, therefore, applied to the problem will show that Buddhism does not deny that primary idea which Western theologians have in their minds when they talk about the immortality of the soul. It will not accept as correct an expression so inexact metaphysically, but it is grossly misrepresented when Western theologians try to persuade their hearers that it repudiates the fundamental idea which the Western populace associates with the inexact expression. In the sense that the man of forty is the same being that he was at eighteen, the new person reborn is the same being as the former person who generated his Karma, and his mere non-recollection in his new birth of his former adventures is not held by Buddhism at all events to impair the identity. The Catechism deals with this point as follows: "The aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why then is not the recollection of past lives brought over by us from our last birth into the present birth? Because memory is included within the Skandhas; and the Skandhas having changed with the new existence, a new memory, the record of that particular existence, develops. Yet the record or reflection of all the past lives must survive, for when Prince Siddhartha became Buddha, the full sequence of his previous births was seen by him.....and any one who attains to the state of *Jhana* can thus retrospectively trace the line of his lives."

The contention with which I put forward these extracts will not be defeated by any one who replies that such an immortality fails to satisfy the aspirations of his mind. The question is whether Buddhism teaches that "there is after death no surviving soul of any man, that the dissolution of the body ends all."*

* Dr. Kellog.

Buddhism teaches the exact reverse of this, and all the elaborate criticism on its other teaching, which hostile writers build upon their primary mis-statements of its position in regard to this important tenet, falls to the ground for any one who understands how the matter really stands.

II.

It is necessary at every step in the investigation of Buddhist doctrine to remember that this was put forward at the period of its development, not as a re-statement of the whole case concerning God and man, but as a development, a purification, or an expansion of the then existing principles of Brahminical philosophy. As Dr. Oldenburg justly remarks:—"No one can understand the course which Indian thought has taken without keeping in view the picture with its lights and shadows of this order of philosophers, as the Greeks named the Brahminical caste.....for Buddhism also.....this priestly class.....was the necessary form in which the innermost essence.....of the Indian people has embodied itself." And a little later on we read—"On this very foundation, centuries after the Brahminical thinkers had laid it, were the doctrine and the Church built which were named after the name of Buddha." Thus no greater mistake can be made than to suppose that Buddhism leaves out of its calculations any given metaphysical idea, merely because it does not explicitly expound this in any translated texts that we are acquainted with so far. Indeed, if we possessed accurate translations of every line of Buddhist Scripture ever written, we should certainly be still without any formal Buddhist authority for a great mass of philosophical conceptions that we should none the less be bound to assume as underlying the Buddhist doctrine.

That the prevalent belief of the people among whom Buddha lived pointed clearly to the survival of the soul after death, is recognised by Dr. Rhys Davids, who in his first Hibbert lecture says:—"With regard to the internal spirit, the soul of man, the old Aryans believed that the soul survived after the body which enclosed it had passed away" (p. 15). The Upanishads are represented in the same book as teaching "that there was something far better, far higher, far more enduring than the right performance of sacrifice; that the object of the wise man should be to know inwardly and consciously the great soul of all; and that by this knowledge his individual soul would become united with the Supreme Being, the true and absolute Self....." "The distinguishing characteristic of Buddhism," Dr. Rhys Davids goes on to say—flatly, for no reason whatever, affirming the reverse of the truth which the more reflective Dr. Oldenburg has impressed on his readers, as shown above,—"was that it started on a new line...it swept away from the field of its vision the whole of the great soul theory." (Hibbert Lectures, p. 29.) The author of this extravagant statement himself supplies the means of disproving it, for in the course of a conversation with a young Brahman on the claims of the Brahmins to be a superior caste, he represents Buddha

* "Buddha; his Life, his Doctrine, his Order," translated by W. Hoey.

assaying:—"How think you, Assalayana—a man who is a murderer, a thief, a libertine, a liar, a slanderer, violent or frivolous in speech, covetous, malevolent, given to false doctrine—will such a one, if he be a Kshatrya or a Vessa, or a Sudda, be born after death, when the body is dissolved, into some unhappy state of misery and woe, but not if he be a Brahman?" Assalayana replies that the Brahman is in this respect exactly on a par with the others. Gotama then proceeds to put the contrary case, when Assalayana declares that those who do the contrary of all these evil things are equally re-born into some happy state in heaven, whether they are Brahmins or whether they are not (Hibbert Lectures, p. 53).

How can a man be "re-born into a happy state in heaven," if we are to hold the great soul theory as swept away? The plain truth of the case is that in all he says Buddha takes for granted the survival of the soul after death,—as a fundamental familiar doctrine, or even fact of consciousness, which no spiritual student could want to debate about. The creed of the Buddhists is thus established on a view of the soul's survival after death that is elaborate, vivid and far-reaching. No form of religious persuasion in the world is more deeply coloured than Buddhism by an intimate realisation of the idea that the destinies of man are concerned with a far larger sphere of existence than can be supplied by his physical body. It is just because of the overwhelming importance assigned by Buddha and his cultivated followers to real existence as contra-distinguished from existence on the physical plane of nature as an incarnate being, that the incarnate existence itself is spoken of sometimes with contempt or indifference, whenever Buddha is found to disparage existence. In any of the numerous passages that have been taken to imply that he recommended annihilation as a goal to pursue, it will always be perceived by any one who reads his words with an understanding open to the interpretation thus supplied, that he is merely disparaging physical existence in the perishable body, or even existence in the earlier conditions of relatively immaterial life, which, though less so than the physical life, are still transitory conditions of being as compared with the sublime developments beyond these, towards which the internal resources of the highly spiritualised man enable him to reach upward.

One other simple caution will enable us to enter with confidence on the examination of such translated texts as are available for the purpose of the present argument. Most of his doctrinal discourses are addressed by Buddha to his monks,—the disciples who had adopted an exclusively religious life, the object of which was to secure the highest spiritual achievement, after death, not merely a state of prolonged happiness in heaven, terminating in a return to physical existence and a rebirth on earth. In all such discourses the teacher takes for granted the desire on the part of those he is addressing to escape the trammels of physical life and the transitory conditions of all existence short of Nirvana.

But one remarkable passage in the Maha-Paranibbana Sutta, as translated by Dr. Rhys Davids (Sacred Books of the East,

Vol. XI, page 16) records a short address he delivers to certain "householders"—followers of his teaching, but persons who were not engaged in the supreme attempt to compass Arhatship. And here there is no ambiguous language to mislead the simple understanding of too literal readers. The passage is as follows:—

"Then the Blessed One addressed the Patalagama disciples, and said:—'Fivefold, oh householders! is the loss of the wrong-doer through his want of rectitude. In the first place the wrong-doer devoid of rectitude falls into great poverty through sloth; in the next place his evil repute gets noised abroad; thirdly, whatever society he enters, whether of Brahmins, nobles, heads of houses, or Samanas, he enters shyly and confused; fourthly, he is full of anxiety when he dies; and lastly, on the dissolution of the body after death, he is reborn into some unhappy state of suffering or woe. This, oh householders! is the fivefold loss of the evil doer.'

"'Fivefold, oh householders, is the gain of the well-doer through his practice of rectitude. In the first place the well-doer, strong in rectitude, acquires great wealth through his industry; in the next place, good reports of him are spread abroad; thirdly, whatever society he enters, whether of nobles, Brahmins, heads of houses, or members of the order, he enters confident and self possessed; fourthly, he dies without anxiety; and lastly, on the dissolution of the body after death, he is reborn into some happy state in heaven. This, oh householders! is the fivefold gain of the well-doer.'"

One cannot easily understand the state of mind of a writer who, himself putting forward such a passage as this as part of the teaching of Buddha, yet contrives to imagine that the teachings of Buddha do away with the great soul theory, and rest on the blank nihilism of the assumption that when any given man dies there is a final end of him.

The mistake has apparently arisen from the inability of many European writers to put a proper interpretation on Buddha's sayings regarding transitory and permanent states of being. First of all, periods of time of very great duration are nevertheless spoken of by Buddha as transitory. A good illustration of this may be found in the Maha-Sudarsana Sutta, describing, according to Dr. Rhys Davids' translation, "The Great King of Glory." This personage was a marvellous monarch of some fabulous period in the past—the account of his life given in the Sutta being highly allegorical—who was the recipient of wonderful gifts at the hands of the gods, and who lived for periods of time described in the passage I am about to quote. Buddha is supposed to be speaking and telling the story to his disciple Ananda:—

"For eight and forty thousand years, Ananda, the Great King of Glory lived the happy life of a prince; for eight and forty thousand years he was Viceroy and heir apparent; for eight and forty thousand years he ruled the kingdom; and for eight and forty thousand years he lived as a layman the noble life in the Palace of Righteousness. And then, when full of noble thoughts, he died; he entered after the dissolution of the body the noble world of Brahma... I at that time was the Great King of Glory. Mine were the four and eighty thousand cities, etc., etc..... See, Ananda, how all

these things are now past, are ended, are vanished away. Thus impermanent, Ananda, are component things; thus transitory, Ananda, are component things; thus untrustworthy, Ananda, are component things; inasmuch, Ananda, is it meet to be weary of, is it meet to be estranged from, is it meet to be quite set free from, the bondage of all component things." (Sacred Books of the East, Vol. XI, p. 288.)

In passing, to guard against a natural misconception, it may be pointed out that the Great King of Glory's entry into the world of Brahma at his death is not equivalent to the union with Brahma, the attainment of Nirvana, at which the Buddhist ascetic aims. The King is supposed to have been an almost faultlessly good man, whose virtues are described in glowing terms, but still he lived as a worldly king of glory, though filled with beautiful thoughts and aspirations. His great happiness on earth was succeeded in due time by a happiness of corresponding amplitude and duration in heaven, but he had not finally shaken off the fetters of existence—that is to say, physical existence on earth—and was ultimately reborn. Of what avail therefore were his 192,000 years of happy life with a period of heaven to match them? From the point of view of Buddhist philosophy that is not a sufficiently long reward to be the goal of such efforts as are prescribed to the ascetic.

On the other hand it must be remembered that by the same philosophy no states of being—not even the state of the Nirvana—can be immutable. Every conceivable state of being must be subject to change in the progress of eternity. Passages will be found in Buddhist writings recognising that idea, and they in their turn will be misunderstood sometimes in this way. European creeds have accustomed many people to regard the heavenly life as eternal, and even to imagine—therefore to assume—that any one who denies eternity as an attribute of the life after death is denying the life after death altogether. That which is final in Nirvana, according to Buddha's teaching, is exemption from rebirth on earth as an incarnate human being; that is the "utter passing away" of which Buddha speaks as happening in the case of one who has attained the Nirvanic development: and in regard to the nature of the changes which await him in the ultimate future—in which such periods as the 192,000 years spoken of above would be as a drop in the ocean—the public discourses of the great teacher are naturally silent. A philosopher who recognizes the true significance of the word eternity is not likely to fall into the mistake of assuming that the finite understanding of incarnate men on one planet among the innumerable host of planets in the universe would be in a position to grapple usefully with problems lying beyond its reach. The doctrine to be taught is the doctrine of final escape from the fetters of physical existence and rebirth on that one planet. The rest to be learned must concern—not the inhabitants of that planet but—the Nirvance.

It would be futile to dispute over the verbal significance of English translations of Buddhist texts as bearing on the points before us, in face of the overwhelming fact that the Catechism, which

states the case as we have shown, is endorsed by the principal Buddhist authority of the Southern Church, the more materialistic of the two great schools of Buddhist thought. There is something ludicrous in the vanity of scholars who profess to know better than the foremost representatives of Buddhism what Buddhism is. The texts on which they proceed in forming their hypotheses are open to the inspection of the Oriental as well as the Western students of Pali and Sanscrit, and the born Orientalists are not restricted to a verbal interpretation of these, as they have the clue, not only to the dictionary meanings of words, but to their figurative and metaphysical connotations. However, by the light of much that has been made public of late in regard to the inner spirit of Buddhist teaching, the bare texts themselves—even in English, and even as they stand translated by scholars impressed with the notion that their tendency is Nihilistic—are luminous with spiritual meaning, often of a very exalted kind. All the passages in Buddha's teaching, which are blindly quoted in support of the theory that he taught the annihilation of each human entity at death, are merely aimed at getting people to realise that the higher life of the true ego is not clogged for ever with the sordid and insignificant details of each physical existence. These are shaken off according to Buddhist doctrine in real existence; unless, indeed, by the saturation of the soul with low-minded instincts it is bound down to a recollection of them even after death. On this branch of the subject, however, the orthodox Ceylon Catechism is naturally silent: for no teaching concerning the relatively spiritual—the immediate super-physical adventures of the soul after death—would be permitted by Buddhist priests in a manual intended for the populace. All readers of the most elementary Buddhist books must be aware that Buddha taught one view of things to the laity, and much more that was never made public to his monks. The modern representatives of his system tenaciously adhere to the same rule. Much indeed that pertains to the more elaborate doctrine can now found out on inquiry by uninitiated students, but for a school catechism obviously the simplest exoteric view of the teaching would be put forward. For the simple populace the warning or temptation of the future life on earth is treated as a sufficient inducement to good conduct. All reference therefore to other kinds of future life, when published outside the seclusion in which the higher doctrine was taught, has always been veiled in more or less ambiguous language.

For it is not put forward by Buddha as the primary purpose of his teaching that men should be tempted to lead good lives by the hope of attaining heavenly bliss. On the other hand the theory that the rewards of good life will accrue in heaven, instead of being denied by Buddhism, is treated always as an *inter* matter of course. Everybody already knew that Buddha was not restating a code of religious truth from the A. B. C. of the matter, but calling the attention of men ripe to contemplate so stupendous a conception to the transitory character even of the heavenly state which follows in the normal course the good man's life on earth. It might be prodigiously prolonged, still it was transitory

and the force of his instruction was almost all directed to the stimulation of zeal for that higher emancipation from the necessity for any return to such earth life as we are familiar with, which it was his special care to show might conduct men to Nirvana. None the less do his utterances sometimes include casual references to the recognized truth concerning heaven.

The Dhammapada, translated by Prof. Max Müller in Vol. X. of the Sacred Books of the East, is not merely one of the canonical books of the Buddhist Scripture, but is specially Buddha's own teaching. The translator even says, referring to certain commentaries by Buddhaghosha:—"In explaining the verses of the Dhammapada the commentator gives for every or nearly every verse a parable to illustrate its meaning which is likewise believed to have been uttered by Buddha in his intercourse with his disciples, or in preaching to the multitude that came to hear him." Certainly then we may take the Dhammapada, if anything, to be Buddhist doctrine, and here are some fragments:—

"The evil-doer mourns in this world and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.

"The virtuous man delights in this world and he delights in the next; he delights in both. He delights and rejoices when he sees the purity of his own work.

"The evil-doer suffers in this world and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

"The virtuous man is happy in this world and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path."

And again a little later on:—

"Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all earthly desires attain Nirvana."

How a man who has dug up these clear and explicit aphorisms from the original mine of the Pali manuscripts can write of the faith to which they appertain as Professor Max Müller writes of Buddhism, is a puzzle not easy to solve. If the argument had been that these verses do not tell us very much about the conditions of spiritual life that constitute heaven and hell, that might have been a valid objection; though such a criticism would overlook the fact that such passages were evidently addressed in all cases to the multitude, and were only intended to be broad statements of the simplest truths—while the subtle spiritual teaching which Buddha was specially anxious to convey was addressed to the advanced disciples. But to argue in face of unequivocal declarations,—repeated with the amplitude of Oriental style—about the spiritual future in store for good men and for bad, that Buddhism did not recognise after-states for the soul, but treated the death of the physical body as the end of all things, is certainly to cling to an opinion in spite of considerations that should overturn it, on the principle *tant pis pour les faits*.

A. P. SINNETT.

(To be continued.)

THE MYSTERIOUS HAND.*

WE were comfortably seated on the vast verandah of our summer residence near St. Petersburg. It was a little after noon, when after an early lunch we were enjoying our *siesta*, smoking cigars and cigarettes in the open air. There was storm in the air; the atmosphere hung heavily around us; and not a leaf on the trees of the young forest growing just outside the railing of the small front garden stirred in the blazing sunlight. All was motionless and silent.

Our dear hostess, Marya Nikolaevne, had brought a book and began reading aloud a narrative by "Radha Bai" (H. P. Blavatsky's *nom de plume* in the Russian journals,) on the "Blue Hills of Nilgiri." We all listened with pleasure. Our nervous, impressionable Marya Nikolaevne read with great pathos, stopping now and then to make remarks, gesticulating with surprise, moving her shoulders and approvingly nodding her head. Then came a pause. The reader evidently felt need of resting. Putting aside the volume, she glanced at us all around and then pronounced softly:—"How wonderful!"

"But surely all that Radha Bai tells us (of the sorcery of the *Moola Kurumba* on the hills) is bosh and fairy-tales!" coolly said a gentleman present.

We all turned our eyes on him in surprise. The suspicion was too harsh for Marya Nikolaevne, who nervously snatched the glasses off her nose in a brusque motion of dissent. The unkind remark had come from one by the name of Piotre Petrovitch, an indefatigable and fascinating orator.

"How can you talk like that, Piotre Petrovitch?" she exclaimed. "Read the whole work, and look into this volume before you say another word. It is full of the greatest erudition; then these quotations—"

"You will permit me to doubt both. How do you know, to begin with, that Radha Bai quotes real English authors and writers worthy of any credit or perfectly trustworthy? How do you know she does not quote from the fictions of some unrecognized sage in India?"

"Pardon me: Radha Bai does not write merely for me or you; she would certainly never think of mystifying the whole serious reading public of Russia and of the whole world. Besides, a living witness is quoted.†"

"You think so; and I think otherwise; that which is truth for her is in my sight but a cock-and-bull story."

We were looking in surprise at the speaker, and listening with curiosity to his calm and self-opinionated denial; when suddenly, as he was uttering his last sentence, at the words "cock-and-bull story," we saw him throw a nervous look at his right arm, which

* This narrative is the *verbatim* translation of an article which has just appeared in the *St. Petersburg Listok*, was reprinted in the *Rebus*, and made in general the round of the Russian press. The event described actually happened last autumn, and the *dramatis personæ* are all well known at St. Petersburg.

† See the article about the *Moola Kurumbas* of the Nilgiri Hills in the *Theosophist* of 1883.

was resting on the railing of the verandah. Then, to our great amazement, he jumped from his chair as if he had been bitten by a viper; ran down the steps, examined nervously every corner in the little front garden, looked under the verandah and on the roof, and finally returned to the terrace looking very pale and as if he had seen a ghost.

"What is the matter?" exclaimed Marya Nikolaevne, much alarmed, and raising herself from the arm-chair.

Instead of replying, Piotre Petrovitch went on silently with his search. He examined once more the ground under the steps, then looked away into the forest, and finally began moving about the chairs, and looking under them.

"Will you tell me what you are looking for?" at last repeated our hostess, impatiently.

"May be it is a joke, ladies and gentlemen," whispered the sceptic in a very hoarse voice, nervously wiping his brow, which trickled with perspiration.

"What is a joke?"

"Did you see no one?" he asked.

We looked at each other quite taken aback, and answered in one voice: "No one at all!"

"But I saw some one...and—a hand also," he said in the same tremulous tones.

"What, or whose hand? What are you saying?"

"A hand...and undeniably a woman's hand...white, half transparent...crossed with blue veins. It seemed to me as if some one had approached me from the front garden here, had seized me above the elbow, just in this place, and having pressed my arm thrice had tried to drag me down from the verandah into the garden."

While saying all this, Piotre Petrovitch was breathing heavily and his pallor was as ghastly as ever.

"Why, you must have dreamt this!"

"I do not know...I am not at all sure it was a dream or even a vision. I had plenty of time to examine the hand thoroughly well, as it never quitted my arm for several seconds...nor did it withdraw from the grasp, but seemed to melt away on my sleeve."

"Now you will be more cautious, perhaps, about denying the Indian cock-and-bull stories! It is the astral form of 'Radha Bai' who pulled your arm, to hint that you should not be slandering people!"

Indeed, Piotre Petrovitch looked so much as if he had got into some inextricable trap, that we were all smiling at his discomfiture. But he heeded us not, but kept silent and gloomy, now and then examining suspiciously the right sleeve of his coat, at the place where he had seen the mysterious hand. Very soon he could endure it no longer; and, leaving his arm-chair once more, went again into the little garden, where, with something like his habitual animation, he began telling us the story over again. We all followed, laughing merrily at the sceptic.

Meanwhile the atmosphere had thickened and was now full of electricity. A large black thunder-cloud was overhanging our

heads, dark and threatening, from which a flash of forked lightning suddenly sprang and fell on the house we had just left. We were startled and amazed; for right before our eyes the huge chimney on the roof fell to pieces and disappeared, bricks and mortar rolling with a thundering noise from the top of the house down on our terrace. More terrible still, the pillar on which Piotre Petrovitch had leaned while sitting in his arm-chair suddenly bent and gave way with a sinister creaking sound, and the whole large and heavy roof collapsed and fell down with an awful crash on our verandah.

All this took place in less time than it takes to describe the event. We were struck dumb with horror and amazement!

"The hand, *her* hand...I say! That hand was pulling me away from the verandah, you know!" he repeated again and again to each of us, with a face white with terror, and widely opened eyes.

We were too deeply appalled to make any remark; we simply looked at him in silence.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

IDRA SUTRA.

The Nine Lights.

THE first Light is the crown or supreme power. Its shadow is despotism or the absolutism of power.

The second Light is eternal wisdom. Its shadow is blind faith.

The third Light is active intelligence. Its shadow is the dogma that claims to be immutable, but is fatally progressive.

The fourth Light is spiritual beauty. Its shadow is blind faith, the harsh and unsymmetrical image of dead superstition.

The fifth Light is eternal justice. Its shadow is divine vengeance.

The sixth Light is infinite mercy. Its shadow is unwilling sacrifice.

The seventh Light is the eternal victory of good. Its shadow is voluntary abnegation and surrender.

The eighth Light is the eternity of good. Its shadow is eternal hell.

The ninth Light is the fecundity of good. Its shadow is celibacy and sterility.

Here the black numbers come to an end, for ten is the number of creation, and creation cannot be negative. Celibacy and sterility produce nothing.

Celibacy has always been the dream of mysticism, even in Judaism, which formally condemns sterility.

Asceticism indeed is incompatible with family duties. The wandering prophets had no wives. The family is the world and mysticism is the desert. The family is real life and mysticism is the life of dream. The family necessitates cleanliness and order, mysticism enjoins abnegation and voluntary surrender. Mysticism

is religious sentiment exaggerated to madness. Thus it should be tempered and regulated by sacerdotal authority. The mystics are children whose schoolmasters are the priests.

We speak here of the orthodox and obedient mystics who avoid vertigo and madness—thanks to the leading-strings of obedience. Disobedient mystics are madmen, who may become dangerous, and whom it may be necessary to place in confinement.

The Microprosope considered as Androgyne.

This is what we have learned.

Then Rabbi Schimeon said: These figures and all these mysteries of the Logos ought to be revealed to those only who are able to maintain their own equilibrium, placing their feet one in each scale of the balance.

They should not be told to those who have not entered the vault of the great trials, but only to those who have gone in and who have come out again.

For it were better for those who enter and do not come out that they had never been born!

Commentary.

Here we see clearly that the occult doctrine of Moses, professed by Rabbi Schimeon, proceeds from the sanctuaries of Egypt. There indeed the neophyte had to submit to great trials before admission to initiation.

These trials took place in immense subterranean crypts whence those who had given way to fear never came out alive. The adept who came forth victorious received the key of all the religious mysteries, and the first revelation that was whispered in his ear as he passed by was contained in this formula:

OSIRIS IS A BLACK GOD.

That is to say: the god adored by the profane is but the shadow of the true God.

We endow him with the anger of man, that he may become a terror to men. For if we do not place before men a master who is like themselves, the idea of divinity will so far surpass their feeble intelligence that it will completely escape them, and they will fall into the abysses of atheism.

We will not follow Rabbi Schimeon into his descriptions of the divine androgyne contained in the prototype which is the black ancient or the god of shadow.

These are fictions in monstrous anatomy that recall the strange fancies of Oriental mythologies. No doubt a grand thought is at the basis of all these dreams, but their expression is too far removed from our habits and morals to present any reality to our minds. Let it be enough to say that the Rabbi represents the typical pairs, that of the Microprosope and Nature the spouse, that of Adam Kadmon and his Eve, eternally fruitful: he gives allegorical descriptions of the different parts of their body, explains their mutual passion, and thus transforms immensity into an enormous nuptial bed with neither coverlet nor curtains.

Of Justice, according to the test of Rabbi Schimeon.

Woman does not possess strength and justice in herself; she must receive them from man.

She aspires towards them with an unspeakable thirst, but she cannot receive them until she is obedient.

When she governs she brings forth nothing but revolt and violence.

For this reason woman became man's mistress by leading him into sin.

She became a mother in the incontinence of her desires, and brought forth Cain.

Then she said: God and I have made a man and that man is my property.

She was not ready for true maternity, for the serpent had infected her with his jealousy and his anger. The birth of the cruel and pitiless Cain was a violent and terrible birth which exhausted all the energies of the woman.

Then she became softened and weak in order to bring forth the mild Abel.

The two contrary generations could not agree together: the strong without restraint was forced to absorb the weak without defence; and this is what happened. Then the god of shadow woke up, and he snatched from Cain's belly the brother whom Cain had devoured.

But neither Cain nor Abel were found just enough to subsist before him.

He threw Abel into the limbo of life, and he cast Cain into the great ocean of tears.

There they still seek one another in order to fight, and they produce, each in turn, spirits of violence and of weakness.

Happy are the souls that descend in a direct line from the great Adam!

For the children of useless Abel are no better than those of criminal Cain; they are unjust and sinful!

True justice is made up of goodness and strength; it is neither violent nor weak.

Happy! are you who understand these words—the words of the spirit which join the left to the right, and which make the things above to agree with those below.

Happy are you, masters of masters, reapers of the sacred field, who contemplate and recognize the Lord, gazing on him face to face, and who, by your union with the eternal Logos, make yourselves worthy of immortality in the world to come.

It is of you that it is written: From to-day shalt thou know that the Lord reigns at once in the height of heaven and in the depth of earth.

The Lord reigns over all, the ancient of days—God! or in other words, the unique, the one alone.

May his name be blessed now and for evermore,

Last words on the Supreme Man.

Rabbi Schimeon said: In looking downwards we see the things of above; and in observing the things above we see those that are below.

The ten fingers of our hands remind us of the ten crowns of science, the sacred numbers and their equilibrium, five on one side and five on the other.

It is the same with the toes of our feet; what is above is like what is below.

The superior forms govern the inferior ones; the above is as the below; the woman is analogous to the man. Contraries govern contraries; extremes touch, and the different forms adhere to one another and act upon one another.

Man and woman united form the perfect body of humanity. They need one another; they act and react on one another. The life that animates them is the same.

All that is outside this mutual and universal life of the great body is darkness and error. Do not approach the spirits that are beyond the pale of the great communion as if they were able to teach you anything, for from them you would receive nothing but stains. The wandering spirits are like heads cut off that are always thirsty, but the water they drink escapes with their blood and does not quench their thirst.

If all this is so, you will say, the very angels form a part of the great body of the synagogue?

How can you doubt it? Otherwise they would have no part either in holiness nor in life. For the synagogue of the wise is the body of humanity, and the body of humanity is the body of God. Is not the angel of the Lord, in the prophecy of Daniel, called Gabriel? But what is the meaning of Gabriel, if not the man *par excellence*, the man of God or the man-God?

We learn from the tradition that foul spirits are able to clothe themselves with the beauties of the human form, because they have not entered into the harmony of the perfect body. They are vagabond and fly about throughout the world and cannot become fixed in any form. Everywhere they feel themselves repelled, because they have in them the indocility of Cain; they are driven outside the camp whose brilliant tents are the stars.

They never become fixed in truth; sometimes they try to rise above, then they sink below; but whether below or above they always remain unclean.

The impure spirits that come from Abel, being milder, may approach the great body and even apparently become attached to it. But they are like superfluous members: they are fastened to the body, but they do not belong to it.

All these spirits are like abortions or severed members, revolving in the void.

Whether above or below they listen to all they have power to hear, but they never understand anything as those do who have paid attention to this subject.

Note by the Translator (Eliphas Levi).

Here the great master of the Kabbala seems to admit the existence of errant spirits scattered in the atmosphere; undecided spirits which have as yet no precise form; a species of impure larva which the centre of life ever repels to outer darkness. The other Kabbalists, supported in their views by one of the words of Jesus Christ himself, give us to understand that this outer darkness is Gehenna or hell, but that it is impossible for souls to remain fixed therein. In this darkness impure souls become exhausted and reduced, after a more or less prolonged period of suffering, to the primitive simplicity of their vital principle; they lose their memory and are again drawn into life.

The tradition is as follows. When the conjugal prototype became equilibrated by appeasing the god of shadow, the Adamic couple was united for the third time. And there was an equilibrated generation: harmony was established—heaven and earth.

The superior world fecundates the inferior one, because man, the mediator between thought and form, had at last found harmony. There was then divine glory above, divine glory below, the Shekinah of heaven and the Shekinah of earth.

Holy, holy, holy is the Lord, the God of hosts, the God of beings co-ordinated and ordered among themselves like armies. All the earth is full of his glory, and all that exists is one sole body animated by a single soul.

This is one of our traditions: there are compensations among beings. It is written in the song of songs: We will make thee necklaces of gold with ornaments of silver. Thus it is that, to embellish the one by the other, mercy and justice have been united.

And they are like the palm that always grows in pairs, so that the brother never grows without the sister. Thus we know that the man who separates himself from humanity by refusing to love a companion, will never find any place after death in the great human synthesis, but he will remain outside it, a stranger to the laws of attraction and the transformations of life. And nature, ashamed of him, will cause him to disappear as we hasten to make corpses disappear.

Why does the law order us not to allow a man's corpse to pass the night after his death in the house that was his own dwelling?

It is out of respect for the human form, now become useless, and which ought not to be degraded.

It is to hinder that which once was a person from becoming a thing without use and without name. It is to distinguish the venerable body of the man from the carrion of the animal.

A human body without a soul is a void in nature, and yet the corpse is respectable on account of the human figure.

We must make haste to put an end to these paradoxes, and that is why we bury our dead before the night that follows their death.

The men who renounce humanity in the hope of conquering heaven are dwarfs who want to reverse the attempt of the giants and commit a contrary crime. For it is written: The sons of God,

having seen the daughters of men that they were beautiful, leant too far forward to gaze at them and fell into the abyss. Then they engendered impure spirits and demons, and it was then that there were giants on the earth. Their fall, contrary to the order of nature, and consequently not foreseen by the supreme ordainer of things, explains the repentance or the regret of God, when it is said that the Lord repented him of having made man. And the text adds, "on earth," for the divine plan remained without alteration in heaven. The man of heaven had not sinned.

But the falling angel had broken the equilibrium of the earth, and God had been as if forced to do what he had not desired. For it is the equilibrium of man that makes the equilibrium of nature in this world; and if man was not, then would there no longer be a world. For man is the receptacle of the divine thought that creates and preserves the world; man is the reason of the earth's existence. All that has existed before him was the preparatory work of his birth; and the whole creation without him would have been but an abortion.

Thus in his vision the prophet saw the angels set up a throne in heaven, and on the throne was seated a figure like the image of a man. And Daniel says he saw, moving with the clouds of heaven, as it were, a son of man, who came and slowly ascended towards the Ancient of Days. And he came near him, and was made to approach before the face of the Lord.

Conclusion.

Hitherto our words have been mysterious. They hide an elevated sense which escapes the capacity of the greater number. Happy is he who knows how to understand them, and who explains them without being deceived. For these words have been given for the masters alone, and for the reapers of the holy field; for those who have entered the place of trial and who have come out of it. It is written: The ways of the Lord are straight, and the just walk in them without stopping, but the transgressors of the law always find some stone of stumbling therein.

Having said all these things, Rabbi Schimeon wept, and raising his voice he said:

If any of you, O my brothers, are to reveal to the profane the things we have said, may God take them back again to himself and conceal them within his glory!

For it were better that we ourselves should leave the world than to reveal to the children of the world the most sublime mysteries of heaven. I have revealed them to you alone in the presence of the Ancient of Ancients, and I have done it neither for my own glory nor for that of my father's house, nor to fill with pride my brothers who are here assembled. But only to hinder them from wandering in the ways of great wisdom, that they may present themselves without shame at the gate of the palace, and that they may not be effaced like a badly written letter in the pages of the book of life.

This is what we have learned:

Before the Rabbis assembled in the stone enclosure left the threshing floor, three among them died suddenly. Their names were Rabbi Josua, Rabbi Chriskia and Rabbi Jeso.

Their companions saw them rise borne by the holy angels beyond the veil that was spread over their heads.

Then Rabbi Schimeon spoke. He prostrated himself. He uttered a great cry and said: If we are to be punished for revealing these mysteries, why am I not the first to be taken?

And he heard a voice which said: Blessed art thou, Rabbi Schimeon, and blessed is thy lot, as is that also of the companions who are with thee. For it has just been revealed to thee what the Lord does not reveal to all the host of heaven.

But come and see.

It is written: This doctrine shall be the lot of the eldest son, and the doors shall be closed before the youngest. Those who have just died were not strong enough to bear so much science on earth. They have allowed their souls to be ravished, and they have been taken away by their ecstasy.

Ten entered the threshing-floor, seven came out therefrom.

One day Elias appeared to the masters, clad in his raiment of hair and with his face shining with a triple ray. And Rabbi Schimeon asked him: Wert not thou with us when we explained the words of science?

Elias replied: I wished to repair thither, but the angels refused me their wings, for I had another mission to fulfil.

I went that day to console and deliver your brethren who are in captivity. I spread on their chains a precious balm that will one day cause them to break. For the just can only be chained with crowns interlaced one in another. Thus are the days of trial linked on to those of glory, and after the week of labour follows the week of rest. Then all flesh will fall prostrate before the throne of the Lord. But when the last of the people shall be saved, what will not be the glory of the just? The peoples will be their crowns, and they will be like the festivals of the Lord which shine in the year in the midst of the crown of the other day.

A triple banquet awaits the just in the solemnities of the great Sabbath of the future. It is written: Thou shalt call the Sabbath the delights of the just, and thou shalt compare it to the saint of the Lord.

But who is, par excellence, the saint of the Lord?

It is Rabbi Schimeon Ben Jochai, who is glorious in this world and more glorious still in the world to come.

Here ends the holy book of the Great Synod.

THE ANIMAL MAGNETISM OF TO-DAY.

PAMPHLETS have from time to time appeared, dealing with certain phases of hypnotism as practised by the physicians of the French School. Some of them have been noticed in the *Theosophist*. We have now received a work* which embraces the whole subject, and epitomises the results of the patient investigations carried on at the Salpêtrière Hospital for nervous disorders by the medical staff during the past nine years. This volume, though not directly emanating from the pen of Professor Charcot, was compiled by two of his most assiduous collaborators.

The ancient magnetizers, to whom be all the honour they have so richly deserved by their boldness as discoverers and their dogged perseverance in the face of a virulent antagonism on the part of the scientific and religious bodies of their day, erred, if we may say so, in playing too much to the gallery: they strove to take by storm the public mind, and overthrow the accepted scientific beliefs by highly coloured dramatic effects savouring of the miraculous. Also, in their researches the same tendency might be observed. They tried to obtain wonders, and they succeeded in doing so. But in their feverish haste to establish the new doctrine they never stopped to inquire what was the rationale, what the relation of their phenomena with others already understood, or how to bridge over the gulf between the fully established beliefs of the age and the newly discovered marvels. Scientific bodies err, if at all, on the side of extreme caution, and are prone to be somewhat dogmatic. They expect a bridge of boats to be laid from their own *terra firma* to the promised land, so that they may cross step by step and run no risk of plunging into waters of unknown depth; and also that they may have a safe and dignified retreat, if on closer inspection they discover it to be a treacherous quicksand or a shadowy mirage. These old masters have their followers in the present day, and we do not in any way wish to disparage their labours.

The difference in the method pursued by Professor Charcot and his colleagues consists in the fact that they have sought to obtain first of all the simplest and most elementary psychic phenomena, and to test every step in their investigations by separate experiments, specially devised for the purpose of proving the *bona fides* of the subject and the reality of his hallucination, of eliminating the possibility of unconscious suggestion, of establishing relations with similar phenomena of disease or health in the domain of physiology and psychology, and of noting the modifications which can be brought about by altering the conditions of the experiments. Above all, they never dogmatise. The reader may peruse the book before us from cover to cover without finding a single law laid down, a single hypothesis advanced, which is not led up to by the most approved inductive processes. The ground has been cut from under the feet of all those very superior persons who declare that magnetism is all tomfoolery, practised solely by wily rogues

**Le Magnétisme Animal*: par Alfred Binet et Charles Féré, Médecin-adjoint à la Salpêtrière. Paris, Félix Alcan, 1887.

for purposes of gain, and believed in only by superstitious num-skulls.

One of our principal reasons for assigning so high a value to this book is that it enunciates new and reliable methods for the study of the physiology of the brain and nervous system in health and disease; and furthermore that it brings within the pale of physical experiment those vexed questions of the psychology of mind in its three-fold aspect of emotion, volition and intellectual imagery, which have been worn to shreds by the bottomless logic of the schools, and may be said to have been carried as far as the former premises would admit by Bain, Mill, Spencer and other psychologists. The metaphysical methods, which were formerly for the most part the only ones available, have thus, to some extent, been exchanged for physical ones, which can be varied almost indefinitely by the ingenuity of the investigator, and so make clear the relative bearings of the several component elements.

To sum up in the words of the authors: "The work of the Salpêtrière School has been the starting point of a new scientific movement, which is still going on."

The earlier chapters deal with the history of animal magnetism and its advancement step by step under the guidance of Mesmer, Puysegur, Pétetin, Faria, Du Potet, and others, with the full reports of the French Academy, and the encyclic letter of Cardinal Macchi. The hypnotism of Braid and his followers is next dealt with, as marking a new epoch. Then by an easy gradation we are led on to the commencement of the labours of the Salpêtrière and the hypnotism of hysteriacs. This little history of the movement has been worked up with great care and extensive reference, and it is in our opinion the best that has appeared. But it is somewhat beside the subject of the present paper, which is intended rather to convey some idea of the methods adopted, and of the results of the inquiry up to date.

In the experiments of Professor Charcot and his colleagues the subjects have been for the most part hysteriacs, for the simple reason that in this phase of hypnotism the symptoms are more fully developed and better defined. It has been called the greater hypnotism to distinguish it from the lesser hypnotism of non-hysteriacs. The method is said to be "the production of physical symptoms, giving to some extent an anatomical demonstration of particular states of the nervous system."

"From the point of view of its production," it is said, "hypnotic sleep does not greatly differ from natural sleep, of which it is in fact a different form; for all the causes which bring on fatigue are capable of producing hypnotism in suitable subjects,—as M. Richet says, 'All means are good, if only they are applied to a predisposed organism.'" It may be induced by sensory stimuli of two opposite characters, strong and brusque, or weak and prolonged. As instances of the former may be mentioned, a bright light—which in the subjects of the severe form of hysteria occasions sudden catalepsy,—also a loud noise,—such as that of a tom-tom, a Chinese gong, a shrill whistle, or the vibration of a diapason,—which has a similar effect. With subjects previously entranced a relatively slight noise,

such as the rustle of a piece of paper or the ring of a wine glass, suffices to produce catalepsy. "If, instead of being violent, the stimulus is moderate, it must be prolonged to produce hypnotic sleep, but it does almost invariably produce it. The subject may be put to sleep by Braid's process, which consists in fixing his eyes for a few moments on a slightly luminous or completely dark object, held by preference slightly above and near the eyes, so as to cause them to squint upwards and inwards. After a little while the eyes become humid and brilliant, with fixed gaze and dilated pupil. If the object is removed the subject remains in catalepsy. If it is not removed he quickly falls backwards with a moan, and a little foam appears on his lips. This is lethargy. "It can also be produced by simple friction and various other methods, such as the stimulation of taste, smell, or touch, by pressure on the hypnogenic zones, or by the slow and feeble stimuli of passes, with or without contact, the action of warmth and magnetization. These diverse stimuli have different effects on different subjects, and their combination may render the effect more efficacious or more rapid.... A stimulus can entrance without being felt; for consciousness is not necessary for the success of the experiment." Hypnotisation by suggestion is practically identical with that produced by physical stimulus, but in this case the stimulus is subjective. To exemplify this by an instance:—"A patient, either when awake or during a former sleep, has been given the suggestion of an electric lamp standing alight in a corner of the room. She is awake and talks quietly. But if she is told to look in the corner where the imaginary lamp stands, she falls instantly into catalepsy, as if she had received an electric ray full in the face. The hallucination, that is to say the (mental) image of the luminous impression, has produced the same effect as the real impression, because it is the recall of it." The suggestion of sleep probably acts on the same principle.

The chief condition of success is habit. In the first trial nearly everything fails, but after several everything succeeds. This process of *breaking in* a patient has been called hypnotic education. The determination of a subject not to be entranced has no effect. It is easily overcome by the will of the operator. But if the subject has got the idea that on a certain day she will not be hypnotisable, all the methods in the world will be employed in vain. There are, however, some people who have never been hypnotised who can resist.

The respiratory movements in lethargy are slow and deep, in catalepsy slight, shallow, very slow and separated by a long interval. The application of a magnet over the region of the stomach causes profound modifications in the breathing and circulation in lethargy, but not in catalepsy.

The psychic manifestations closely resemble those of dreams. Sensation varies between the two opposite poles of hyperæsthesia and anæsthesia. In lethargy all the senses are extinct except sometimes hearing, which generally persists during natural sleep. In somnambulism the senses are extraordinarily exalted. Patients can feel the cold air, caused by the operator blowing, from a distance

of several yards. The field of vision and acuteness of sight are about doubled. Smell is developed enormously. A subject can find by scent the fragments of a card, previously given him to feel, then torn up and hidden. Hearing too is very acute.

The state of the memory in somnambulism has been much studied. It may be said to present the same hyper-excitability as the other organs of sense. A distinction has been made between the memory after the awakening and that of the hypnotic sleep. The hypnotic subject when awakened does not as a rule remember anything that has occurred during the time he was entranced; but, on being again hypnotised, such an expansion of memory occurs, as to include all the facts of his sleep, his life when awake, and his former sleeps. Similarly a man on awakening from natural sleep may know that he has dreamed, but not be able to recall a single incident of the dream. M. Richet says, in connexion with somnambulant memory:—"I put V. to sleep: I recite some verses to her: then I awaken her. She has no recollection. I put her to sleep again, and she remembers them perfectly." The same author attests the fact that somnambles recall with a luxury of detail scenes in which they have taken part and places they have visited long ago. M., one of his somnambles, sings the air of the second act of the opera *L'Africaine* when she is asleep, but cannot remember a note of it when awake.

"The exaltation of memory during somnambulism," say the authors, "though it does not give absolute proof to the theory that nothing is lost in the memory, shows at any rate that the memory of preservation is much greater than is generally imagined in comparison with the memory of reproduction, or recollection. It is evident that in a great number of cases, where we believe the memory is completely blotted out, it is nothing of the kind. The trace is always there, but what is lacking is the power to evoke it; and it is highly probable that if we were subjected to hypnotism, or the action of suitable excitants, memories to all appearance dead might be revived." Several instances are also cited of long forgotten facts, names and persons being recalled in dream. The comparison between natural and artificial sleep is extended to the phenomena of awakening. In the case of dreams recollection more or less vivid persists for a few seconds, then becomes effaced. In the case of hypnosis this forgetfulness is even more marked. The subject, who by suggestion has been made to perform the most complicated acts, to witness the most dramatic scenes, who has passed through the whole gamut of emotion—love and hate, joy and sorrow, generosity and avarice, who it may be has even fallen and sustained serious injuries—that subject on returning to his natural consciousness cannot recompose a single one of the scenes in which he has played his part as a witness or an actor. But this loss is not complete, for often a word or two is sufficient to bring back a whole scene. However, it must be borne in mind that this word or two, coming from the operator to his subject, partakes more or less of the nature of a suggestion.

The intellectual condition of hypnotics is difficult to define. It is impossible to gauge degrees of judgment and reason with the same

exactitude as those of the special senses. But in a general way it may be said that the intelligence of hypnotics is developed equally with their sensibility.

Lethargy, carrying on the analogy with natural sleep, represents profound and dreamless slumber. The psychic state may be said to be void, but the patient may be made to receive a few elementary suggestions: but, in the words of the authors, "it is possible that lethargy only suspends the power of re-action, and behind the inert mask a portion of the thinking faculty is still awake." In the two other phases, catalepsy and somnambulism, the sleep is much less profound, the intelligence of the subject comes into play, and the state of dream commences.

"The dominant characteristic of catalepsy is *automatism*. . . It may be said that the cataleptic has no personality of his own; that there is no *cataleptic ego*. Certain dreams, which we pass through without reflexion and without resistance, afford a partial analogy.

"But the case of the somnambule is very different. He is no automaton, but a personality with his own likes and dislikes. . . . There is undoubtedly a *somnambule ego*. The state of the intellect is like that of certain dreams, in which the sleeper takes an active part, gives proof of judgment and the critical faculty, and sometimes even of spirit and the exercise of will. Besides there are somnambules who have spontaneous dreams, their rapport with the operator ceasing at such times."

An interesting case of M. Richet's shows how reason and hallucination may co-exist. Amputation of the arm was performed by *suggestion*: the patient uttered cries of pain on seeing the blood. But almost immediately she realised that it was a fiction, and laughed through her tears. The hallucination really existed: she saw the gaping wound and the flowing blood; but her reason was not completely paralysed, having strength enough remaining to resist the false impression imposed upon her.

Sometimes the somnambules resist orders. They may also lie. M. Pitres relates that he had suggested to a woman in somnambulism to assassinate one of her neighbours. The deed accomplished, he made her appear (still in somnambulism) before a Magistrate. She declared that she had no knowledge of the crime, and it was only after a long dialogue and overwhelming proof, that she ended by confessing that she had stabbed her neighbour: even then there was a certain reticence about her confession.

"These facts prove that the somnambule is far from being, as some authors have pretended, an unconscious automaton without judgment, reason, or intelligence of his own. On the contrary memory is perfect, intelligence wide awake, and imagination excited."

A distinction is made between two forms of somnambulism, called respectively *indifferent* and *elective*. The most common method for inducing secondary somnambulism is friction over the cranium. Suppose this is made with some inanimate object, such as a paper-knife, the former variety ensues. The patient is calm, and can be approached and touched by any one without making

the least movement of defence. Any one can produce the *contractions* proper to the somnambule state, which can indeed be brought about by one person and resolved by another. Thus patients are not dependent on any individual influence: any one can give them *suggestions*. But the case of *elective* somnambulism is quite different. When the operator has made pressure with his hand on the head, or has breathed on it, the subject is, as it were, drawn to him. So soon as he withdraws, the subject manifests disquietude and uneasiness and follows him about, moaning and finding no comfort except in close proximity with him. All contact by outsiders produces symptoms of pain. *Elective* somnambulism is produced when the subject is put to sleep by means of *passes*,—as is done by the magnetisers,—or by *suggestion*. Curiously enough, if the subject is told to put himself to sleep on a certain day at a specified hour, that sleep will be *elective*, though the operator is absent (Beaunis). Lastly, when the patient is in indifferent somnambulism, it suffices for any one to touch his bare skin with the hand to develop *electivity* in his own interest. There are, however, two kinds of *electivity*—*artificial* and *natural*; the former term is applied to that which is induced after repeated experimentation by any operator, the latter to the greater sensibility of a patient to the action of a certain one of the operators who induce sleep or *suggest*. There is some analogy to this in the normal state in instinctive likes and dislikes of individuals: but these are exaggerated in the somnambule. M. Richet made an ingenious experiment in *electivity*. "A patient was plunged into the somnambule state by mechanical friction on the head with some object. Two of the persons present took each one of her hands. Soon the patient began to press the hand of each of the operators and was unwilling to abandon it. The conditions of special attraction existed equally at the same time for the two; thus the patient found herself as it were divided in halves; and each half offered resistance to the operator to whom the opposite half belonged, when he wanted to seize the hand which was not his." The operator who enjoys the preference of a subject can transfer it to another. The new operator glides his hand over that of the first and gradually gets hold of the hand of the patient, who after a sharp shock manifests *electivity* for him.

Suggestion is closely analogous to dream. It is possible both to occasion and to modify dreams, as M. Maury's experiments show [*Sommeil et Rêves* (sleep and dreams)]. He asked some one to apply stimulants to his organs of sense as soon as he fell asleep: then to awaken him as soon as sufficient time had elapsed to allow of his dreaming. The dreams provoked by sensorial stimulation differed in no respect from those of hypnotic *suggestion*. *Eau de Cologne* caused him to dream that he was in a perfumer's shop. The idea of scent aroused ideas of the East: he dreamed that he was in Cairo in the shop of Jean Farina. On another occasion his neck was pinched: he dreamed that a blister was being applied; and that awakened the recollection of the doctor who attended him in infancy. The domain of *suggestion* is immense, and there is not a single fact of our mental life that cannot be artificially

reproduced and exaggerated by this means. It plays an extraordinary part in psychology, which is a great gainer by thus introducing direct experiment into its researches. The definition given of this term, which is so frequently met with in any work on hypnotism, is that it is *an operation which produces some effect on a subject in passing through his intelligence*. "All suggestion consists essentially in acting on a person by an idea; every effect suggested is the resultant of a phenomenon of ideation; but we must add that the idea is but an outward sign (*épiphenomène*): taken alone it is only indicative of some physiological process, which is alone capable of producing a material effect. The following illustration will make clear the distinction between a physical stimulus and a suggestion:—If you press the arm-tendons of a patient in lethargy, *contracture* ensues. That is purely physical, and the patient's mind plays no part in the experiment. But if, on the other hand, without touching the patient, you say, 'Your arm is bending, it is becoming hard, you cannot straighten it,' the *contracture* which comes on immediately is the result of a psychic action. The injunction of the experimenter only produces its effect by passing through the intelligence of the person operated on. It is the *idea* of *contracture*, which insinuated into the spirit of the hypnotic produces *contracture*. That is *suggestion*."

"We might divide the study of hypnosis into two parts according to the different methods of procedure: the first comprising the hypnotic phenomena produced by physical stimuli, or sensation... the second comprising those produced by ideas, that is to say, by *suggestion*. These two modes are parallel, and it would be difficult to say which is the most extended."

"*Suggestion* does not act with equal intensity on everybody. Tell a person who is in sound health, awake and self-possessed, that he is hungry; he answers that you are mistaken. Try to *suggest* to him a visual hallucination, affirming that he has a book between his hands; he declares that he cannot see it.....Only the idea of the phenomenon is produced in him, not the phenomenon itself. In short, *suggestion* no more influences a sound person than opening his eyes throws him in catalepsy."

"For *suggestion* to succeed, the subject must have naturally fallen, or have been artificially thrown into a state of morbid receptivity: but it is difficult to determine accurately the conditions of *suggestionability*. However, we may mention two. The first is the *mental inertia* of the subject;.....the consciousness is completely empty; an idea is suggested, and reigns supreme over the slumbering consciousness. This state of *monism* is completely realised in cataleptics. The second is *psychic hyperexcitability*, the cause of the aptitude for *suggestion*.....The question is however a difficult one to solve, and for the present it is best left open."

The general conclusion arrived at, in support of which a number of experiments are quoted, is that:—"Suggestion consists in introducing, cultivating and enforcing in the spirit of the subject an idea.....the idea is resolved into images, the images into recalled sensations: it consists in the psychic renewal of a peripheral

stimulus, which the subject has already experienced. Hence we can understand its power: the idea properly speaking is only an appearance; but behind it is concealed the energy developed by an anterior physical stimulus." It is also said: "Each *suggestion* includes three things: first an impression which the subject is made to feel, and which is, as the case may be, a sensation of sight, of hearing (*verbal suggestion*), of touch, or of the other senses. This initial impression may be called the *suggestive impression*: its effect is to awaken in the brain of the hypnotic a second impression, which may be called the *state suggested*—as, for example, an hallucinatory image. Now how can the first impression, which is directly produced by the experimenter, give rise to the second, which is internal and not directly within the reach of the experimenter? From the standpoint of psychology the answer is to be found in the *Association of Ideas*. *Suggestion* in its positive aspect is nothing else than the throwing into action of a mental association pre-existing in the spirit of the hypnotic. For example we say to a patient, 'Look, you have a bird in your apron;' and no sooner are these simple words pronounced, than she sees the bird, feels it with her fingers, and sometimes even hears it sing." All these ideas of bird being associated together in the mind by habit.

Further: "In place of speech we engage the attention of the patient, and when her gaze has become settled and obediently follows all our movements, we imitate with the hand the motion of an object which flies. Soon the subject cries, 'Oh! what a pretty bird!' How has a simple gesture produced so singular an effect? Again by the *association of ideas*. But this case differs from the preceding in being only an association of resemblance."

The authors admit that the hypothesis of *Association of Ideas* in the mind of the subject only partly covers the facts of *suggestion*, even when stretched to include resemblances. There are still obscure points to be cleared up. Thus: "When we charge the brain of an entranced patient with some strange idea, such as, 'on awakening you will rob Mr. So-and-so of his handkerchief,' and on awakening the patient accomplishes the theft commanded, can we believe that in such a sequence there is nothing more than an image associated with an act? In point of fact the patient has appropriated and assimilated the idea of the experimenter. She does not passively execute a strange order; but the order has passed in her consciousness from passive to active. We can go so far as to say that the patient has the *will* to steal. This state is complex and obscure: hitherto no one has explained it.....If *suggestions* impelling to action offer enigmas,....how much more do *suggestions* that inhibit?.....The facts of paralysis by *suggestion* completely upset classical psychology. The experimenter who produces them so easily knows neither what he produces nor how he does it. Take the example of a systematic *anæsthesia* (paralysis of sensation). We say to the subject, 'On awakening you will not see Mr. X. who is there before us: he will have completely disappeared.' No sooner said than done: the patient on awakening sees every one around her except Mr. X.: when he speaks she does not answer his questions: if he places his hand on her shoulder she does not

feel the contact: if he gets in her way she walks straight on and is terrified at being stopped by an invisible obstacle..... Here the laws of association which do such good service in solving psychological problems abandon us completely. Apparently they do not account for all the facts of consciousness."

Motor paralyses can similarly be produced by a word. "Possibly this class of paralytic effects comes under a general law which the most advanced psychologists have not yet completely succeeded in formulating, and which would find its analogy in *Inhibition*.* On this hypothesis we might admit provisionally that in order to paralyse a subject the experimenter arouses in him a *mental impression*, which exercises on one of his sensory or motor functions an *inhibition* conveyed by *suggestion*..... At the same time we must bear in mind that *inhibition* is a term which explains nothing; so we must not let it keep us from seeking a more reliable explanation."

For the sake of convenience the following facts of *suggestion* are classed categorically:—

- (1). *Hallucinatory images*: under which are classed all the facts of the *Intelligence*—sensation, association of images, memory, reason and imagination.
- (2). *Suggested acts*: including sentiment, emotion, passion, voluntary activity, and the phenomena, as yet but little known, which form the psychology of movement.
- (3). *Paralyses by suggestion*: the phenomena of *psychic inhibition*, of which the study has hardly commenced.

"It is a striking fact," say the authors, "that most of the patients who have served as subjects for hallucination possess in a high degree, when fully awake, the gift of representing objects to themselves under a sensible form. M. Liebault has made this a sign of hypnotisable individuals. Apparently the persons who possess the gift of *visualisation*, to use the expression of Galton, lend themselves better than others to visual hallucination. When we ask one of our subjects to figure to himself an absent person, he soon declares that he sees this person as clearly as if he were before his eyes. This vivacity of representation is often encountered in hysterics. It explains how hysterics, when they come together, on exchanging confidences or communicating their impressions, may mutually hallucinate each other..... When hypnotisable hysterics have served as subjects to the same operator for several days, they often fall into a state of permanent obsession, they are *possessed*, so to speak, both during the day whilst they are awake, and during the night in their dreams. They are the subjects of spontaneous hallucinations of various kinds, the form of the experimenter always playing the leading part."

* This term is used by physiologists to indicate a power inherent in certain nerve-centres of restraining the action of certain organs—e. g., the heart:—if inhibitory centres, or their afferent or efferent nerves, are powerfully stimulated, they inhibit action altogether. The pneumogastric is an example of an inhibitory nerve in its connexion with the heart. On the one hand a mechanical stimulus of an exposed nerve, and on the other a sudden fright or other mental emotion may cause inhibition.

A series of experiments performed at the Salpêtrière with *portraits by hallucination* is given in the book before us. The results obtained are highly suggestive, and appear to us to throw much light on a number of obscure questions connected with sense and colour. "If by *suggestion* a portrait is made to appear on a sheet of cardboard, of which the two surfaces present an identical appearance, the image will always be seen on the same side, and, however it is presented, the subject will always place the card with the surfaces and edges in the exact positions they occupied at the moment of suggestion, in such a manner that the image can neither be reversed nor inclined. If we reverse the surfaces of the card, the portrait is no longer seen; if the edges, it is seen upside down. The hypnotic is never caught in a mistake; her eyes may be covered, or we may make the changes behind her back, but her answers will always be in conformity with the primitive localisation. An experiment devised by one of us brings out this fact clearly. On a white sheet of paper we place a card equally white; with a fine point, but without touching the paper, we follow the contour of the card whilst suggesting the idea of a line traced in black. When the subject is awakened we ask him to fold the paper according to these imaginary lines. He holds the paper at the distance at which it was at the moment of suggestion, and folds it in the form of a rectangle exactly superposable on the card.

"M. Charcot has often repeated before his auditors a curious experiment, which fundamentally resembles the preceding one. He suggests to his subject the presence of a portrait on a white card, which is then shuffled up with a dozen cards which are all alike. On awakening he asks the subject to run over the collection of cards, without telling him why he wishes it. When he perceives the card on which had been placed the imaginary portrait, he immediately perceives it.

"All these experiments tend to show that the hallucinatory image provoked by verbal *suggestion* does not float vaguely in the subject's brain. It is probable, as one of us has shown, that this image is associated with some external point of *rediscovery*, such as a point, a grain, or some detail of the white card which was shown when the *suggestion* was made; and it is this association of the cerebral image with an exterior point which explains the series of facts we are giving."

"One detail of these experiments is very significant..... Supposing we show the imaginary portrait at a distance of two yards from the subject's eyes the card appears white, whereas a real photograph would appear grey. If it is gradually brought nearer, the imaginary portrait at last appears, but it is necessary for it to be much nearer than an ordinary photograph for the patient to recognise the subject. By means of opera glasses we can make the patient recognise her hallucination at a distance at which she could not perceive it with the naked eye..... In short: *The imaginary object, which figures in the hallucination, is perceived under the same conditions as if it were real.*" Several more experiments are detailed to support this formula. The opera glasses

only act if they are focussed upon the *point of hallucination*; and in the case of a short-sighted patient they had to be altered to allow for this natural defect of vision. If a prism is placed in front of one eye the imaginary portrait is seen duplicated, as would be the case with a real object, the patients being absolutely ignorant of the properties of a prism, and also of the fact that the glass is a prism. Several hypotheses are given to account for these and a large number of similar facts, the one favoured by the authors being that of the *point of rediscovery*, in favor of which they adduce some weighty arguments, one of the most convincing being, that a photograph of the plain white card may be substituted for the card used when the portrait was suggested, and on being shown to the patient, even two years after the original experiment (as was done in one case), has the effect of awaking the hallucinatory image.

Further on we learn some curious phenomena of *polarity*: "A positive image gives a representation of an object as it is, with its colour and the relative light and shade of the different parts preserved. In the negative image all is reversed: the shadows become lights and the lights shadows: moreover the original colour is replaced by the complementary colour. The production of consecutive images is a normal phenomenon, which constantly, but in varying degrees, accompanies external vision. Hallucinatory vision is subject to the same conditions. Every hallucination which lasts a certain time, leaves in its place when it disappears a consecutive image, just as in the case of ordinary retinal sensation. This was first demonstrated by M. Richer." A curious fact to note is that complementary sensations, analogous to those of visual polarity, occur in the phenomena of taste, motion and emotion. As is well known in the case of any unilateral hallucination, any *æsthesiogene*—a common magnet is the one generally used at the Salpêtrière—has the effect of causing a transfer of the hallucination from one side of the body to the other, the patient experiencing a slight shock at the moment when the *transfer* takes place. But "when the hallucination is bilateral, the result is different. It is then not *transfer*; but what we (M.M. Binet and Féré) have called *polarisation*. The following experiments will make this clear. "We give a patient in somnambulism the common hallucination of a bird poised on her finger. Whilst she is caressing the imaginary bird, she is awakened, and a magnet is brought near her head. After a few minutes she stops short, raises her eyes and looks about in astonishment. The bird which was on her finger has disappeared. She looks all over the ward, and at last finds it, for we hear her say, 'So you thought you would leave me, little bird.' After a few moments the bird disappears anew; but almost immediately reappears. The patient complains from time to time of pain in the head at a point corresponding to what has been described in this book as the visual centre (some distance above and slightly posterior to the ear)." The magnet exercises the same effect in suspending real perception. For example, one of our patients being reawakened was shown a Chinese gong and striker. At the sight of the instrument the

patient took fright. A blow was struck on the gong, and she instantaneously fell into catalepsy. After this preparatory experiment she was reawakened and asked to look attentively at the gong; meanwhile a small magnet was brought near her head (without her knowledge). After a minute she declared that she no longer saw the instrument. It had completely disappeared from her sight. Then the gong was struck with redoubled force, but in spite of the loudness of the sound the patient was not thrown into catalepsy. She only looked from side to side with an air of slight astonishment. This experiment can also be performed with a subjective gong suggested in the usual way. In the case of a coloured figure the magnet causes the patient to see the complementary colour. Thus a red cross becomes green, whether it be real or suggested, yellow becomes violet, &c.

We have barely touched upon some of the principal subjects treated in the book before us in their connexion with hypnotism and psychology. There is a much greater number that we have been unable even to mention. These fragments are merely intended to convey some idea of the character of the scientific methods employed in the investigation of such subjects. Through hypnotism whole mines of hitherto undiscovered wealth may eventually be unearthed. The pioneers have brought the science to a point at which the attention of the philosopher, the scientist, and the educated public cannot but be directed to it.

MM. Binet and Féré's book is certainly the classic of the subject it deals with; and whilst the general tenor is sufficiently scientific to keep the reader's attention on the alert and convince him that he is not reading fairy tales, there is a sufficient spice of anecdote—in some cases of the ludicrous—in the experiments detailed to season the science. "*Le Magnétisme Animal*" is one of the publications of the International Scientific Series, which was started some time ago for the purpose of popularising science and bringing within the cognizance of the world outside the schools and coteries of savants the new directions and the more important new ideas and discoveries of science. Every book in this series is published in French, German, Italian and English, and is thus brought within the reach of most educated people. The English translation of the work we have been discussing is advertised to appear shortly.

N. C.

KAIVALYANAVANITA¹

OF SRI THANDAVARAYA SWAMIGAL.

Introduction.

ADORED be the feet of the only² Lord, who, solely as Jiva-Sákshi,³ dwelleth, like the *ákás*,⁴ in the hearts (both) of those that are possessed of lust after gold, dominion, and women, and of those that are not,—and who (as Iswara-Sákshi) occupieth that good region,⁵ more exalted than the seven regions⁶ that are superior to any (other) region⁷ whatever.

2. I bow down to the spotless Bódhya Swarúpa,⁸ which standeth forth as Brahma, Vishnu, and the excellent Iswara,⁹—who are (respectively) the causes of the operations of creation, conservation and transformation; and (also) as countless (other) *murthis*,¹⁰—and which for ever appeareth as the perfect Emancipated One, and as the Sun of the sea of bliss.

3. I daily worship the lotus-feet of Him through whose grace I—having realized that I am the all-pervading Brahm, and that the whole differentiated universe is an illusion—became myself, like the *ákás* in the (solid) wall¹¹, of the nature of Swarúpa.¹²

4. I adore Iswara, who appeareth as my master, in order to show,—by making through my (own) intelligence my *manas*,¹³ *buddhi*,¹⁴ senses and all (my) bodies¹⁵ like the mist before the sun,—that my 'Thou' and thine 'I'¹⁶ are one, and thus to establish (perfect) unity.

1. The literal meaning of this word is "The Fresh Butter of Eternal Bliss." It is a compound of the two Sanscrit words, *kaivalya*, meaning perfect isolation and hence eternal bliss; and *navanita*, fresh butter. See the explanation given by the author in paragraph 6.

2. *i. e.*, non-dual.

3. Witness of Jiva. The use of the word *solely* implies that He is unaffected by the actions, &c., of Jiva; He is merely a looker-on.

4. *i. e.*, just as the *ákás* interpenetrates both pure and impure objects without distinction.

5. The *Turiyárita* state.

6. These are the seven *gnanabhūmis*, or regions of wisdom, explained in Part 2 of this work. (Vide stanzas 149 to 151.)

7. The Commentator states that this may refer to the seven regions of ignorance enumerated in stanzas 147 and 148 of Part II, or to the *dévachānic* states (*swarga lókas*), or to the several exoteric religious systems.

8. The form of the Infinite Intelligence; or *Pragnanam*.

9. Rudra.

10. Forms or shapes; gods.

11. The simile implies that matter offers no resistance to *Atma* or spirit.

12. Brahmam; the absolute self.

13. The organ of perception; mind.

14. The organ of reflection.

15. There are three bodies, namely, the gross, the subtle or astral, and the causal bodies; hence the plural.

16. 'Thou' who art of my nature and 'I,' who am of thy nature. It is by the three *upádhis* that the distinctions of 'I,' 'Thou,' &c. exist, while in reference to the absolute *Atma* there is no distinction at all. Compare "just as there is no jewel other than gold, so, by Me, there is nothing here other than myself. As distinct shapes are given to gold and then named differently, so we speak distributively of ourselves."—*Swarupagnana Desikar*.

5. Falling before the feet of the true¹ Teacher of spiritual wisdom,² who, without end and middle and without beginning, doth shine forth through all eternity and (pervade everything) like the *ákás*, I will explain the nature of the real substance in such a way that even (such of my) sons as are unable to explore the vast (ocean of) science treating of bondage and liberation, may understand (it).

6. (Ancient) preceptors drew from the milky ocean of the far-spreading Védānta and filled the pitchers of (their) authoritative original works. I have boiled and churned the whole (of their contents) and benevolently presented (the result of my labours in the shape of this work called) the "Fresh Butter of Eternal Bliss." Will those that have obtained (this) still wander about eating the dust of sensual objects?³ (No, for) they are without hunger.

7. Revering the Emancipated One, the passionless Lord of Vénkatam,⁴ the Master who has deigned to reclaim me, I begin to sing the said "Fresh Butter of Eternal Bliss" by dividing (it) into two parts called "The Light of Truth" and "The Clearing-away of Doubts."

PART I.

The Light of Truth.

1. They enumerate these four-fold *Sādanās*⁵: (1) Intellect, understanding the (Védāntic) decision about the eternal and the transitory;⁶ (2) Renunciation of the desire to enjoy the fruits (of action) in the intermediate (states) here and hereafter;⁷ (3) The

1. This qualifying word excludes those who pretend, by outward garb, &c., to be sages, and thus dupe men, but who really wallow in the mire of sensuality.

2. In contradistinction to teachers of rituals, &c., who cannot dispel the misery of conditional existence. In a work called *Olivilodukkam*, the Master says to his pupil, "Do not, O disciple! take for true Gurus those dancing buffoons, who, like hired men (getting wages for work done) and like tradesmen (selling one thing for another) assume the title of Gurus (of which they are unworthy, as they perform works and initiate people in order to extort wealth from them). There are no words to praise, nor is the mind capable of reaching, the true Guru who, fixing his benign gaze on the pupil, makes him remain (unchanged and independent) like Time."

3. *i. e.*, enjoying sensual pleasures, which are fleeting in their nature.

4. The Tiruppati Hills, sacred to Vishnu, who is also called Náráyana, which name the author's Guru bore in his earth-life.

5. Accomplishments. The neophyte must possess these in a fair degree before entering the occult path. Without them no one can attain to adeptship.

6. The pupil must have an intellectual comprehension of the fact that everything which seems to have a separate existence from Brahm is merely phenomenal change; in other words, he must have a right knowledge of the real and unreal. The study of occult literature endows him with this accomplishment.

7. This does not mean that the neophyte should be thoroughly passive. The injunction is against acting merely under the impulse of desire. One must do one's duty, but not as a means to the attainment of a personal end. This *Sādāna* the chela will naturally gain when he thoroughly realizes the first one; for when the illusive character of the external world is understood, he ceases to crave for worldly objects, and acts with a perfect indifference to the enjoyment of the fruit of his actions, either here or hereafter. "Thy right is only to the act; it ends with the performance of the act, and never extends to the result", says Krishna in the Bhagavad Gita.

attainment of the six (qualifications) beginning with *Sama*; ¹ (4) Aspiration for emancipation (from conditional existence).

2. The six (qualifications) are: *Sama*, *Dama*, *Uparati*, *Titiksha*, *Samādhāna* and *Sraddha*. *Sama* is chastising (or obtaining complete mastery over) the internal organ; ² *Dama* is chastising (or obtaining complete mastery over) the external organs; ³ *Uparati* is the renunciation of the cares and occupations (*vivakāra*) of one's home; ⁴ *Titiksha* is the endurance of the assailing (sensations of) pleasure, pain, and so on. ⁵

3. The sages call this *Samādhāna*, namely, the making it a pastime to bring the mind to reflect on the substance of what is heard (from the Master); *Sraddha* is lovingly clinging to the true spiritual Guru and Shashtra. ⁶ These are the meanings of the terms of the most excellent six kinds (of qualifications) beginning with *Sama*.

4. There are none on earth who can accomplish anything without a *Sādanā*. ⁷ Hence knowledge will accrue (only) to such as have obtained these four (*Sādanās*). It will not enter the mind of one who is (but) a novice in discrimination; if (it) enters, he is a

1. These are enumerated in the following stanza.

2. i. e. the mind, which is at the bottom of all evil.

3. i. e. the organs of action. Even though the mind is curbed, the organs of action will involuntarily perform such actions as they have been accustomed to do. Hence this qualification is also mentioned. One would suppose that these organs must be subdued before proceeding to chastise the mind; but as the mental plane is superior to the physical plane, and as mental actions are of greater durability than the physical, *Sama*—that is the purification of the mind—is placed first.

4. Keeping the mind unruffled under the severest domestic afflictions; that is, mental equilibrium must be preserved, and the aspirant must have the power of contemplating objects without being in the least disturbed in the performance of the great task he has set himself. This is also interpreted to comprehend the renunciation of all merely formal religion.

5. The cessation of desire, and a constant readiness to part with everything in the world; typically illustrated by the absence of resentment of wrong. This is perhaps the occult signification of the precept of Christ, "I say unto you that ye resist not evil; whosoever shall smite thee on the right cheek, turn to him the other also": It has been well said: "People are induced to be friendly or inimical to a man according to his Karma; therefore he should not consider those as his friends and these his foes."

6. In other words the chela must have faith or confidence in the Master and Shastras. A word of explanation is necessary here, as this is apt to be misunderstood. Occultism being essentially an experimental science, no blind faith is necessary. It is not therefore absolute surrender of one's reason that is advocated here. What is meant is that the pupil should recognize that his efforts in the direction of occult studies and investigations will not be fruitless, as the truths propounded by the great science have been experimentally indicated and preconceptions when found to be incompatible with reason. As we proceed we shall find that the Master orders the chela over and over again to verify his teachings in *Samadhi* and report to him.

7. Persevering practice, or training.

person that has become purified through a crore of past incarnations ¹.

5. He is the eligible ² one (who possesses these four-fold *Sādanās*). (Such a person,)—assailed by the three fires ³ caused by the organs ⁴ (both internal and external), by *Devas* ⁵ in the cosmos, and by the (five) elements and elemental formations, ⁶ and languishing like the worm unable to bear the Sun's heat,—ardently wished to dive into the waters of Wisdom.

6. He who—like the hart which, having been caught in the hunter's nets, runs away as soon as it disentangles itself—had fled from the three *Ishanas* ⁷ of wife, children and wealth, that come (by Karma), now proceeding—not with an empty hand ⁸—and coming in sight of the true Preceptor of spiritual wisdom, paid rightful reverence to (him).

7. Having paid reverence to (the Guru), he stood up, and weeping thus complained: "I have pined away, O Lord! through the afflictions of (this) illusive life; O readily-complying Master! you must protect me by cutting to pieces the (five) desire-fostering *kosas* ⁹, that are at variance with (spiritual life), so that my mind may indeed be refreshed." (Thus) did he speak.

8. As the mother tortoise, fish and bird (act) towards their young ones, so the Master, willing in his mind, fixing (his) gaze on, and touching (the pupil), ¹⁰ placed (him) before (his) holy presence and said, "There is a means of preventing thy rebirth. I will tell (thee). If thou dost follow what (I) say, the succession of births will cease."

9. When (the chela) had heard the words, "The succession of births will cease," not only was his heart strengthened, but even his body was refreshed, as if he had bathed in a spacious tank;

1. A reference is here made to the Law of Karma. The author refutes those who, without the least reflection, say that psychic and spiritual faculties are obtained by the special favour of the Deity or the Sages, and not by going through any training, and quote instances of persons who from childhood have exhibited such powers, such as our most revered Madame Blavatsky. He says that we carry the results of our actions and efforts from one life to another, and that such persons deservingly possess them now, simply because they worked for them in former states of existence; and that if we make efforts now, even though they may not be crowned with success in this life, they will tell on our next birth. *Crore* is here used simply to express a large but indefinite number.

2. For entering on the path of occult studies.

3. Fiery sufferings; species of sorrow or anguish.

4. *Adiatmika*, that is afflictions from oneself and other creatures.

5. *Adideivika*, that is afflictions from the divine hand. (Karma is also called *Daisam* therefore it may mean afflictions from one's own Karma).

6. *Adibhantika*, that is afflictions caused by the elements, &c.

7. Desires.

8. i. e., he went with a present, that is with the four-fold accomplishments.

9. The five sheaths are (1) *Annamayakosa* (the gross body); (2) *Pranamayakosa* (vital principle); (3) *Manomayakosa* (mind); (4) *Vignanamayakosa* (the sheath of objective knowledge); (5) *Anandamayakosa* (the sheath of bliss or *Karamopadhi*).

10. It is said that the mother tortoise does not sit on the eggs to hatch them, but sits at a distance from them and intently meditates; so maturing them by its will-power. The fish is said also to fix its gaze from a distance on the eggs, while the bird fondles its young ones to make them grow.

and, with tears of joy, as if his abounding happiness (itself) were flowing out from him, he fell once more at the (Master's) feet (resembling) the open (lotus) flower, and then stood up and spoke in the following strain:—

10. "Even though I the devotee am unable to act up to what (you) say, you, O Lord, can certainly reclaim me by your grace. You have said 'There is a means to prevent thy rebirth'; I beseech you, show me what it is and thereby rescue (me)."

11. Then (the Master) knew that (the aspirant) was a man of subdued *Vrittis*;¹ and as the hornet buzzes before the maggot within the compact earth-nest (to transform it to its own likeness),² the Master, beginning (to explain the means) commenced to chant (his) instruction, eyeing the *Jiva* within the body of the chela, so that he might attain to *Atmā-Swarūpa*.³

12. "Come now, my Son! He who has forgotten himself, (alternately) dying and re-incarnating, will wander about whirling round and round in the never-ending gyration of the wheel of time, like dry leaves caught by a never-ceasing whirlwind, until he knows that his Self—capable of being investigated by intelligence—is the absolute Self."⁴

13. "If (he) perceives his Self and the Lord that is his Self's substratum, then that Lord becomes his Self⁵ and becomes Brahm, and (he) gets rid of conditioned existence. If thou knowest thyself, ruin will not befall thee. I have said this because thou hast asked me."

14. "Have you spoken (thus), O Sir! deeming me an idiot? Is there any man on earth who does not know himself?" Why then do all men die and re-incarnate and (thus) wander about? Vouchsafe to tell the truth to me who have confided in you."

15. (The Master) replied: "Whosoever comprehends that such a thing is body and such a one is the Dweller of the body⁶ is the person that has understood himself as himself⁷." After the Master had thus spoken, (the pupil) asked, "Who is the Dweller of the body apart from *this* gross body?" Now when the Master heard this he was grieved¹⁰ and smiled¹¹ (at the same time).

16. "Thou hast said, 'Who is the Dweller of the body other than the body? I do not see (him).' Pray, tell (me), who he is

1. Activities of the internal organs: viz. :—*manas*, *buddhi*, *chittam* and *ahankāram*.

2. The hornet buzzes to remind the maggot of its presence. The latter has the form of the hornet always present before its mind, and this intent meditation eventually transforms it into the likeness of its master, the hornet.

3. The form of *atma* or self.

4. The round of births comes to an end when one knows oneself.

5. The passage may also be rendered, "he becomes that Lord and becomes Brahm, and thus gets rid of births."

6. The Commentator understands "his Self" before the words "becomes Brahm."

7. For instance I know that I am the son or daughter of so and so, father or mother of so and so, &c.

8. That is, know the true nature of the physical body and the *Atma* or spirit.

9. That is, as the absolute self.

10. Because of his ignorance.

11. Because he was eligible, owing to his having renounced all worldly pleasures, &c.

that comes and springs forth in the unsubstantial *Swapna*?¹ Pray, tell (me) who he is that has viewed *Sushupti*,² where even unsubstantial dreams do not appear? Pray, tell (me) lastly, what that intelligence is (by which) thou dost think when in *Jagra*.³

17. "It is I that viewed *Jagra*. (It is I) that viewed *Swapna*, the consciousness of the *Jagra* (state) lapsing. (It is I) that viewed *Sushupti*, where both (*Jagra* and *Swapna*) do not appear. (This being my) daily experience, (your theory of the Dweller of the body) is consistent.⁴ Still I do not (fully) comprehend (it). (It) just flashes out in (my) mind,⁵ then (something) hides it. Favour me with its (explanation)."

18. In the manner of those who point out the phasis (of the new moon) by first showing a single (tree from among a collection of) trees on earth⁶,—in the manner of those who point out the (star) *Arundati* by first showing (a group of) stars,—the Muni commenced to explain the gross (body) first (as a preparation for) next explaining the Primeval Cause, that is of *Sukshma Swarūpa*.⁷

19. "All Vedantic works treat of bondage and liberations by the methods called *Adhyarōpa*⁸ and *Apavāda*. From *Arōpa*—that is, illusion—(results) bondage and from *Apavāda*, liberation.

Of these two, listen first to (my explanation of) *Arōpa*.

20. "By *Arōpa*, *Adhyāsa*, *Kalpāna*, and all (other similar terms) is meant the perceiving of one thing in another thing; (as, for instance,) the appearance of a serpent in the rope, the appearance of a man in the post, the appearance of water in the mirage, the apparent uninterruptedness of the *ākāśa*.⁹

21. "Know that the (five) elements and (their) modifications, appearing in that Brahm which is without either name or form, uniform, non-dual, one, full of the light of wisdom,¹⁰ have been begotten in a similar way by the said *Arōpa*.

1. During dreamy slumber.

2. Dreamless, undisturbed sleep.

3. The waking state.

4. During *swapna* and *sushupti*, the body is inactive,—is, as it were dead. Still my consciousness continues,—runs though all these states. Hence I agree that I am other than the body.

5. I cannot fully realize that I am not body but a being separate from it. This idea vanishes as soon as it rises in my mind.

6. The allusion is to the common practice of pointing out the third-day phasis after the new moon with reference to a tree in a grove, directly above or opposite to which the moon's phasis is. Two similes are given, the first of which shows how the Master proceeded to instruct his disciple on the nature of the astral or *sukshma* part of man (compared to the phasis of the moon, that is in a higher region) by first taking hold of objects on the lower plane,—the physical body (compared to trees on earth); while the second shows how he pointed out the highest *Atma* from among the higher parts of man.

7. The subtle form.

8. Called also simply *Arōpa*.

9. There are in space beings that we do not see. Bulwer Lytton says, "There are races in the magnitude of space, unseen as animalcules in the world of a drop. For the tribes of the drop, science has its microscope. Of the hosts of yon azure infinite magic gains sight, and through them gains command over fluid conductors that link all the parts of creation."

10. *Daiviprakriti*.

22. "If asked how it is, (I answer): All *Jivas*, having no beginning,¹ will rest in *Avyaktam*² as in universal *Sushupti*.³ It is called *Kalatattwa*. By Iswara's introvision, the old original nature passing away, three *gunas* manifest themselves.

23. "They are named: the first, pure *Satva*, of a dazzling white; the second *Rajas*, of red, and the third, impure *Tamas*, of black. Though these triple *gunas*, described as purity (*Satwa*), ignorance (*Rajas*) and gloom (*Tamas*) exist as three equal forces, yet one *guna* among them will (usually) preponderate.

24. "This is one method (of explaining evolution). They explain (evolution) in another way (also); namely, that the above-said *Avyaktam* itself becomes *Mahatattwa*, the said *Mahatattwa* becomes *Ahankaram*; and the seed⁴ *Ahankaram* becomes the already explained triple *gunas*.

25. "In these *gunas*, the *chaya*⁵ of *chit* which is like the *akas*⁶ will appear. The first *guna*, which is the purest of the triple *gunas* is *Maya*. The *chaya* of *Brahm* (in) this *guna* is (called) *Antaryami*.⁷ He who is not touched by any of the *gunas* of *Maya* is *Iswara*, the *causa efficiens*.⁸

26. "To *Iswara*, this is *Sushupti*, this indeed is *Karana Sarira*⁹ and *ananda kosa*. (Now I proceed to the second *guna*). The *Rajo-guna* is *avidya*; the *chayas* of *chit* in all the lustreless *avidyas* are the myriads of *Jivas*. The name then of *Jiva* capable of transformation is *Pragna*.

27. "To *Jivas* clinging to ignorance (*avidya*) this only is *ananda kosa*, *Sushupti* (state) and *Karana Sarira*. In what has thus far been said, we have dealt with *Mula aropa*¹⁰, owing its origin to the two illusive entire *gunas*. Now hear (me) explain the way of the praiseworthy *Sukshma aropa*.¹¹

T. M. SUNDARAM PILLAI.

(To be continued.)

1. For the Logos has no beginning.
2. The Unmanifested: known also as *Mulaprakriti*.
3. Cosmic sleep or inactivity.
4. As it is the cause of all manifestations.
5. *Bimbam*, or the reflected image.
6. Shapeless as the *akas* is.
7. Called also *Iswara*, *Avyakrita* and "The Creator."
8. *Nimitta Karanan*.
9. The causal body.
10. The original illusion, the origin of the causal body.
11. The illusion of the subtle body; how the subtle body originated.

MIND AND BODY.

Modern Science and Esoteric Psychology.

"Mind and matter must each have its philosophy to itself."—Isaac Taylor.
 "The morality which flows from scientific materialism may be comprehended in the few words 'Let us eat and drink, for to-morrow we die.' All noble rights are but vain dreams, the effusions of automata with two arms, running on two legs, which being finally decomposed into chemical atoms combine themselves anew, resembling the dance of lunatics in a mad-house."—Prof. Rudolph Gner.

"The [basic] truths of religion are rarely attacked by superficial thinkers."—J. W. Thomas Buckle.

INDEPENDENTLY of the question as to the scientific validity of the arguments adduced to disprove the doctrine of a future life, we are confronted with the consideration of the effect any general revulsion of feeling on this topic must exercise on the actions to morality. Even if we regard materialistic theories in their relation to the possible aggregate of human happiness alone, their utter incompetency to satisfy the aspirations of mankind in general is only too apparent. For the gradual extinction of the belief in a future existence is a blow for which none of the materialistic systems can compensate. Altruism is only conceivably admirable when it results in the individual happiness of the units which the social organism is made up. The Humanity of the positivist is a mere abstraction; consequently the question confronts us, whether any exalted standard of happiness and conduct is attainable without a widespread conviction of the reality of a future existence—of a metaphysical as well as of a physical solution. As to the influence on public morality of any system—positivism, Secularism, etc.—coupled with materialist propaganda, it is difficult to conceive of a difference of opinion among practical men with minds unwarping by theory. The results must be pernicious.* The new dispensation of the Positivistic School assigns no sanction for morality except that of an empty abstraction—a mere word—hopelessly incapable of reaching the masses. Positivism, apart from other objections, is at this stage of human evolution Utopian—a flimsy fabric of utilitarian morality reared on foundations of sand. Far better to leave the masses under the sway of the old, if fantastic, creeds than to initiate the 'game of ab' by enunciating a doctrine of despair. The evil genius of man's passion ought to be kept in his bottle; otherwise, as in the story of the Fisherman in the *Arabian Nights*, he will stream forth clouds of smoke—the smoke of the pétroleuse and anarchist. It is one thing for a philosopher to thunder forth a negative creed from his professorial chair; it is another when the struggling proletariat learns that a miserable existence on this earth is its all, and at death is an eternal sleep. It is one thing for the iconoclast to attach a preface to the tenth edition of some successful work;

* M. de Voltaire (Article "Atheism," Philosophical Dictionary) himself remarks on the danger. On the principles of DETERMINISM, it is self-evident. A celebrated German sceptic—M. Renan—also informs us in his "Souvenirs" that the morality which remained to him on the adoption of negative principles, was as automatic as the action of a fowl, which, when deprived of its brain, "still continues under the influence of its habit to scratch its nose."

another for the man of business, the plodding toiler, the rank and file of society in short, to cultivate an unselfish* and lofty ideal under the saturnine influence of the nightmare of pessimistic scepticism. The plea that, whatever be the result, science only seeks to unveil the truth, is valueless. Half the negationists who flaunt their pitiful creed† in the face of the European public are far more anxious to obtain a public reputation than to chaperone truth. Besides, the number of "truths" which according to such logic demand revelation would probably result in the destruction of the social fabric. It is equally a "truth" that melinite is a most deadly explosive! Why not then disclose the secret of its manufacture, proper handling, etc., and confide it to the tender care of the socialists? Why "compass the execrable end" of confining a certain class of "truths" to a small circle? "It may militate against the general good," we are told, "by placing a weapon in the hands of those who are not worthy of trust." But, if one "truth" is to be withheld owing to its vicious tendency, the same argument applies to the policy of Materialist Propaganda, if these latter react injuriously on the public good. Legions of "truths" are necessarily withheld from children. And even according to the admission of a professed materialist:—"As yet human society is only a lunatic in a straight waistcoat, which, in acute maniacal paroxysms, it periodically succeeds in rending, with dire results familiar to every student or spectator of the blackened and blood-stained pages of history."‡ And yet it is this society which is to pursue an utterly unselfish ideal in the certainty of an ultimate annihilation for all its units! But the most conclusive argument is the following.

Man to the Materialist or Monist is an automaton§—necessarily so. His actions are the results of heredity and environment—he is the sport of his inherited moral bias and the motives present to him. *Ergo*, to raise or depress his ideal in life, a new motive is necessary. Why then do Materialists, who are necessitarians according to the first principles of their creed, weaken the force of those tendencies towards good by subtracting so ennobling a motive, so powerful a lever for self-improvement, as the belief in a future life

* Excellent advice to men struggling under temptation indeed! "You are mere automata, improve yourselves." The first conception excludes the latter. There is, according to materialism, no modifying ego possible: to admit such a fact would be to admit a soul. But contradictions never cease. Human automatism is scarcely the doctrine for our school-rooms, banks, penitentiaries, etc.

† How well Buckle depicts the attitude of a true science toward even an exoteric creed, when he says:—

"As long as the institution [State Church] performs its functions, we are content to let it stand..... We would not, we DARE NOT, tamper with the great religious truths, which are altogether independent of it—truths which comfort the mind of man, raise him above the instinct of the hour, and infuse into him more lofty aspirations—which, revealing to him his own immortality, are the measure and the symptoms of a future life." (*History of Civilization*, Vol. III, p. 255.)

Noble words these, proceeding from the mouth of a professed sceptic.

‡ *National Reformer*, Jan. 9, 1887.

§ "We are to regard the body as a physical machine which goes by itself according to a physical law—that is to say, is automatic. An automaton is a thing which goes by itself when it is wound up, and we go by ourselves when we have had food..... It (the body) is not merely a machine, because consciousness goes with it." *Lectures and Essays*, Vol. II. Article "Body and Mind," by Professor W. R. Clifford.

where the moral excellence of the individual determines his degree of progression? Why, if they are truly zealous—and far be it from me to contest the point in a large percentage of cases—in the cause of human advancement, do they not reserve their negative conclusions for the sanctity of the study, instead of throwing cold water on the efforts of those who strive to battle courageously against the temptations of daily life? Materialism is purely iconoclastic. All modern Western speculation is vitiated by the same absolute incapacity to reconstruct. Give it an axe, and it will hew down system after system of philosophy, but when it tries to rear a fabric of its own on the ruins of the past a grim *fiasco* is the result.

To that uncrowned king of philosophers Immanuel Kant the existence of the soul, though not demonstrable by the *speculative*, was a postulate of the *practical* reason. He even went so far as to predict the phenomenal proof of its existence* and of that of a world of spiritual beings immediately impinging on our present plane of consciousness. The tendency of modern speculation is to regard both these assertions as illusory. Our most eminent European psychologists merely echo the pronouncements of almost every department of science as to the impossibility of the survival of individual consciousness after the disintegration of the physical organism. Even the universe itself is branded as a gigantic failure. "It is miserable throughout," says Von Hartmann, the pessimist, following in the steps of Schopenhauer, "....an unfathomable folly, if its unique aim, *self-consciousness*, had existed without it." But we are entitled to ask these philosophers whether they have acquainted themselves intimately enough with Nature's secret meaning in her deeds, to justify them in arraigning her at the bar of public opinion on the charge of being mistaken or incapable. Their slander on the wisdom of the unconscious is its own refutation. I, for one, find it impossible to conceive of so radical an unsoundness in the nature of things—though at the same time it seems clear that the charges of the pessimists, including the momentous question of the origin of evil, can be answered by no system except that generally known as Theosophy. And the very necessity (to most) of thought, which compels us to realize that ABSOLUTE WISDOM *must* have set in motion the panorama of cosmic evolution, is itself a confirmation of the esoteric doctrine† which alone affords a complete solution of the problems presented to the

* This, however, can only apply to the astral body—the casket of the real Psyche.

† How true it is, that, apart from its sphere of physical discovery, modern science is selfish. It has gratuitously deprived thousands of their spiritual intuitions, and brought a message of despair to many a struggling heart. In my humble opinion the curse of Materialism has poisoned all her services. Well may many a soul re-echo the words of a Master:—"Now, for us.....no fact of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its own advancement than this materialistic science of fact? What have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole?" *Occult World*, page 89.

consideration of the philosophical optimist. On the other hand any system which excludes the conception of immortality from its domain, and ruthlessly points to the worms' maw as the final consummation of man and his glorious faculties, the goal of his sorrow-strewn pilgrimage, creates of the 'unconscious' a fiendish phantasm, a monster more accursed and detestable than the vilest magician of the interplanetary spheres. But to return to the subject under discussion. Without doubt the theory of evolution, as formulated by Darwin, Haeckel and Spencer, has hitherto enormously strengthened the hands of the Materialists. Theology, unable satisfactorily to reconcile evolution with immortality, has strenuously avoided discussion on the subject, wherever practicable, taking refuge in the miracles of the Founder of Christianity. In a similar manner the ostrich, when pursued by the horseman in the desert, buries its head in the sand, apparently in the hope that by shutting its eyes to external facts it can destroy their objective validity—a species of *very* advanced idealism! In this way it has come to pass during recent years that in many quarters, especially on the Continent, the assault on orthodoxy has resolved itself into an organized attempt to disprove the possibility of a conscious existence for man after death. It is at this point that a strong divergence of view must necessarily ensue among liberal thinkers. The problem in one aspect is, to show at what link in the hierarchy of ascending organisms the "immortal principle" supervenes and mind acquires the potentiality of existing as an entity apart from brain. Between the monere and the man we find a vast chasm bridged by innumerable organic types, in each of which sensation and mentality correspond with the development of a specific nervous basis. It appears then, at first sight, an impeachment of the orderly development of higher types from lower to pitchfork a spiritual entity into an organism, when a simpler explanation of mental phenomena is possible. What *Deus ex machina* invests man with a soul in contra-distinction to the representatives of the animal world—say the Materialists—'when his intellectual superiority is, as we see, attributable to the relative perfection' of his cerebral convolutions? Now all this, as far as it concerns the parallelism of nervous complication and mental growth, is a philosophical statement as put forward by materialists, and as such requires an equally candid answer. It is to be deplored that no complete answer has hitherto been returned to works such as Dr. Louis Büchner's "Force and Matter," Lewes' "Problems of Life and Mind," and similar *pronunciamentos* from the side of science. The majority of the arguments of materialist writers are ignored by Christian apologists, and absolutely unheeded in general by spiritualists, who, having once absatisfied themselves of the survival of the astral remnant, leave the scientists to go their own way and find converts where they may. And it is equally true that perhaps on no other question than that of psychology in general is so much nonsense talked and so many absurd opinions bolstered up on the alleged intuitions of the individual theorist. The present paper, while trespassing into the realms of the super-sensuous and violating in appearance the

maxim of Kant, "that to attempt to transcend the limits of the subjective is vain* and hopeless," is however less amenable to criticism than the generality of similar attempts, owing to the fact that it is professedly based on the teachings of esoteric science, and constitutes an attempt on those lines to reconcile the shallow psychology of the West with the indications thrown out by the Masters as to the grand process of the evolution of mind. A few prefatory remarks, however, are necessary to submit to sceptics the purely tentative character of the essay.

The theory which I am about to advance in its outlines as a possible solution of this vexed question may or may not in its present form be competent to explain the array of miscellaneous phenomena grouped under the head of comparative psychology. The writer can only express his regret that the popular materialistic and monistic hypotheses as to the nature of the relations between mind† and body are equally open to objection. A true psychology must embrace and absorb into its substance every phenomenon of conscious experience. The validity of objective phenomena cannot, as some appear to think, be impeached on account of the inability of some special theory—however plausible on other grounds—to find accommodation for its unwelcome visitors. The undulatory theory of light would have to be abandoned *in toto*, as Tyndall tells us, were only one fact adduced which it could not explain. No *negative* theory of psychology can, owing to the very nature of things, fulfil this condition—its elasticity will necessarily prove unequal to the strain. As was well remarked by Dr. N. Count Gonomys in a recent number of the *Theosophist*, "I am aware that sound scientific research must always start from the known to the unknown, but I would add moreover that we must not vitiate our *experimentally* acquired knowledge to make it tally with pre-conceived ideas. In my humble opinion appearances of the phantoms of the dead, ... the living materialisations of spectres ... *apports* of material objects, collective appearances and the *unanimous* testimony of seers, ought to form for every experimenter the true foundation for psychic theories."‡ On the question of

* I may here cite a passage of my own which appeared in the "National Reformer," Jan. 23, 1887, "I...pointed out in what manner it was possible to transcend the phenomena of our present perception. The noumenal [here=super-sensuous] is without doubt wholly inaccessible to any person tied down to the ordinary five senses. But to the fuller consciousness of the "Transcendental self" another universe opens—a far wider "asselfing of the noumenon" is possible...The case of Eastern adepts, and their attainment of absolute knowledge of the mysteries of the Universe, is not the least important aspect of the subject."

† Used here as = 5th Principle or Manas.

‡ Scientists might well study the chapters on Induction in Mr. Mill's "System of Logic." They continually violate their own principles whenever unpleasant facts present themselves. Materialists who define thought as "brain-function" can hardly without loss of consistency believe in a post-mortem existence in another astral body, of which thought is equally a function. See for this a curious passage in Capt. W. B. McTaggart's "Popular Exposition of the Hylo-idealistic Philosophy," p. 36. The writer, a Monist, admits the possibility of an ethereal body; but demands evidence. Yet this same gentleman would, in all probability, vehemently rebut the idea that spiritualism might rest on a basis of fact. And yet d'Assier was forced by the same evidence to admit an ASTRAL survival. What shall we say of the men who demand evidence in one breath, and in another decline even to examine or consider it when presented?

a future life however there are many, even in these "latter days" of the Dark Cycle, whose intuitions soar far above the level of empirical speculation or cautious agnosticism. Not that many seeming intuitions are not, as Mr. Mill assures us in his *System of Logic*, due to the concession of objectivity to purely subjective ideas of the mind,—to *inferences* in short; but it is out of the question to dispute the reality of a large portion of such experiences in the face of recent admissions of science and the mass of unimpeachable testimony now accumulated. Here again the philosopher of Königsberg threw out the hint now elaborated by his eminent follower Dr. du Prel into a definite theory—viz., that the establishment of such phenomena (intuition, clairvoyance etc.) would indicate the existence of a "Transcendental Subject" (*Buddhi*) in man, of which the brain-consciousness is only an imperfect reflection. At any rate the dogmatic assertion of Moleschott and others, that "there is nothing in our intellect which has not entered in by the gate of the senses," is once and for all negated by the recent experiments of the Society for Psychical Research, where thought-transference without physical contact was scientifically established.

In treating of the relation between mind and matter a confusion often arises as to the connotation of the latter term. The word "matter" is unquestionably often flung about by the advocates of sensuous materialism as if it represented some brute entity existing independently of a perceiving mind. But the old objection of the Idealist School holds as good as ever, as Prof. Huxley writes: "The arguments used by Descartes and Berkeley, to shew that our certain knowledge does not extend beyond our states of consciousness, appear to me as irrefragable now as they did when I first became acquainted with them half a century ago. All the materialistic writers I know of who have tried to bite that file have simply broken their teeth." All* in fact, we can know is the panoramic sequence of our own mental states.† The so-called 'external world' is a mental picture—a creation of the individual ego. This brings us to a consideration of the three positions, (1) that of the Realist—Christian, Materialist, etc.—who asserts that the 'external' world of our present perceptions exists 'outside' of us just as it is given in consciousness. (2) That of the Idealist of the type of Hegel or Hume, who resolves objects into creations of the ego and denies all ultimate objectivity. (3) That of the objective Idealist, who, while recognizing the subjective nature of phenomena, fully concedes the objective reality of an unknown cause, which he postulates as a necessary support for our sensations. Modern psychology may be said, generally speaking, to accept the latter alternative.‡

* "Science and Morals." *Fortnightly Review*, Dec. 1886.

† A statement quite indisputable, but how often is its true meaning realized? Says Fiske, "By no power of conception or subtlety of reasoning can we break down the eternal wall which divides us from a knowledge of things in themselves."—*Cosmic Philosophy*, Vol. I, p. 15.

‡ The attempt made in certain quarters to resolve matter into force seems to have resulted in general failure. Those who resolve matter into "aggregations of forces" are met by the considerations—(1) The fundamental property of matter

Both the extremes of Realism and Idealism are unthinkable—the one projecting our subjectivity into space, the other being incompatible with the facts of experience. For it is evident that if there is nothing in existence but the perceiving ego which creates 'objects'—the spectra of its own subjectivity—we are confronted with the following difficulties: (a) What then determines the order of our sensations, as they occur independently of our mental processes—will and thought? * (b) Why does each 'object' and the external world in its collectivity appear the same, or nearly so, to every percipient? † (c) If mind creates objectivity, we have no more proof of the existence of any other minds beside our own than of that of external objects. ‡ (d) Science has proved that some cosmic process antedated by æons the earliest dawn of terrestrial consciousness. These and similar arguments may be said to have finally upset the philosophy of absolute Idealism. There is, as Herbert Spencer enunciates in his doctrine of transfigured Realism (objective Idealism), no escape from the conviction that there is a permanence of an unknown objective reality independent of perception. The reciprocity of subject and object§ creates the *Maya* of the sense-object or 'external' world. Consciousness is thus the creator of *phenomena*, though not of ultimate objectivity. "Phenomenon is unthinkable without noumenon." Or, as Fiske says ("Cosmic Philosophy," Vol. I, p. 86-7):—"We may admit with Hume that we know nothing directly save modifications of consciousness. Changes of consciousness are indeed the materials out of which our knowledge is entirely built. But there can be no changes in our consciousness unless there exists something which is changed, and something which causes the changes. There can be no impressions unless there exists a something which is impressed and a something which impresses.

—inertia—is inexplicable on that hypothesis. (2) We only know force as moving matter—it is a mere word to express a certain change. Matter and force, according to esoteric science, are but phenomenal—differentiated aspects of the same transcendental unity.

* Berkeley traced it to the will of God, Fichte to the self-determined action of the mind. Both are unsatisfactory.

† This argument would seem indubitably to establish the permanence of the objective stimuli which excite consciousness. It is valid, however, against subjective, not objective idealism.

‡ As Fichte himself says: "This conclusion is rigorous if the bases of consciousness be rigorously accepted. If nothing exists except my thoughts, then no other mind can exist beyond my thought of it. The ground we have for believing in the existence of other minds is not a whit stronger than the ground for believing in the existence of other bodies."

§ That is to say the relation of the percipient to the noumenon [substance, *Ding an sich*] creating the illusion of the sensuous universe. The *phenomenon* can only exist by and through mind (on our plane). Says Mr. J. S. Mill, "We have no conception of either subject or object, either Mind or Matter, except as something to which we refer our sensations and whatever other feelings we are conscious of. The very existence of them both, so far as cognizable by us, consists only in the relation they respectively bear to our states of feeling. Their relation to each other is only the relation between those two relations. The immediate correlatives are not the pair "object—subject", but the two pairs "object sensation objectively considered—subject sensation subjectively considered."

"Examination of Sir. W. Hamilton's Philosophy," p. 215; chapter on the psychological theory of primary qualities of matter.

.....Take away from the argument all the terms which relate to real existence, and the argument becomes nonsense...Abolish subject and object, and the states of consciousness vanish also. Abolish the noumenon, and the phenomenon is by the same act annihilated."

We are thus confronted with a purely Kantian Idealism. The objective exists, but it is unknowable;—the phenomenal world is the subjective ideation of the individual.

Apply this formula to esoteric philosophy. Matter, we are told, exists in seven states—six being differentiated aspects of primal undifferentiated matter (in its *Laya* state.) The matter of our present plane of consciousness—first state matter—exists in the most grossly differentiated condition. But as the phenomena of any plane of existence are but subjective creations of the mind, all the six states of matter can only have a relative and phenomenal existence in the consciousness of percipient beings. If, therefore, we term the unknown objectivity underlying phenomena cosmic substance—as opposed to MATTER, which is a synthetic expression for *phenomenal experience*—we reach the following theorem. Cosmic substance, existing in its variously differentiated states, is the basis whence spring the objective stimuli which the equally varied grades of perceptive consciousness translate into *phenomena*. Thus, while the experience of each plane of existence is necessarily only the aggregate of the mental states of the individual ego—a phenomenon of purely subjective ideation—the objective has nevertheless a necessary though unknowable existence. The fusion of subject and object on the six planes of their differentiation results in the six grades of *phenomenal experience*, or the six "states of Matter." The six aspects of Cosmic substance, the noumenon of these latter, which as phenomenal are necessarily non-existent *per se**, are absolutely beyond cognition, if cognition be only of the phenomenal.

What however is the attitude of the ordinary thinker towards the great problems of Life and Mind? He will proceed on the usual scientific *data*, and will utterly repudiate the reasoning of the mystic who seeks refuge from the assaults of materialism by flying into the arms of Idealism—and with perfect justice. Strongly as he may dissent from the vulgar realism which pictures to itself an independent external world†—a mode of thought arising from a complete neglect of the subjective for the objective standpoint in the contemplation of Nature—the most resolute Hegelian, when face to face with the phenomena

* An 'object' [of the world of our present 'perceptions'] according to Mill equals "a complex conception made up by the laws of association out of the idea of various sensations which we are accustomed to receive simultaneously. There is nothing real in the process but these sensations."

Mill, however, never denied Noumena. His was the agnostic attitude of the Positivist on this question.

† Of *phenomena*, that is to say. Though, as Professor Ferrier tells us, the term "Perception of Matter" is erroneous, as it *duplicates one fact*, ("Matter" never really being perceived at all, but being equal to a subjective creation of the senses) yet we are forced nevertheless to recognise a *transcendental realism* as a necessity of thought. We are compelled to postulate an unknown objective reality behind the *Maya* of cosmic phenomena,

of mental evolution, occupies the same position as the advanced materialist. By no process of retreat into the mysticism of an absolute idealism can the asserter of a future existence evade this course of inquiry. Whether we regard matter as the creation of mind, or mind as the function of matter, it is solely a question of *phenomena*. "It is just as true that the percipient is a product of matter as that matter is a mere conception of the percipient," says Schopenhauer. Postulating "matter" as the unknown x of the equation,* the supposed antagonism between Materialism and Idealism—as to a common platform for the discussion of this weighty question—resolves itself into a verbal quibble. We can therefore now proceed to a discussion of the main point at issue. Physiological research has established beyond reasonable question the fact that *every thought, sensation, or emotion, has its physical correlative in a molecular change in the substance of the brain*—in short, that every *psychosis* has its corresponding *neurosis*. It is true that some of these physical processes are so exceedingly subtle and obscure as to elude all direct experimental verification, but the increased secretion of phosphates and nervous exhaustion consequent on prolonged abstract meditation fully warrant the inference that they are present even there. We have, therefore, to consider the relation, if any, between the two sets of phenomena, and in so doing shall only have occasion to dwell upon the three great hypotheses of modern speculation. Owing to the not unmerited discredited into which it has now fallen, it will be unnecessary to consider the explanation of Liebnitz (known as that of the pre-established harmonies) though it is supported by Lotze and apparently by Fichte—who, by the way, terms the soul a *process*, not an entity. We shall therefore only deal with the following three views regarding THOUGHT:—

I. The Materialistic theory:—that the neuroses (physical processes) *cause* the psychoses (states of consciousness).

II. The Monistic theory:—that there is *no causal* relation between the two sets of phenomena; mental and physical changes, though apparently diverse, being merely "the subjective and objective faces of the same thing" (Spencer).

III. The Spiritualistic theory [belief in a soul]:—that the psychoses *cause* the neuroses.

E. D. FAWCETT.

(To be continued.)

* As Herbert Spencer puts it in his "First Principles" the phenomena of the so-called 'external' world, while *per se* subjective, are nevertheless the *SYMBOLS* of real objective processes in the world of Noumena. Hence throughout this argument they will be so considered.

DESIRE NOTHING, BUT WILL ALL THINGS.

ONE of the hardest things in Theosophy is to overcome desire. We can all see the wisdom of overcoming unworthy desires, but there seem to be so many things that are desirable, that are really worth striving for, and, in fact, that we must obtain, that it seems paradoxical to be told that we should desire nothing.

To be sure, desire is the root of all misery. Unhappiness is caused by the failure to obtain that which we desire; and the degree of unhappiness is proportioned, not to the worthiness of the object, but to the intensity of our desire. This is easy to understand.

But in spite of all that is said about the transitoriness of this world, we all feel that it is real, and that true happiness, however imperfect it may be, is attainable here. This happiness is obtained through the fulfilment of worthy desires.

It is certainly reasonable and right that we should feel happy when we have succeeded in some laudable undertaking; and it is not likely that we should have succeeded if we had not desired to do well. Then why should we not desire?

There is certainly a great difference between the two kinds of desire; but there is one element that is common to all desires, and that is, a feverish longing, a mental excitement, a state of spiritual unrest.

Whenever we desire anything, from the lowest to the highest, we are likely to have more or less of this feeling; and this state of mind is a hindrance to our progress on the Path. A further reason is that the higher our desire is the more unlikely it is that it will be completely realized; and disappointment is sure to follow. Too often is the disciple made despondent by the failure to attain immediately to all that seems desirable in the occult. It often happens that our intense eagerness to solve some problem or mystery only obscures our sight, so that we cannot see the solution; and it is only after ceasing to struggle that the light dawns on our minds. Hence, we are told that if we wish to gain true knowledge we should desire not. The Hindu chela Nilarances to memory: that anxiety was a harsh barrier, and that selfishness was "a fiery darkness" which would "burn up the memory's matrix."

But if certain things are worthy of being done, and others are what we should do, how are we to accomplish these unless we have a desire to that end? Is it not necessary that we should have certain desires,—at least until we have advanced far beyond our present position?

It has been said that action is the resultant of a motive or desire, and the opportunity of gratifying that desire.

This is true for the masses, and may be general enough for a treatise on political economy; but it does not recognize free will, except that the will may choose between motives.

The more closely we analyse the actions of ourselves and others, the more we see that mankind is actuated by motives and not by will. This may be manlike, but is it god-like?

Shall we simply cultivate our motives and desires, purify and elevate them so that we shall not wish to do what is unworthy? Or shall we rise above such an automatic state, and by the grace of God and by the power that is inherent in the divine spark that emanated from Him declare that we WILL do what is worthy? Let our actions be, *not* the product of a motive and an opportunity, but the inevitable effect of an all-sufficient will. Let it be only necessary to know what it is right to do, for the *will* to cause it to be done. God did not say, "I wish there were light," or, "I desire light," but He said, "Let there *be* light!" and there *was* light.

Herein are we like God: in this is the microcosm a miniature of the macrocosm: we have wills, feeble though they be, and the secret of all magic, the object of all magic, is the development of the will. When God created man in his own image, it was not the earthly Adam that he created, but Adam Kadmon, a divine creature, whose simple will was an all-sufficient cause for any action. This God-like man retained dominion over nature, until he became tainted with desire, and then he fell: and after the fall it was only by the sweat of his brow that he obtained his daily bread.*

To this first estate of Adam, to the possession of almost omnipotent creative power, the initiate must attain; and the process is exactly the reverse of Adam's fall.

Instead of descending into matter, instead of surrendering our wills to the vain seductions of desire, we should make matter our servant, we should free ourselves completely from desire, and control our actions entirely by our god-like wills.

Philosophers have vainly spent much time and written many books to prove or disprove the existence of free will.

It is equally vain to attempt to prove, by means of mere reason, the existence or non-existence of the will.

To believe in the will, one must *will* to believe. To know it, one must *use* the will; and to develop the will, one must exercise it constantly, firmly, and with a fixed determination of never permitting it to be conquered.

One of the best rules for the development of the will is, never to thwart it yourself. *Never say, even to yourself, 'I will do a certain thing,' without DOING it.*

* Adam Kadmon is described in the Kabbala Denudata as the first emanation of the Light of the Infinite: he is the Crown, the first Sephiroth, from which came all the other grades. The name is also applied to the composite human form under which are symbolised the lower nine Sephiroth. The Garden of Eden being the lowest grade, Malchuth, this man may be said to be standing upon it. So it may be surmised that he is the Adam in the Garden of Eden, sometimes called Adam Inferior, in contradistinction to Adam Supremus mentioned above; but the drama of the apple tree and the perfidious Serpent must not be taken too literally. The Adam who sweated for his bread *outside* the garden typifies humanity incarnate in the flesh. This is the literal interpretation of the Hebrew word *Adam*, which means *man*, and corresponds to the Latin *homo*. Adam Kadmon being androgyne could hardly become 'tainted with desire,' as we understand it. Furthermore if he lost dominion over nature, there would soon be an end to nature. But the Demiurge still pipes.—Ed.

But if our will is frustrated, does not unhappiness follow? Not if we are free from desire. Desire is impotent; it is only the *root* of misery, not the *cause* of it. The will is potent; it is a positive force and is indestructible. It can only be neutralized by an opposing will of equal force, and even though neutralized, its power remains eternal. If our will be enlightened by perfect knowledge, if it be in perfect alignment with the divine will, it must conquer in the end, and we need not be concerned about proximate results. While, if our wills be misguided by our ignorance, we need not be concerned, for we know that its effects will ultimately be neutralized when we have attained to knowledge.

If we free ourselves from all desires and entanglements of the material world, if we always strive earnestly, but never anxiously, for perfect wisdom, and if we constantly exercise our wills in the light of that wisdom, we shall make as rapid progress towards our final goal as it is possible to make.

C. D. HILL, F. T. S.

NOTES ON THE BHAGAVAD GITA.*

(Continued from page 370.)

III.

IN this lecture I shall consider the premises I have laid down with special reference to the various passages in which they seem to be indicated in this book.

It will be remembered that I started with the very first cause, which I called *Parabrahmam*. Any positive definition of this principle is of course impossible, and a negative definition is all that can be attempted from the very nature of the case. It is generally believed, at any rate by a certain class of philosophers, that Krishna himself is *Parabrahmam*—that he is the personal God who is *Parabrahmam*—, but the words used by Krishna in speaking of *Parabrahmam*, and the way in which he deals with the subject, clearly show that he draws a distinction between himself and *Parabrahmam*.

No doubt he is a manifestation of *Parabrahmam*, as every *Logos* is. He calls himself *Pratyagatma*, and *Pratyagatma* is *Parabrahmam* in the sense in which that proposition is laid down by the *Adwaitis*. This statement is at the bottom of all *Adwaiti* philosophy, but is very often misunderstood. When *Adwaitis* say "*Aham eva Parabrahmam*," they do not mean to say that this *ahankaram* (egotism) is *Parabrahmam*, but that the only true self in the cosmos, which is the *Logos* or *Pratyagatma*, is a manifestation of *Parabrahmam*.

It will be noticed that when Krishna is speaking of himself he never uses the word *Parabrahmam*, but always *Pratyagatma*, and it is from this standpoint that we constantly find him speaking. Whenever he speaks of *Pratyagatma* he speaks of himself, and

parts of four extempore discourses, delivered by Mr. T. Subba Row, B. A., the delegates attending the Convention of the Theosophical Society, December 27th to 31st, 1886.

whenever he speaks of *Parabrahmam*, he speaks of it as being something different from himself.

I will now go through all the passages in which reference is made to *Parabrahmam* in this book. The first passage to which I shall call your attention is chapter viii, verse 3:—

"The eternal (spirit) is the Supreme Brahma. Its condition as *Pratyagatma* is called *Adhyatma*. Action which leads to incarnated existence is denoted by Karma."

Here the only words used to denote *Parabrahmam* are *Aksharam* and *Brahma*. These are the words he generally uses. You will notice that he does not in any place call it *Eswara* or *Maheswara*; he does not even allude to it often as *Atma*. Even the term *Paramatma* he applies to himself, and not to *Parabrahmam*. I believe that the reason for this is that the word *Atma*, strictly speaking, means the same thing as self, that idea of self being in no way connected with *Parabrahmam*. This idea of self first comes into existence with the *Logos*, and not before; hence *Parabrahmam* ought not to be called *Paramatma* or any kind of *Atma*. In one place only Krishna, speaking of *Parabrahmam*, says that it is his *Atma*. Except in that case he nowhere uses the word *Atma* or *Paramatma* in speaking of *Parabrahmam*. Strictly speaking *Parabrahmam* is the very foundation of the higher self. *Paramatma* is however a term also applied to *Parabrahmam* as distinguished from *Pratyagatma*. When thus applied it is used in a strictly technical sense. Whenever the term *Pratyagatma* is used, you will find *Paramatma* used as expressing something distinct from it.

It must not be supposed that either the ego, or any idea of self, can be associated with, or be considered as inherent in *Parabrahmam*. Perhaps it may be said that the idea of self is latent in *Parabrahmam*, as everything is latent in it; and, if on that account you connect the idea of self with *Parabrahmam*, you will be quite justified in applying the term *Paramatma* to *Parabrahmam*. But to avoid confusion it is much better to use our words in a clear sense, and to give to each a distinct connotation about which there can be no dispute. Turn now to chapter viii, verse 11:—

"I will briefly explain to thee that place (*padam*), which those who know the Vedas describe as indestructible (*aksharam*), which the ascetics, who are free from desire, enter, and which is the desired destination of those who observe *Brahmacharyam*."

Here we find another word used by Krishna when speaking of *Parabrahmam*. He calls it his *padam*—the abode of bliss, or *Nirvana*. When he calls *Parabrahmam* his *padam* or abode, he does not mean *vaikuntha loka* or any other kind of *loka*; he speaks of it as his abode, because it is in the bosom of *Parabrahmam* that the *Logos* resides. He refers to *Parabrahmam* as the abode of bliss, wherein resides eternally the *Logos*, manifested or unmanifested. Again turn to chapter viii, verse 21:—

"That which is stated to be unmanifested and immutable is spoken of as the highest condition to be reached. That place from which there is no return for those who reach it is my supreme abode."

Here the same kind of language is used, and the reference is to *Parabrahmam*. When any soul is absorbed into the *Logos*, or reaches the *Logos*, it may be said to have reached *Parabrahmam*,

which is the centre of the *Logos*; and as the *Logos* resides in the bosom of *Parabrahmam*, when the soul reaches the *Logos* it reaches *Parabrahmam* also.

Here you will notice that he again speaks of *Parabrahmam* as his abode.

Turn now to chapter ix, verses 4, 5 and 6 :—

"The whole of this Universe is pervaded by me in my Unmanifested form (*Avyaktamoorti*). I am thus the support of all the manifested existences, but I am not supported by them." Look at my condition when manifested as *Eswara* (*Logos*): these phenomenal manifestations are not within me. My *Atma* (however) is the foundation and the origin of manifested beings, though it does not exist in combination with them. Conceive that all the manifested beings are within me, just as the atmosphere spreading everywhere is always in space."

In my last lecture I tried to explain the mysterious connection between *Parabrahmam* and *Mulaprakriti*. *Parabrahmam* is never differentiated. What is differentiated is *Mulaprakriti*, which is sometimes called *Avyaktam*, and in other places *Kutastham*, which means simply the undifferentiated Element. Nevertheless *Parabrahmam* seems to be the one foundation for all physical phenomena, or for all phenomena that are generally referred to *Mulaprakriti*. After all, any material object is nothing more than a bundle of attributes to us. Either on account of an innate propensity within us or as a matter of inference, we always suppose that there is a non-ego, which has this bundle of attributes superimposed upon it, and which is the basis of all these attributes. Were it not for this essence, there could be no physical body. But these attributes do not spring from *Parabrahmam* itself, but from *Mulaprakriti*, which is its veil, just as according to the kabbalists *Shekinah* is the veil of *Ensof* and the garb of *Jehovah*. *Mulaprakriti* is the veil of *Parabrahmam*. It is not *Parabrahmam* itself, but merely its appearance. It is purely phenomenal. It is no doubt far more persistent than any other kind of objective existence. Being the first mode or manifestation of the only absolute and unconditioned reality, it seems to be the basis of all subsequent manifestations. Speaking of this aspect of *Parabrahmam*, Krishna says that the whole cosmos is pervaded by it, which is his *Avyakta* form.

Thus he speaks of *Parabrahmam* as his *Avyaktamoorti*, because *Parabrahmam* is unknowable, and only becomes knowable when manifesting itself as the *Logos* or *Eswara*. Here he is trying to indicate that *Parabrahmam* is the *Avyaktamoorti* of the *Logos*, as it is the *Atma* of the *Logos*, which is everywhere present, since it is the *Atma* of the universe, and which appears differentiated, —when manifested in the shape of the various *Logoi* working in the cosmos, though in itself it is undifferentiated,—and which, though the basis of all phenomenal manifestations, does not partake of the *vikarams* of those phenomenal manifestations.

Refer now to chapter xii, verses 13, 14, 15, 16 and 17.*

Here again, in speaking of *Parabrahmam* in verses 15, 16 and 17, Krishna is laying down a proposition which I have already ex-

* This and some of the other quotations have been omitted on account of their length.—Ed.

plained at length. I need not now go minutely into the meaning of these verses, for you can very easily ascertain them from the commentaries.

Turn to chapter xiv, verse 27 :—

"I am the image or the seat of the immortal and indestructible *Brahmam*, of eternal law and of undisturbed happiness."

Here Krishna is referring to himself as a manifestation or image of *Parabrahmam*. He says he is the *Pratishtha* of *Parabrahmam*; he does not call himself *Parabrahmam*, but only its image or manifestation.

The only other passage in which Krishna refers to the same subject is chapter xv, verse 6 :—

"That is my supreme abode (*dhama*), which neither sun, nor moon, nor fire illumines. Those who enter it do not return."

There again he speaks of *padam* and refers to *Parabrahmam* as his abode. I believe that these are all the statements that refer to *Parabrahmam* in this book, and they are sufficient to indicate its position pretty clearly, and to show the nature of its connection with the *Logos*. I shall now proceed to point out the passages in which reference is made to the *Logos* itself.

Strictly speaking the whole of this book may be called the book of the philosophy of the *Logos*. There is hardly a page which does not directly or indirectly refer to it. There are however a few important and significant passages, to which it is desirable that I should refer you, so that you may see whether what I have said about the nature and functions of the *Logos*, and its connection with humanity and the human soul, is supported by the teachings of this book. Let us turn to chapter iv, and examine the meaning of verses 5 to 11 :—

"O Arjuna, I and thou have passed through many births. I know all of them, but thou dost not know, O harasser of foes."

"Even I, who am unborn, imperishable, the Lord of all beings, controlling my own nature, take birth through the instrumentality of my *maya*,

"O Bharata, whenever there is a decline of *dharma* or righteousness and spread of *adharma* or unrighteousness, I create myself."

"I take birth in every *yuga*, to protect the good, to destroy evil-doers, and to re-establish *dharma*."

"O Arjuna, he who understands truly my divine birth and action, abandoning his body, reaches me, and does not come to birth again."

"Many, who are free from passion, fear and anger, devoted to me and full of me, purified by spiritual wisdom, have attained my condition."

This passage refers, of course, not only to the *Logos* in the abstract, but also to Krishna's own incarnations. It will be noticed that he speaks here as if his *Logos* had already associated itself with several personalities, or human individualities, in former *yugas*; and he says that he remembers all that took place in connection with those incarnations. Of course, since there could be no *karmabandham* as far as he was concerned, his *Logos*, when it associated itself with a human soul, would not lose its own independence of action, as a soul confined by the bonds of matter. And because his intellect and wisdom were in no way clouded by this association with a human soul, he says he can recollect all his previous incarnations, while Arjuna, not yet

having fully received the light of the *Logos*, is not in a position to understand all that took place in connection with his former births. He says that it is his object to look after the welfare of humanity, and that whenever a special incarnation is necessary, he unites himself with the soul of a particular individual; and that he appears in various forms for the purpose of establishing *dharma*, and of rectifying matters on the plane of human life, if *adharma* gets the ascendancy. From the words he uses there is reason to suppose that the number of his own incarnations has been very great, more so than our books are willing to admit. He apparently refers to human incarnations; if the *janmas* or incarnations referred to are simply the recognised human incarnations, of Vishnu, there would perhaps be only two incarnations before Krishna, Rama and Parasurama, for the *Matsya*, *Koorma*, *Varaha* and *Narasinha Avatars* were not, strictly speaking, human incarnations. Even Vamana was not born of human father or mother.

The mysteries of these incarnations lie deep in the inner sanctuaries of the ancient arcane science, and can only be understood by unveiling certain hidden truths. The human incarnations can however be understood by the remarks I have already made. It may be that this *Logos*, which has taken upon itself the care of humanity, has incarnated not merely in connection with the two individuals whose history we see narrated in the Ramayana and the Mahabharata, but also perhaps in connection with various individuals who have appeared in different parts of the world and at different times as great reformers and saviours of mankind.

Again, these *janmans* might not only include all the special incarnations which this *Logos* has undergone, but might also perhaps include all the incarnations of that individual, who in the course of his spiritual progress finally joined himself, or united his soul with the *Logos*, which has been figuring as the guardian angel, so to speak, of the best and the highest interests of humanity on this planet.

In this connection there is a great truth that I ought to bring to your notice. Whenever any particular individual reaches the highest state of spiritual culture, develops in himself all the virtues that alone entitle him to an union with the *Logos*, and finally, unites his soul with the *Logos*, there is, as it were, a sort of reaction emanating from that *Logos* for the good of humanity. If I am permitted to use a simile, I may compare it to what may happen in the case of the sun when a comet falls upon it. If a comet falls upon the sun, there is necessarily an accession of heat and light. So, in the case of a human being who has developed an unselfish love for humanity in himself. He unites his highest qualities with the *Logos*, and, when the time of the final union comes, generates in it an impulse to incarnate for the good of humanity. Even when it does not actually incarnate, it sends down its influence for the good of mankind. This influence may be conceived as invisible spiritual grace that descends from heaven, and it is showered down upon humanity, as it were, whenever any great Mahatma unites his soul with the *Logos*. Every Mahatma

who joins his soul with the *Logos* is thus a source of immense power for the good of humanity in after generations. It is said that the Mahatmas, living as they are apart from the world, are utterly useless so far as humanity is concerned when they are still living, and are still more so when they have reached Nirvana. This is an absurd proposition that has been put forward by certain writers who did not comprehend the true nature of Nirvana. The truth is as I have said; every purified soul joined with the *Logos* is capable of stimulating the energy of the *Logos* in a particular direction. I do not mean to say that in the case of every Mahatma there is necessarily any tendency to incarnate for the purpose of teaching *dharma* to mankind—in special cases this may happen—, but in all cases there is an influence of the highest spiritual efficacy coming down from the *Logos* for the good of humanity, whether as an invisible essence, or in the shape of another human incarnation, as in the case of Krishna, or rather the *Logos* with reference to which we have been speaking of Krishna. It might be, that this *Logos*, that seems to have incarnated already on this planet among various nations for the good of humanity, was that into which the soul of a great Mahatma of a former *kalpa* was finally absorbed: that the impulse which was thus communicated to it has been acting, as it were, to make it incarnate and re-incarnate during the present *kalpa* for the good of mankind.

In this connection I must frankly tell you, that beyond the mystery I have indicated there is yet another mystery in connection with Krishna and all the incarnations mentioned in this book, and that mystery goes to the very root of all occult science. Rather than attempt to give an imperfect explanation, I think it much better to lose sight of this part of the subject, and proceed to explain the teachings of this book, as if Krishna is not speaking from the stand-point of any particular *Logos*, but from that of the *Logos* in the abstract. So far as the general tenour of this book is concerned, it would suit any other *Logos* as well as that of Krishna, but there are a few scattered passages, that when explained will be found to possess a special significance with reference to this mystery which they do not possess now. An attempt will be made in the "Secret Doctrine" to indicate the nature of this mystery as far as possible, but it must not be imagined that the veil will be completely drawn, and that the whole mystery will be revealed. Only hints will be given by the help of which you will have to examine and understand the subject. This matter is however foreign to my subject; yet I have thought it better to bring the fact to your notice lest you should be misled. The whole philosophy of this book is the philosophy of the *Logos*. In general Christ or Buddha might have used the same words as those of Krishna; and what I have said about this mystery only refers to some particular passages that seem to touch upon the nature of Krishna's divine individuality. He himself seems to think there is a mystery, as you may see from the 9th verse.

In the tenth verse "*Mathbhavam*" means the condition of the *Logos*. Krishna says there have been several Mahatmas who have become *Eswaras*, or have united their souls completely with the *Logos*.

Turn now to chapter v, verses 14 and 15 :—

"The Lord of the world does not bring about or create karma, or the condition by which people attribute karma to themselves; nor does he make people feel the effects of their karma. It is the law of natural causation that works. He does not take upon himself the sin or the merit of any one. Real knowledge is smothered by delusion, and hence created beings are misled."

Here he says that *Eswara* does not create karma, nor does he create in individuals any desire to do karma. All karma, or impulse to do karma, emanates from *Mulaprakriti* and its *vikarms*, and not from the *Logos*, or the light that emanates from the *Logos*. You must look upon this light, or *Fohat*, as a kind of energy eternally beneficent in its nature, as stated in the "Idyll of the White Lotus." In itself it is not capable of generating any tendencies that lead to *bandham*; but *ahankaram*, and the desire to do karma, and all karma with its various consequences come into existence by reason of the *upadhis* which are but the manifestations of that one *Mulaprakriti*.

Strictly and logically speaking, you will have to attribute these results to both of these forces. *Mulaprakriti* will not act, and is incapable of producing any result, unless energised by the light of the *Logos*. Nevertheless, most of the results that pertain to karma and the continued existence of man as the responsible producer of karma are traceable to *Mulaprakriti*, and not to the light that vitalizes it. We may therefore suppose that this *Mulaprakriti* is the real or principal *bandhakaranam*, and this light is the one instrument by which we may attain to union with the *Logos*, which is the source of salvation. This light is the foundation of the better side of human nature, and of all those tendencies of action, which generally lead to liberation from the bonds of *avidya*.

Turn to chapter vii, verses 4 and 5 :—

"My *Prakriti* (*Mulaprakriti*) is divided into eight parts—earth, water, fire, wind, ether, mind, intuition and egotism. This *Prakriti* is called *Apara-prakriti*.

"Understand my *Paraprakriti* (*Daiviprakriti*), as something distinct from this. This *Daiviprakriti* is the one life by which the whole Universe is supported."

Krishna in verse 5 distinguishes between this *Daiviprakriti* and *Prakriti*. This *Daiviprakriti* is, strictly speaking, the *Mahachaitanyam* of the whole cosmos, the one energy, or the only force from which spring all force manifestations. He says you must look upon it as something different from the *Prakriti* of the Sankhyas.

Turn now to chapter vii, verse 7 :—

"O Dhananjaya, there is nothing superior to me, and all this hangs on me as a row of gems on the string running through them."

Please notice that in verses 4 and 5 Krishna is referring to two kinds of *Prakriti*. Of course that *Prakriti*, which is differentiated into the eight elements enumerated in Sankhya philosophy, is the *avyaktam* of the Sankhyas—it is the *Mulaprakriti*, which must not be confounded with the *Daiviprakriti*, which is the light of the *Logos*. Conceive *Mulaprakriti* as *avidya*, and *Daiviprakriti*, the light of the *Logos*, as *vidya*. These words have other meanings also. In the *Swetaswatara Upanishad* *Eswara* is described as the deity who controls both *vidya* and *avidya*.

Here Krishna seems to refer to all the qualities, or all the excellent qualities, manifested in every region of phenomenal existence, as springing from himself.

No doubt the other qualities also or rather their ideal forms originally spring from him, but they ought to be traced mainly to *Mulaprakriti*, and not to himself.

I will now refer you to verse 24 and the following verses of the same chapter :—

"The ignorant, who do not know my supreme and indestructible and best nature, regard me as a manifestation of *avyaktam*.

"Veiled by my *yoga maya*, I am not visible to all. The deluded world does not comprehend me, who am unborn and imperishable.

"I know, O Arjuna, all beings, past, present, and future, but none knows me."

In these verses Krishna is controverting a doctrine that has unfortunately created a good deal of confusion. I have already told you that the Sankhyas have taken their *avyaktam*, or rather *Parabrahmam* veiled by *Mulaprakriti*, as *Atma* or the real self. Their opinion was that this *avyaktam* took on a kind of phenomenal differentiation on account of association with *upadhi*, and when this phenomenal differentiation took place, the *avyaktam* became the *Atma* of the individual. They have thus altogether lost sight of the *Logos*. Startling consequences followed from this doctrine. They thought that there being but one *avyaktam*, one soul, or one spirit, that existed in every *upadhi*, appearing differentiated, though not differentiated in reality, if somehow we could control the action of *upadhi*, and destroy the *maya* it had created, the result would be the complete extinction of man's self and a final *layam* in this *avyaktam* or *Parabrahmam*. It is this doctrine that has spoilt the Adwaiti philosophy of this country, that has brought the Buddhism of Ceylon, Burmah and China to its present deplorable condition, and led so many Vedantic writers to say that Nirvana was in reality a condition of perfect *layam* or annihilation.

If those who say that Nirvana is annihilation are right, then, so far as the individuality of the soul is concerned, it is completely annihilated, and what exists ultimately is not the soul, or the individual however purified or exalted, but the one *Parabrahmam*, which has all along been existing, and that *Parabrahmam* itself is a sort of unknowable essence which has no idea of self, nor even an individual existence, but which is the one power, the one mysterious basis of the whole cosmos. In interpreting the *Pranava*, the Sankhyas made the *ardhamatra* really mean this *avyktam* and nothing more. In some Upanishads this *ardhamatra* is described as that which, appearing differentiated, is the soul of man. When this differentiation, which is mainly due to the *upadhi*, is destroyed, there is a *layam* of *Atma* in *Parabrahmam*. This is also the view of a considerable number of persons in India, who call themselves Adwaitis. It is also the view put forward as the correct Vedantic view. It was certainly the view of the ancient Sankhyan philosophers, and is the view of all those Buddhists who consider Nirvana to be the *layam* of the soul in *Parabrahmam*.

After reaching *karana sarira* there are two paths, both of which lead to *Parabrahmam*. *Karana sarira*, you must know, is an *upadhi*; it is material, that is to say, it is derived from *Mulaprakriti*, but there is also acting in it, as its light and energy, the light from the *Logos*, or *Daiviprakriti*, or *Fohat*. Now, as I have said, there are two paths. When you reach *Karana sarira*, you can either confine your attention to the *upadhi* and, tracing its genealogy up to *Mulaprakriti*, arrive at *Parabrahmam* at the next step, or you may lose sight of the *upadhi*, altogether, and fix your attention solely upon the energy, or light, or life, that is working within it. You may then try to trace its origin, travelling along the ray till you reach its source, which is the *Logos*, and from the standpoint of the *Logos* try to reach *Parabrahmam*.

Of these two paths a considerable number of modern Vedantists, and all Sankhyas and all Buddhists—except those who are acquainted with the occult doctrine—have chosen the one that leads to *Mulaprakriti*, hoping thus to reach *Parabrahmam* ultimately. But in the view taken by these philosophers the *Logos* and its light were completely lost sight of. *Atma*, in their opinion, is the differentiated appearance of this *avyaktam* and nothing more.

Now what is the result? The differentiated appearance ceases when the *upadhi* ceases to exist, and the thing that existed before exists afterwards, and that thing is *avyaktam*, and beyond it there is *Parabrahmam*. The individuality of man is completely annihilated. Further, in such a case it would be simply absurd to speak of *Avatars*, for they would then be impossible and out of the question. How is it possible for Mahatmas, or adepts, to help mankind in any possible way when once they have reached this stage? The Cingalese Buddhists have pushed this doctrine to its logical conclusion. According to them Buddha is extinguished, and every man who follows his doctrine will eventually lose the individuality of his *Atma*; therefore they say that the Tibetans are entirely mistaken in thinking that Buddha has been overshadowing, or can overshadow any mortals; since the time he reached *Paranirvana* the soul of the man who was called Buddha has lost its individuality. Now I say that Krishna protests against the doctrine which leads to such consequences.

He says (verse 24) that such a view is wrong, and that those who hold it do not understand his real position as the *Logos* or *Verbum*. Moreover he tells us the reason why he is thus lost sight of. He says it is so because he is always veiled by his *yoga maya*. This *yoga maya* is his light. It is supposed that this light alone is visible, the centre from which it radiates remaining always invisible.

As may naturally be expected this light is always seen mixed up, or in conjunction, with the Emanations of *Mulaprakriti*. Hence Sankhyas have considered it to be an aspect of, or an Emanation from *Mulaprakriti*. *Avyaktam* was in their opinion the source, not only of matter, but of force also.

But according to Krishna this light is not to be traced to *avyaktam*, but to a different source altogether, which source is himself.

But, as this source is altogether *arupa* and mysterious, and cannot be easily detected, it was supposed by these philosophers that there was nothing more in and behind this light, except their *avykatam* its basis. But this light is the veil of the *Logos* in the sense that the *Shekinah* of the Kabbalists is supposed to be the veil of Adonai. Verily it is the Holy Ghost that seems to form the flesh and blood of the divine Christ. If the *Logos* were to manifest itself, even to the highest spiritual perception of a human being, it would only be able to do so clothed in this light which forms its body. See what Sankaracharya says in his *Soundaryalahari*. Addressing the light he says:—"You are the body of Sambhu." This light is, as it were, a cloak, or a mask, with which the *Logos* is enabled to make its appearance.

The real centre of the light is not visible even to the highest spiritual perception of man. It is this truth which is briefly expressed in that priceless little book "Light on the Path," when it says (rule 12):—"It is beyond you; because when you reach it you have lost yourself. It is unattainable because it for ever recedes. You will enter the light, but you will never touch the flame."

You will bear in mind the distinction that Krishna draws between the unfortunate doctrine of the Sankhyas and others, and the true theory which he is endeavouring to inculcate, because it leads to important consequences. Even now I may say that ninety per cent. of the Vedantic writers hold the view which Krishna is trying to combat.

Turn now to chapter viii, and examine the meaning of verses 5 to 16.

In these passages Krishna lays down two propositions which are of immense importance to humanity. First, he says that the soul can reach and become finally assimilated with himself. Next, he says, that when once he is reached there is no more *Punarjanmam*, or rebirth, for the man who has succeeded in reaching him.

Against the latter proposition some objections have sometimes been raised. It is said that if the soul reaches the *Logos* and the spiritual individuality of the *Logos* is preserved, and yet if the *Logos* has also to overshadow mortals from time to time, or have any connection with a human being living on earth, then the statement that a man who reaches the *Logos* will have no *Punarjanmam* is untrue. But this objection arises from a misunderstanding as to the nature of this union with the *Logos*. As far as we know, judging from our ordinary experience, this individuality, this sense of Ego, which we have at present is a kind of fleeting entity changing from time to time. Day after day the different experiences of man are being stored up, and in a mysterious manner united into a single individuality. Of course it seems to every man that he has a definite individuality during the course of a particular incarnation, but the individuality of his *Karana Sarira* is made up of several individualities like these. It must not be imagined that all the experiences that are connected with the various incarnations and go to constitute their respective personalities are to be found in a kind of mechanical juxtaposition in the *karana sarira*.

It is not so. Nature has a sort of machinery by which it is able to reduce all these bundles of experiences into a single self. Great as is this higher individuality of the human monad, there is an individuality over and above this and far greater than it is. The *Logos* has an individuality of its own. When the soul rises to the *Logos*, all that this latter takes from the soul is that portion of the soul's individuality which is high and spiritual enough to live in the individuality of the *Logos*; just as the *Karana Sarira* makes a choice between the various experiences of a man, and only assimilates such portions thereof as belong to its own nature, the *Logos*, when it unites itself with the soul of a man, only takes from it that which is not repugnant to its nature.

But now see what changes take place in the consciousness of the human being himself. The moment this union takes place, the individual at once feels that he is himself the *Logos*, the monad formed from whose light has been going through all the experiences which he has now added to his individuality. In fact his own individuality is lost, and he becomes endowed with the original individuality of the *Logos*. From the standpoint of the *Logos* the case stands thus. The *Logos* throws out a kind of feeler, as it were, of its own light into various organisms. This light vibrates along a series of incarnations, and whenever it produces spiritual tendencies, resulting in experience that is capable of being added to the individuality of the *Logos*, the *Logos* assimilates that experience. Thus the individuality of the man becomes the individuality of the *Logos*, and the human being united to the *Logos* thinks that this is one of the innumerable spiritual individualities that he has assimilated and united in himself, that self being composed of the experiences which the *Logos* has accumulated, perhaps from the beginning of time. That individual will therefore never return to be born again on earth. Of course if the *Logos* feels that it is born, whenever a new individual makes his appearance having its light in him, then the individual who has become assimilated with the *Logos* may no doubt be said to have *punarjanmam*. But the *Logos* does not suffer because its light is never contaminated by the *Vikarms* of *Prakriti*. Krishna points out that he is simply *Upadrishta*, a witness, not personally interested in the result at all, except when a certain amount of spirituality is generated and the Mahatma is sufficiently purified to assimilate his soul with the *Logos*. Up to that time he says, "I have no personal concern, because I simply watch as a disinterested witness. Because my light appears in different organisms, I do not therefore suffer the pains and sorrows that a man may have to bear. My spiritual nature is in no way contaminated by the appearance of my light in various organisms." One might just as well say that the sun is defiled or rendered impure, because its light shines in impure places. In like manner it cannot be true to say that the *Logos* suffers. Therefore it is not the real self that feels pleasure or pain, and when a man assimilates his soul with the *Logos*, he no longer suffers either the pains or pleasures of human life.

Again when I speak of the light of the *Logos* permeating this cosmos and vibrating in various incarnations, it does not necessarily

follow that a being who has gone to the *Logos* is incarnated again. He has then a well defined spiritual individuality of his own, and though the *Logos* is *Eswara*, and its light is the *Chaitanyam* of the universe, and though the *Logos* from time to time assimilates with its own spiritual nature the purified souls of various Mahatmas, and also overshadows certain individuals, still the *Logos* itself never suffers and has nothing like *Punarjanmam* in the proper sense of the word; and a man who is absorbed into it becomes an immortal, spiritual being, a real *Eswara* in the cosmos, never to be reborn, and never again to be subject to the pains and pleasures of human life.

It is only in this sense that you have to understand immortality. If unfortunately immortality is understood in the sense in which it is explained by the modern Vedantic writers and by the Cingalese Buddhists, it does not appear to be a very desirable object for man's aspirations. If it be true, as these teach, that the individuality of man, instead of being ennobled and preserved and developed into a spiritual power, is destroyed and annihilated, then the word immortality becomes a meaningless term.

I think I have the complete authority of Krishna for saying that this theory is correct, and this I believe to be, though all may not agree with me on this point, a correct statement of the doctrine of Sankaracharya and Buddha.

Turn now to chapter ix, verse 11 :—

"The deluded, not knowing my supreme nature, despise me, the Lord (*Eswara*) of all beings, when dwelling in a human body."

Here Krishna calls himself the real *Eswara*. Again in verse 13 :—

"The Mahatmas devoted to *Daiviprakriti*, and knowing me as the imperishable cause of all beings, worship me with their minds concentrated on me."

Here he refers to *Daiviprakriti*, between which and *Mulaprakriti* he draws a clear distinction. By some however this *Daiviprakriti* is looked upon as a thing to be shunned, a force that must be controlled. It is on the other hand a beneficent energy, by taking advantage of which a man may reach its centre and its source.

See verse 18 of the same chapter :—

"I am the refuge, the protector, the Lord, the witness, the abode, the shelter, the friend, the source, the destruction, the place, the receptacle, the imperishable seed."

All these epithets applied by Krishna to himself, show that he is speaking of himself in the same manner as Christ spoke of himself, or as every great teacher, who was supposed to have represented the *Logos* for the time being on this planet, spoke of himself.

Another very significant passage is verse 22 of the same chapter :—

"I take interest in the welfare of those men, who worship me, and think of me alone, with their attention always fixed on me."

I have told you that in the generality of cases Krishna, or the *Logos*, would simply be a disinterested witness, watching the career of the human monad, and not concerning itself with its interests. But, in cases where real spiritual progress is made, the way is prepared for a final connection with the *Logos*. It commences

in this manner; the *Logos* begins to take a greater interest in the welfare of the individual, and becomes his light and his guide, and watches over him, and protects him. This is the way in which the approach of the *Logos* to the human soul commences. This interest increases more and more, till, when the man reaches the highest spiritual development, the *Logos* enters into him, and then, instead of finding within himself merely the reflection of the *Logos*, he finds the *Logos* itself. Then the final union takes place, after which there is no more incarnation for the man. It is only in such a case that the *Logos* becomes more than a disinterested spectator.

I must here call your attention to verse 29 and the following verses at the end of this chapter:—

"I am the same to all beings: I have neither friend nor foe: those who worship Me with devotion are in Me, and I am in them.

"Even if he whose conduct is wicked worships Me alone, he is to be regarded as a good man, for he is working in the right direction.

"O son of Kunti, he soon becomes a virtuous person, and obtains eternal peace; rest assured that my worshipper does not perish.

"Those who are born in sin and are devoted to Me, whether women, or Vaishyas, or Sudras, reach my supreme abode.

"How much more holy Brahmans and devoted Rajarshis, having come into this transient and miserable world, worship Me!

"Fix thy mind on Me, worship Me, bow down to Me: those who depend on Me, and are devoted to Me, reach Me."

Here Krishna shows, by the two propositions that he is laying down, that he is speaking from a thoroughly cosmopolitan standpoint. He says, "No one is my friend: no one is my enemy." He has already pointed out the best way of gaining his friendship. He does not assume that any particular man is his enemy or his friend. We know that, even in the case of *rakshasas*, Prahlada became the greatest of *bhagavathas*. Krishna is thoroughly impartial in dealing with mankind and in his spiritual ministration. He says it does not matter in the least to him what kind of *asramam* a man may have, what kind of ritual or formula of faith he professes; and he further says, that he does not make any distinction between *Sudras* and *Brahmans*, between men and women, between higher and lower classes. His help is extended to all: there is but one way of reaching him; and that way may be utilized by anybody. In this respect he draws a distinction between the doctrines of the *karmayogis* and his own teaching. Some people say that certain privileged classes only are entitled to attain Nirvana. He says this is not the case. Moreover he must be taken to reject by implication the doctrine of certain Madhwas, who say that all souls can be divided into three divisions. They say that there is a certain class of people called *Nityanarakikas*, who are destined, whatever they may do, to go down to bottomless perdition: another class of people called *Mityasamsarikas*, who can never leave the plane of earth; and a third class, the *Intyamuktas*, who, whatever mischievous things they do, must be admitted into *Vaikuntham*. This doctrine is not sanctioned by Krishna. His doctrine further contains a protest against the manner in which certain writers have misrepresented the importance of Buddha *Avatar*. No doubt some of our Brahman writers admit that Buddha was an *Avatar* of Vishnu; but they say

it was an *Avatar* undertaken for mischievous purposes. He came here to teach people all sorts of absurd doctrines, in order to bring about their damnation. These people had to be punished; and he thought the best way to bring about their punishment was to make them mad by preaching false doctrines to them. This view, I am ashamed to say, is solemnly put forward in some of our books. How different this is from what Krishna teaches. He says:—"In my sight all men are the same; and if I draw any distinction at all, it is only when a man reaches a very high state of spiritual perfection and looks upon me as his guide and protector. Then, and then only, I cease to be a disinterested witness, and try to interest myself in his affairs. In every other case I am simply a disinterested witness." He takes no account of the fact that this man is a Brahman and that one a Buddhist or a Parsee; but he says that in his eyes all mankind stand on the same level, that what distinguishes one from another is spiritual light and life.

"He is who is sensible enough amongst men to know me, the unborn Lord of the world who has no beginning, is freed from all sins."

Now turn to the 3rd verse of the next chapter (chapter X):—

Here he calls himself the unborn: he had no beginning: he is the *Esvara* of the cosmos. It must not be supposed that the *Logos* perishes or is destroyed even at the time of cosmic *pralaya*. Of course it is open to question whether there is such a thing as cosmic *pralaya*. We can very well conceive a solar *pralaya* as probable, we can also conceive that there may be a time when activity ceases throughout the whole cosmos, but there is some difficulty in arguing by analogy from a definite and limited system to an indefinite and infinite one. At any rate, among occultists there is a belief that there will be such a cosmic *pralaya*, though it may not take place for a number of years that it is impossible for us even to imagine. But even though there may be a cosmic *pralaya* the *Logos* will not perish even when it takes place; otherwise at the recommencement of cosmic activity, the *Logos* will have to be born again, as the present *Logos* came into existence at the time when the present cosmic evolution commenced. In such a case, Krishna cannot call himself *aja* (unborn); he can only say this of himself, if the *Logos* does not perish at the time of cosmic *pralaya*, but sleeps in the bosom of *Parabrahmam*, and starts into wakefulness when the next day of cosmic activity commences.

I have already said in speaking of this *Logos*, that it was quite possible that it was the *Logos* that appeared in the shape of the first Dhyani Chohan, or Planetary Spirit, when the evolution of man was recommenced after the last period of inactivity on this planet, as stated in Mr. Sinnett's book, "Esoteric Buddhism," and after having set the evolutionary current in motion, retired to the spiritual plane congenial to its own nature, and has been watching since over the interests of humanity, and now and then appearing in connection with a human individuality for the good of mankind. Or you may look upon the *Logos* represented by Krishna as one

belonging to the same class as the *Logos* which so appeared. In speaking of himself Krishna says, (chapter x, verse 6) :—

“The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind : from them sprang was (born) the human race and the world.”

He speaks of the *sapta rishis* and of the Manus as his *manasaputras*, or mind-born sons, which they would be if he was the so-called Prajapati, who appeared on this planet and commenced the work of evolution.

In all Puranas the Maharishis are said to be the mind-born sons of Prajapati or Brahma, who was the first manifested being on this planet, and who was called *Swayambhuva*, as he had neither father nor mother ; he commenced the creation of man by forming, or bringing into existence by his own intellectual power, these Maharishis and these Manus. After this was accomplished Prajapati disappeared from the scene ; as stated in Manu-Smriti, *Swayambhuva* thus disappeared after commencing the work of evolution. He has not, however, yet disconnected himself altogether from the group of humanity that has commenced to evolve on this planet, but is still the overshadowing *Logos* or the manifested *Esvara*, who does interest himself in the affairs of this planet and is in a position to incarnate as an *Avatar* for the good of its population.

There is a peculiarity in this passage to which I must call your attention. He speaks here of four Manus. Why does he speak of four ? We are now in the seventh *Manwantara*—that of *Vaivaswata*. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner.

The word “*Chatwaraha*” is separated from the word “*Manava*” and is made to refer to *Sanaka*, *Sanandana*, *Sanatkumara* and *Sanatsujata*, who were also included among the mind-born sons of Prajapati.

But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that *Sanaka* and the other three refused to create, though the other sons had consented to do so ; therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include these four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will be then four, and the statement would contradict the Puranic account, though it would be in harmony with the occult theory. You will recollect that Mr. Sinnett has stated that we are now in the fifth root race. Each root race is considered as the *santhathi* of a particular Manu. Now the fourth root race has passed, or in other words there have been four past Manus. There is another point to be considered in connection with this subject. It is stated in Manu-smriti that the first Manu (*Swayabhuya*) created seven Manus. This seems to be the total number of Manus according to this Smriti. It is not alleged that there was, or would be another batch of Manus created, or to be created at some other time.

But the Puranic account makes the number of Manus fourteen. This is a subject, which, I believe, requires a considerable amount of attention at your hands ; it is no doubt a very interesting one, and I request such of you as have the required time at your disposal, to try and find out how this confusion has arisen. The commentators try to get the number fourteen out of Manu. Of course an ingenious pandit can get anything out of anything, but if you will go into the matter deeply, it is quite possible we may be able to find out how the whole mistake has arisen, and if there is any mistake or not. Any further discussion of the subject at present is unnecessary.

Another interesting function of the *Logos* is indicated in the same chapter, verse 11 :—

“I, dwelling in them, out of my compassion for them, destroy the darkness born from ignorance by the shining light of spiritual Wisdom.”

Here he is said to be not only an instrument of salvation, but also the source of wisdom. As I have already said, the light that emanates from him has three phases, or three aspects. First it is the life, or the *Mahachaitanyam* of the cosmos ; that is one aspect of it ; secondly, it is force, and in this aspect it is the *Fohat* of the Buddhist philosophy ; lastly, it is wisdom, in the sense that it is the *Chichakti* of the Hindu philosophers. All these three aspects are, as you may easily see, combined in our conception of the *Gayatri*. It is stated to be *Chichakti* by Vasishta : and its meaning justifies the statement. It is further represented as light, and in the *sankalpam* that precedes the *japam* it is evoked as the life of the whole cosmos. If you will read carefully the “*Idyll of the White Lotus*,” you will perhaps gain some further ideas about the functions of this light, and the help it is capable of giving to humanity.

I have now to call your attention to all those verses in chapter x that refer to his so-called *vibhuti*, or excellence.

He says “*Aham Atma*” (I am self), because every self is but a manifestation of himself, or a reflection of the *Logos*, as I have already indicated. It is in that sense he is the *Aham* (I) manifested everywhere in every *upadhi*. When he says this he is speaking from the standpoint of the *Logos* in the abstract, and not from that of any particular *Logos*. The description of this *vibhuti* conveys to our minds an important lesson. All that is good and great, sublime and noble in this phenomenal universe, or even in the other *lokas*, proceeds from the *Logos*, and is in some way or other the manifestation of its wisdom and power and *vibhuti* ; and all that tends to spiritual degradation and to objective physical life emanates from *prakriti*. In fact there are two contending forces in the cosmos. The one is this *prakriti* whose genealogy we have already traced. The other is the *Daiviprakriti*, the light that comes down, reflection after reflection, to the plane of the lowest organisms. In all those religions in which the fight between the good and the bad impulses of this cosmos is spoken of, the real reference is always to this light, which is constantly attempting to raise men from the lowest level to the highest plane of spiritual life, and that other force, which has its place in *Prakriti*, and is con-

stantly leading the spirit into material existence. This conception seems to be the foundation of all those wars in heaven, and of all the fighting between good and bad principles in the cosmos, which we meet with in so many religious systems of philosophy. Krishna points out that everything that is considered great or good or noble should be considered as having in it his energy, wisdom and light. This is certainly true, because the *Logos* is the one source of energy, wisdom and spiritual enlightenment. When you realize what an important place this energy that emanates from the *Logos* plays in the evolution of the whole cosmos, and examine its powers with reference to the spiritual enlightenment which it is capable of generating, you will see that this description of his *vibhuti* is by no means an exaggerated account of Krishna's importance in the cosmos.

Turn next to chapter xi.

The inferences I mean to draw from this chapter are these. First, that the *Logos* reflects the whole cosmos in itself, or, in other words, that the whole cosmos exists in the *Logos* as its germ. As I have already said, the world is the word made manifest, and the *Logos* is, in the mystical phraseology of our ancient writers, the *pasyanti* form of this word. This is the germ in which the whole plan of the solar system eternally exists. The image existing in the *Logos* becomes expanded and amplified when communicated to its light, and is manifested in matter when the light acts upon *Mulaprakriti*. No impulse, no energy, no form in the cosmos can ever come into existence without having its original conception in the field of *Chit*, which constitutes the demiurgic mind of the *Logos*.

The *Logos*, its light and *Mulaprakriti* constitute the real *Tatwatrayam* of the *Visishtadwaitis*, *Mulaprakriti* being their *Achit*, this light from the *Logos* their *Chit*, and the *Logos* being their *Eswara*.

I would here call your attention to the first *Anhika* of *Mahabhashya*, where Patanjali speaks of the three forms manifested—*Pasyanti*, *Madhyama* and *Vaikhari Vach*. The way in which he classifies them is different.

In his opinion *Pasyanti Vach*, which corresponds to the *Logos*, is *Chit*; *Vaikhari Vach*, which is a symbol of the manifested cosmos, is *Achit*, and *Madhyama Vach*, which represents the light of the *Logos*, is *Chidachit*. You know that the word *Chit* may mean *Chaitanyam*, or life; it may also mean consciousness. The *Logos* is simply *Chidrupam*, it has no material form at all; the whole manifested cosmos is called *achidrupam*, that is to say, it exists in fact. It exists in idea while it exists merely subjectively in the *Logos*; the *Fohat*, being the link between the two, is neither the one nor the other, it is neither *Chit* nor *Achit*. It is therefore called *Chidachit*. Thus, when Patanjali speaks of *Madhyama Vachas Chidachit*, he refers to it as a link between the mental form (in the *Logos*) and the manifested form (in matter). The universe exists in idea in the *Logos*, it exists as a mysterious impression in the region of force, and it is finally transformed into the objectively manifested cosmos, when this force transfers its own image or impulse to

cosmic matter. Hence this *Logos* is called *Visvarupi*—a term constantly applied to Vishnu,—but only in this sense.

There is yet another way of looking at these entities with which you ought to familiarize yourselves. The whole cosmos, by which I mean all the innumerable solar systems, may be called the physical body of the one *Parabrahmam*; the whole of this light or force may be called its *sukshma sarira*; the abstract *Logos* will then be the *karana sarira*, while the *Atma* will be *Parabrahmam* itself.

But this classification must not be confused with that other classification which relates to the subdivisions of one only of these entities, the manifested solar system, the most objective of these entities, which I have called the *sthula sarira* of *Parabrahmam*. This entity is in itself divisible into four planes of existence, that correspond to the four *matras* in *Prana*, as generally described. Again this light which is the *sukshma sarira* of *Parabrahmam* must not be confounded with the astral light. The astral light is simply the *sukshma* form of *Vaiswanara*; but so far as this light is concerned, all the manifested planes in the solar system are objective to it, and so it cannot be the astral light. I find it necessary to draw this distinction, because the two have been confounded in certain writings. What I have said will explain to some extent why the *Logos* is considered as having *viswarupam*.

Again, if the *Logos* is nothing more than *Achidrupam*, how is it that Arjuna, with his spiritual intelligence, sees an objective image or form before him, which, however splendid and magnificent, is, strictly speaking, an external image of the world? What is seen by him is not the *Logos* itself but the *viswarupa* form of the *Logos* as manifested in its light—*Daiviprakriti*. It is only as thus manifested that the *Logos* can become visible even to the highest spiritual intelligence of man.

There is yet another inference to be drawn from this chapter. Truly the form shown to Arjuna was fearful to look at, and all the terrible things about to happen in the war appeared to him depicted in it. The *Logos* being the universe in idea, coming events (or those about to manifest themselves on the objective plane) are generally manifested long, it may be, before they actually happen, in the plane of the *Logos* from which all impulses spring originally. Bhishma, Drona and Karna were still living at the time Krishna showed this form. But yet their deaths and the destruction of almost their whole army seemed to be foreshadowed in this appearance of the *Logos*. Its terrible form was but an indication of the terrible things that were going to happen. In itself the *Logos* has no form; clothed in its light it assumes a form which is, as it were, a symbol of the impulses operating, or about to operate, in the cosmos at the time of the manifestation.

(To be continued.)

CLASSIFICATION OF "PRINCIPLES."

IN a most admirable lecture by Mr. T. Subba Row on the *Bhagavad Gita*, published in the February number of the *Theosophist*, the lecturer deals, incidentally as I believe, with the question of septenary "principles" in the Kosmos and Man. The division is rather criticized, and the grouping hitherto adopted and favoured in theosophical teachings is resolved into one of *Four*.

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This apparent disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality no inconsistency between Mr. Subba Row's views and our own in the question of the septenary division; and to show, (a) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society; (b) that he knew it was the teaching of old "Aryan philosophers" who have associated seven occult powers with the seven principles in the Macrocosm and the Microcosm (see the end of this article); and (c) that from the beginning he had objected—not to the classification but to the form in which it was expressed. Therefore, now, when he calls the division "unscientific and misleading," and adds that "this sevenfold classification is almost conspicuous by its absence in many (not all?) of our Hindu books," etc., and that it is better to adopt the time-honoured classification of four principles, Mr. Subba Row must mean only some special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation, therefore, will not be altogether out of place. For the matter of being "conspicuous by its absence" in Hindu books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is "misleading" is also perfectly true; for the great feature of the day—materialism—has led the minds of our Western theosophists into the prevalent habit of viewing the seven principles as distinct and self-existing entities, instead of what they are—namely, *upadhis* and correlating states—three *upadhis*, basic groups, and four principles. As to being "unscientific," the term can be only attributed to a *lapsus lingue*, and in this relation let me quote what Mr. Subba Row wrote about a year before he joined the Theosophical Society in one of his ablest articles, "Brahmanism on the seven-fold principle in Man," the best review that ever appeared of the *Fragments of Occult Truth*—since embodied in "Esoteric Buddhism." Says the author:—

"I have carefully examined it (the teaching) and find that the results arrived at (in the Buddhist doctrine) do not differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form." Having enumerated, after this the "three primary causes" which bring the human

being into existence—i. e., Parabrahmam, Sakti and Prakriti—he explains: "Now, according to the Adepts of ancient Aryavarta, seven principles are evolved out of these three primary entities. Algebra teaches us that the number of combinations of things, taken one at a time, two at a time, three at a time, and so forth= 2^n-1 . Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to $2^3-1=8-1=7$. As a general rule, whenever seven entities are mentioned in the ancient occult sciences of India in any connection whatsoever, you must suppose that these seven entities come into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or MONAD." (See "Five Years of Theosophy," p. 160).

This is quite correct, from the occult standpoint, and also kabbalistically, when one looks into the question of the seven and ten Sephiroths, and the seven and ten Rishis, Manus, etc. It shows that in sober truth there is not, nor can there be any fundamental disagreement between the esoteric philosophy of the Trans- and Cis-Himalayan Adepts. The reader is referred, moreover, to the earlier pages of the above mentioned article, in which it is stated that "the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient Adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island (now the Gobi desert)*. The Tibetan Adepts, however, (their precursors of Central Asia) have not accepted the addition." (pp. 155-156.) But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth—the Aryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the "*Bhagavad-Gita*" Lecture hold good to-day, as they did five or six years ago in the article "Brahmanism on the sevenfold principle in Man," their apparent discrepancy notwithstanding. For purposes of purely theoretical esoterism, they are as valid in Buddhist as they are in Brahmanical philosophy. Therefore, when Mr. Subba Row proposes to hold to "the time-honoured classification of four principles" in a lecture on a Vedanta work—the Vedantic classification, however, dividing man into five "*kosas*" (sheaths) and the *Atma* (the six nominally, of course),† he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and also orthodox computations of the same. This is how I understand his words, at any rate. For the *Taraka Raj-Yoga* classification is again three *upadhis*, the *Atma* being the fourth principle, and no *upadhi*, of course, as it is one with Parabrahm. This is again shown by himself in a little article called "Septenary Division in different Indian systems."‡

* See *Isis Unveiled*, Vol. I, pp. 600, and the appendices by the Editor to the above quoted article in "Five Years of Theosophy."

† This is the division given to us by Mr. Subba Row. See "Five Years of Theosophy," p. 136, article signed T. S.

‡ Ibid, p. 185.

Why then should not "Buddhist" Esoterism, so-called, resort to such a division? It is perhaps "misleading"—that is admitted; but surely it cannot be called "unscientific." I will even permit myself to call that adjective a thoughtless expression, since it has been shown to be on the contrary very "scientific" by Mr. Subba Row himself; and quite mathematically so, as the afore-quoted algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number seven is "a power, and a spiritual force" in its combination of *three* and *four*, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification—of body, soul and spirit—in *Isis Unveiled*, because had I then adopted the septenary division, as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have *unfortunately*—for it was premature—opened a chink in the Chinese wall of esoterism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

I maintain then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of *post-mortem* life, the sevenfold classification is the right one. For it is simply a convenient division which prevents in no wise the recognition of but *three* groups—which Mr. Subba Row calls "four principles associated with four *upadhis*, and which are associated in their turns with four distinct states of consciousness."* This is the Bhagavad Gita classification, it appears; but not that of the Vedanta, nor—what the Raj-Yogis of the *pre-Aryasanga* schools and of the *Mahayana* system held to, and still hold beyond the Himalayas, and their essence between the latter and the Vedanta classification having been pointed out to us by Mr. Subba Row in his little article on the "Septenary Division in different Indian systems." The Taraka Raj-Yogis recognize only *three upadhis* in which *Atma* may work, which, in India, if I mistake not, are the *Jagrata*, or waking state of consciousness (corresponding to the *Sthulopadhi*); the *Svapna*, or dreaming state (in *Sukshmapadhi*); and the *Sushupti*, or causal state, produced by, and through *Karanopadhi*, or what we call *Buddhi*. But then, in transcendental states of

* A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in "Personal and Impersonal God" by Mr. Subba Row, where he states that "we have *six* states of consciousness, either objective or subjective...and a perfect state of unconsciousness, etc." (See "Five Years of Theosophy," pp. 200 and 201.) Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification.

Samadhi, the body with its *linga sarira*, the *vehicle* of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with *Atma* the fourth) principles which remain after death. And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm: analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution—*four* superterrestrial and superhuman, so to say;—*three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upadhis* may be reduced to four groups.* Thus his consciousness, never being centred in the second or third principles—both of which are composed of states of matter (or rather of "substance") on different planes, each corresponding to one of the planes and principles in kosmos—is necessary to form links between the first, fourth and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samadhi*), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the stand-point from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult*—as also profane—physics would favour the septenary one for these reasons.†

* Mr. Subba Row's argument that in the matter of the three divisions of the body "we may make any number of divisions, and may as well enumerate nerve-force, blood and bones," is not valid, I think. Nerve-force—well and good, though it is one with the life-principle and proceeds from it: as to blood, bones, etc., these are objective material things, and one with, and inseparable from the human body; while all the other six principles are in their *Seventh—the body*—purely subjective principles, and therefore all denied by material science, which ignores them.

† In that most admirable article of his "Personal and Impersonal God"—one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, "Just as a human being is composed of *seven* principles, differentiated matter in the solar system exists in *seven* different conditions. These do not all come within the range of our present objective consciousness, but they can be perceived by the spiritual ego in man. Further, *Prayana*, or the capacity of perception, exists in *seven* different aspects, corresponding to the seven conditions of matter. Strictly speaking there are *six* states of differentiated *pragna*, the seventh state being a condition of perfect unconsciousness (or absolute consciousness). By differentiated *pragna* I mean the condition in which *pragna* is split up into various states of consciousness. Thus we have six states of consciousness, etc. etc." ("Five Years of Theosophy," pp. 200 and 201.) This is precisely our Trans-Himalayan Doctrine.

There are *six* Forces in nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the *all-Force*, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of "*Sankhya karika*" of *Parkriti*—"the root and substance of all things," she (*Parkriti*, or nature) is no production, but herself a *producer* of *seven* things, "which, produced by her, become all in their turn producers." Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an *hexagon*, after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of nature, so to speak, her artificial, or helped production—the prying into her occult work-shop by science. Behold the coloured rings of a soap-bubble, and those produced by polarized light. The rings obtained, whether in Newton's soap-bubble, or in the crystal through the polarizer, will exhibit invariably, six or seven rings—"a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings, the circle itself the *seventh*." The "Noremberg" polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton's and Tyndall's experiments).*

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetraktis*—the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically $3+4=7$. The best kabbalists have been demonstrating this for ages ever since Pythagoras, and down to the modern mathematicians and symbologists, one of whom has succeeded in wrenching for ever *one of the seven* occult keys, and has proven his victory by a volume of figures. Set any of our theosophists interested in the question to read the wonderful work called "*The Hebrew Egyptian Mystery, the Source of Measures*," and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldæa, both Americas, and even of the Eastern Islands—the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean. It shows that the same figures and measures for

* One need only open Webster's Dictionary and examine the snow flakes and crystals at the word "Snow" to perceive nature's work. "God geometrizes" says Plato.

the same esoteric symbology existed throughout the world; it shows in the words of the author that the kabbala is a "whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle" (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius in the 16th century, and re-discovered by the late John A. Parker *. Moreover, that the system from whence all these developments were derived "was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design;" and that it also underlies the Biblical structures, being found in the measurements given for Solomon's temple, the ark of the Covenant, Noah's ark, etc., etc.,—in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetraktis* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika*, "the sacred sign" which embellishes the thousand heads of Sessa, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (*treta*) fire of Pururavas, the *first fire in the present Manvantara*, out of the forty-nine (7×7) mystic fires. It may be absent from many of the Hindu books, but the Vishnu and other Puranas teem with this symbol and figure under every possible form, which I mean to prove in the "*SECRET DOCTRINE*." The author of the "*Source of Measures*" does not, of course, himself know as yet, the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is, that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental meaning in all this—*only* in the Bible,—and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it, (the Pentateuch being the latest of all the old Scriptures.) Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good: namely, that the figures $\bigcirc$, $\triangle$, $\square$ and $3, 4=7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind.

To whosoever desires to display this process by way of symbol, says the author speaking of the *ansated cross*, the *Tau* $\dagger$ of the Egyptians and the Christian cross—"it would be by the figure of the cube unfolded in connection with the circle whose measure is

* Of Newark, in his work *The Quadrature of the Circle*, his "problem of the three revolving bodies" (N. Y. John Wiley and Son.)

taken off on to the edges of the cube. The cube unfolded becomes in superficial display a *cross proper*, or of the *tau* form, and the attachment of the circle to this last, gives the *ansated cross* of the Egyptians with its obvious meaning of *the Origin of Measures*.^{*} Because this kind of measure was also made to co-ordinate with the idea of *the origin of life*, it was made to assume the type of the *hermaphrodite*, and in fact it is placed by representation to cover this part of the human person in the Hindu form.... [It is "the hermaphrodite Indranse Indra, the nature goddess, the *Issa* of the Hebrews, and the *Isis* of the Egyptians," as the author calls them in another place.] "...It is very observable, that while there are but six faces to a cube, the representation of the cross as the cube unfolded as to the cross bars displays one face of the cube as *common to two bars*, counted as belonging to either; then, while the faces originally represented are but six, the use of the two bars counts the square as four for the upright and three for the cross bar, making seven in all. Here we have the famous four, three and seven again, the four and three on the factor members of the Parker (quadrature and of the "three revolving bodies") problem"..... (pp. 50 and 51.)

And they are the factor members in the building of the Universe and MAN. Wittoba,—an aspect of Krishna and Vishnu—is therefore the "man crucified in space", or the "cube unfolded", as explained (See Moore's *Pantheon*, for Wittoba). It is the oldest symbol in India, now nearly lost, as the real meaning of *Vishvakarina* and *Vikartana* (the "sun shorn of his beams") is also lost. It is the Egyptian *ansated cross*, and *vice versa*, and the latter—even the *sistrum*, with its cross bars—is simply *the symbol of the Deity as man*—however phallic it may have become later, after the submersion of Atlantis. The *ansated cross*  is of course, as Professor Seyfforth has shown—again the *six* with its head—the *seventh*.  Seyfforth says: "It is the skull with the brains, the seat of the soul with the nerves extending to the spine, back, and eyes and ears. For the Tanis stone thus translates it repeatedly by *anthropos* (man); and we have the Coptic *ank*, (*vita*, life) properly *anima*, which corresponds with the Hebrew *anosh*, properly meaning *anima*. The Egyptian *anki* signifies "my soul."†

It means in its synthesis, the *seven principles*, the details coming later. Now the *ansated cross*, as given above, having been discovered on the backs of the gigantic statues found on the Easter Isles (mid-Pacific Ocean) which is a part of the submerged

^{*}And, by adding to the cross proper  the symbol of the four cardinal points and infinity at the same time, thus , the arms pointing above, below, and right, and left, making six in the circle—the Archaic sign of the Yomas—it would make of it the Swastika, the "sacred sign" used by the order of "Ishmael masons", which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin.

† Quoted in "Source of Measures."

continent; this remnant being described as "thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people;"—and Mr. Subba Row having told us what he had found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans (vide supra)—the logical inference is that they had their septenary division from them, just as our Adepts from the "Sacred Island" had. This ought to settle the question.

And this *Tau* cross is ever *septenary*, under whatever form—it has many forms, though the main idea is always one. What are the Egyptian *oozas* (the eyes), the amulets called the "mystic eye," but symbols of the same? There are the *four* eyes in the upper row and the *three* smaller ones in the lower. Or again, the *ooza* with the *seven luths* hanging from it, "the combined melody of which creates one man", say the hieroglyphics. Or again, the *hexagon* formed of six triangles, whose apices converge to a point—thus  the symbol of the Universal creation, which Kenneth Mackenzie tells us "was worn as a ring by the Sovereign Princes of the Royal Secret"—which they never knew by the bye. If *seven* has nought to do with the mysteries of the universe and men, then indeed from the Vedas down to the Bible all the archaic Scriptures—the Puranas, the Avesta and all the fragments that have reached us—have no *esoteric* meaning, and must be regarded as the orientalist regard them—as a farago of childish tales.

It is quite true that the *three upadhis* of the *Taraka Raj Yoga* are, as Mr. Subba Row explains in his little article "The Septenary Division in different Indian Systems", "the best and the simplest"—but only in purely *contemplative* Yoga. And he adds: "Though there are *seven* principles in man there are but *three* distinct *upadhis*, in each of which his *Atma* may work independently of the rest. These three *upadhis* can be separated by the Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution" ("Five years of Theosophy," p. 185). Most decidedly he cannot. But this again holds good only with regard to his lower three principles—the body and its (in life) inseparable *prana* and *linga sarira*. The rest can be separated, as they constitute no *vital*, but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being "included in the third *kosa*, as the said principle is but a vehicle of will-power, which is but an energy of the mind." I answer! Just so. But as the higher attributes of the fifth (*Manas*), go to make up the original *triad*, and it is just the *terrestrial* energies, feelings and volitions which remain in the *Kama loka*, what, is the vehicle, the *astral* form, to carry them about as *bhoota* until they fade out—which may take centuries to accomplish? Can the "false" personality, or the *pisacha*, whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kama loka*, and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body*, and a *bhoot*, or spook?

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu stand-point, the *lower fifth*, or *Manas* can re-appear after death, remarking very justly, that it is absurd to call it a *disembodied spirit*. "Five Years of Theosophy," p. 174.) As he says; "It is merely a power, or force, retaining the impressions of the thoughts or ideas of the individual *into whose composition it originally entered*. It sometimes summons to its aid the *Kamarupa* power, and creates for itself some particular, etherial form."

Now that which "sometimes summons" *Kamarupa*, and the "power" of that name make already two principles, two "powers"—call them as you will. Then we have *Atma* and its vehicle—*Buddhi*—which make *four*. With the three which disappeared on earth this will be equivalent to *seven*. How can we, then, speak of modern Spiritualism, of its materializations and other phenomena, without resorting to the Septenary.

To quote our friend and much respected brother for the last time, since he says that "our (Aryan) philosophers have associated seven occult powers with the *seven principles* (in men and in the kosmos), which seven occult powers correspond in the microcosm with, or are counterparts of, occult powers in the macrocosm,"* quite an esoteric sentence,—it does seem almost a pity, that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

H. P. BLAVATSKY.

Reviews.

LECTURES BY GERALD MASSEY.†

THE first of these lectures shows that the historical Jesus or rather Jehoshua Ben Pandira lived between 180 B. C. and 70 B. C., and that he was not the person whose life is related in the Gospels, but that these are in reality another version of the Egyptian Myths. Mr. Massey says, "The Christian religion was not founded on a man, but on a divinity; that is, a mythical character. So far from being derived from the model man, the typical Christ was made up from the features of various gods, after a fashion somewhat like those "pictorial averages" portrayed by Mr. Galton, in which the traits of several persons are photographed and fused into a portrait of a dozen different persons, merged into one that is not anybody. And as fast as the composite Christ falls to pieces, each feature is claimed, each character is gathered up by the original owner, as with the grasp of gravitation.

"It is not I that deny the divinity of Jesus the Christ; I assert it! He never was, and never could be, anything other than a divinity; that is, a character non-human and entirely mythical, who had been the pagan divinity of various pagan myths, that had been pagan during thousands of years before our era." Mr. Massey gives a number of instances of correspondence between the narratives of the gospels and the legends of the old gods of the heathen.

* "Brahmanism on the Sevenfold Principle in Man."

† Four Lectures by Gerald Massey: 1, The Historical (Jewish) Jesus and the Mythical (Egyptian) Christ. 2, Paul as a Gnostic opponent not the Apostle of Historic Christianity. 3, The Logia of the Lord, or the Pre-Christian Sayings ascribed to Jesus the Christ. 4, The Devil of Darkness; or Evil in the Light of Evolution.

The proposition that Mr. Massey seeks to prove in his second tract lecture is "that Paul was not a supporter of the system known as historical Christianity, which was founded on a belief in Christ carnalised; an assumption that the Christ had been made flesh; but that he was its unceasing and deadly opponent during his lifetime; and that after his death his writings were tampered with, interpolated, and re-indoctrinated by his old enemies, the forgers and falsifiers, who first began to weave the web of the Papacy in Rome."

In Mr. Massey's opinion the thorn in the flesh of which so many different explanations have been given by the commentators was a trance condition, in which Paul received revelations from God. The author relies for his proofs partly on internal evidence from the writings of Paul and partly on quotations from the Fathers.

In his third lecture Mr. Massey says, "According to the unquestioned tradition of the Christian Fathers, which has always been accepted by the Church, the primary nucleus of our canonical gospels was not a life of Jesus at all, but a collection of the *Logia*, oracles, or sayings, the *Logia Kuriaka*, which were written down in Hebrew or Aramaic, by one Matthew as the scribe of the Lord." The author then goes on to show that these sayings are "not original, they can be identified as a collection..... of Egyptian, Hebrew, and Gnostic sayings..." In the last of his lectures Mr. Massey deals with the popular conception of the devil. He traces the origin of the Satan of sacerdotal belief in various ancient mythologies, and points out in stirring language that the only moral devil is ignorance, and that it is man himself, and not a supernatural demon, who has to answer for the evil and suffering in the world which all see, many deplore, and few lift a finger to remedy.

"The reason then why God does not kill the devil is because man has unconsciously created or permitted all that is the devil finally; and here or hereafter he has to consciously destroy his own work, and fight himself free from the errors of his own ignorance. Not man the individual merely, but man as part of the whole family of universal humanity. Not man as mortal simply, but as an immortal, standing up shoulder to shoulder, and marching onward step by step and side by side with those who are our elders in immortality, and who will unite with us, and lend a hand to effect in time the not altogether inscrutable, but slowly unfolding, purposes of the Eternal."

Speaking of the future Mr. Massey says. "Nor will men form leagues, religious or otherwise, on purpose to think alike and make all other people think the same. They cannot think alike if ever they are to grow..... We may co-operate to work, but not to think alike. That could never be free-thinking."

We are not prepared to agree with everything Mr. Massey says in his lectures, but we recommend everybody to read them; like ourselves they may not agree with all that is said, but they cannot fail to find much that is true, much that is suggestive. These lectures are calculated to promote thought in all who read them.

THE BLAZING STAR.*

THE Blazing Star is the six-pointed star that is one of the emblems on the seal of the Theosophical Society, and it has many meanings, some of which are set forth in the book before us. Mr. Greene says that the "Ideal of what we ought to be, and are not, is symbolically pictured in

* "The Blazing Star": with an Appendix treating of the Jewish Kabbala, etc., by William B. Greene. Boston: A. Williams.

the Blazing Star....."Whoso beholds this Star acquires faith. Faith is conviction born from the consciousness of aspiration. Faith is the active principle of intellectual progress.

"The Blazing Star is the transfigured image of man—the ideal that removes farther and farther, making always higher and higher claims, until, at last, it becomes lost in infinity; and faith affirms that this same Blazing Star may be, perhaps, the shadowy, imperfect, and inadequate image of some unknown and invisible God."

The writer mentions the use of this symbol among various nations and shows that it is represented by the Freemasons by a junction of the square and compasses. His main theme is, however, the ethical aspect of the symbol as a type of life in conformity with the one Divine law.

"Man's duty to himself and to his fellow-man, under the rays of the Blazing Star, is three-fold: (1) the achievement of his own liberty; (2) the definitive establishment of relations of equality between himself and other men; and (3) the fusion of himself, in the solidarity of Brotherhood, with all human beings who, like himself, recognize the Blazing Star.

"Liberty is the power which every human being ought to possess of acting according to the dictates of his own private conscience, under the rays of that Blazing Star which is seen by him secretly, from the centre of his individual heart.

"Equality is the condition that obtains in every society where no special or artificial privilege is granted to any one, or to any set, of its members. Brotherhood is that strict solidarity between the members of a social body, which causes, under the rays of the Blazing Star, the welfare of each to be seen as involved in that of every other, and of all, and that of all in that of each."

It is the harmonious action and interaction of these three fundamental principles upon which the ideal human society, according to the writer, rests. And it is these three principles that are symbolized, he says, in the Blazing Star.

The Appendix gives a brief account of the Kabbala and the philosophy therein set forth, as regarded from the ethical point of view. According to Mr. Greene, the synthetic triad of the Sephiroth is Wisdom, Strength and Beauty.

A second appendix is taken up with an examination of the facts of consciousness with special reference to the philosophy of Mr. Herbert Spencer.

Although, as it seems to us, the author touches on only one side of the great problem, his book will be read with interest and profit by all; for however much we may philosophize, the grand question is what we are and not merely what we think or believe.

THE NEW ILLUMINATION.*

THIS pamphlet, a paper read before the Hermetic Society, has for its subject the spiritual renaissance that seems to many to be manifesting itself in the thought of the day. The writer has summarised the theories in support of which he writes under these seven heads.

1. That from a certain remote period there has been in course of development among the Western races of our planet a certain faculty, and in course of unfoldment a certain system of thought which only

* "The New Illumination," by Edward Maitland, London, G. Redway, 1886.

through that faculty can be cognized and verified—the faculty being that whereby is the knowledge of Divine things, namely, the spiritual consciousness or intuition; and the system of thought being the essential truth concerning the nature of existence, the knowledge of which is necessary to enable man to turn his own existence—which is himself—to the utmost possible account.

2. That the process of this dual evolution is divisible into ten cycles, each covering a period of about six centuries and constituting an advance upon its predecessor in respect both of the doctrine disclosed and of its extension and establishment in the world.

3. That the doctrine in question was originally in the world in its entirety, having been discerned, formulated and maintained by mystics; whose capacity of perception was, equally with that of other men, the result of natural evolution, but who were the advanced, or mature men of their time.

4. That both for its own preservation from profanation and loss, and for the security of its possessors from the enmity of the rudimentary majority, the doctrine was reserved from general cognition and communicated only to those who were competent to receive it, being therefore expressed by symbols to which initiates alone had the key; the period for its full disclosure being that of the tenth and completing cycle of the series.

5. That the function of the evolution in question is the elaboration of the human ego, individual and collective, and the edification thereby of that which mystically is called the Church of the Christ,—this term denoting the whole congregation of the redeemed whether militant on earth or triumphant in heaven.

6. That the tenth and concluding cycle of the Western series has now actually commenced, and the illumination introducing it is in progress, as proved by the fulfilment by the present epoch of all the conditions requisite for such an event.

7. That judged by its present achievements, the new cycle bids fair to realise the high anticipations formed of it, by carrying the consciousness of the race to a level far transcending any yet obtained by it.

These propositions deserve the thoughtful attention of all who are interested in the present movement to which we have alluded and who—in whatever form or under whatever symbology—are looking forward with longing hearts to the day when Christ shall reign on earth. We do not pretend to agree with every one of Mr. Maitland's details—we doubt whether his computation of the cycle and its ten periods is strictly correct, but he only puts it forward as tentative, and the main point is that cyclic evolution exists and must be recognised as a definite condition of progress whether in things mental, physical, or spiritual. Again, it does not seem to us that Mr. Maitland attaches sufficient importance to the mystical discoveries of the ancient Rishis, but here again it must be remembered that he limits his subject from the outset to the Western cycle.

This is the first time we have seen any of the papers read before the Hermetic Society printed in pamphlet form; we hope it is only the forerunner of a series, and that some of the valuable papers read before that Society will be reproduced from time to time for the benefit of those who cannot be present at their reading in person.

LE SPIRITISME.*

THIS, the latest French Book on Spiritualism, is written by a medical man who has, by a number of contributions to the principal French medical journals, given proof of his ability as a scientist.

His book may be shortly described as a plea for attention to spiritualism on the modern scientific investigator. He gives a sketch of the rise and development of modern spiritualism in America and Europe and shows by quoting experiences narrated by travellers in America among the American Indians, and in India, that similar phenomena have been observed in different parts of the world, among men of different races. The work contains a good summary of the experiments of Mr. Crookes and others, as well as a detailed account of the author's own experiences with Slade and other mediums, some of whom were private persons of the highest respectability.

Dr. Gibier does not put forward any definite theory of his own; his position is simply that here we have a mass of undeniable phenomena of an order previously unknown to modern science, and therefore that it is the duty of those who are the guides of the scientific thought of the day to examine into these phenomena as they do into those produced by heat, electricity, and the like. The writer hints that in his opinion it is quite possible that in investigations akin to those invited by modern spiritualism we may be able to find at least a closer solution than any yet offered to the problem "know thyself." We hope this book will be, as it deserves to be, extensively read. Without unnecessary digressions the author gives us a body of well-arranged facts and some of the conclusions already suggested by them to other observers. In a short compass he has succeeded in giving the average reader a clear idea of the rise, progress, and nature of modern spiritualism, and it now remains for others to follow out his recommendation and push forward investigations on their own account.

Dr. Gibier seems to desire the formation of a French society for psychical research, but somehow or other, ever since the celebrated enquiry into mesmerism by the French Academy, societies of this kind have not prospered. A good deal was expected of the English society, but there seems to be so much wrangling between them and the spiritualists, and so much bad feeling has been created by gratuitous assumptions on the part of those who are supposed to be, by hypothesis, absolutely impartial investigators, that it is to be feared the high hopes are doomed to disappointment; and so we think that if Dr. Gibier can succeed by his writings in awakening a few individuals here and there to the fact that there really are a few things outside the domain of modern science that require to be taken note of, he will have done good and achieved as great a measure of success as he could hope for.

* "Le Spiritisme (Fakirisme Occidental)," par le Dr. P. Gibier. Paris, 1887.

TO CORRESPONDENTS.—We regret that for want of space we are unable to print the Correspondence in this issue. We hope to insert it in our next.—Ed.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

STUDIES IN BUDDHISM.

(Continued from page 390.)

A WRITER on Buddhistic Theosophy in the *Church Quarterly Review* for October 1885 condemns the system in unmeasured terms on the strength of statements concerning it which are altogether the reverse of the truth. He begins by saying that between the Northern and Southern types of Buddhism there is surprisingly little in common. That is not the opinion of cultivated Buddhists, but simply an erroneous view arising from the fact that English writers on Northern or Tibetan Buddhism have been greatly misled by accounts of that system given by Roman Catholic Missionaries, anxious to show, regardless of chronology, that Lamaism was derived from Christianity. It might as well be argued that Chaucer's *Canterbury Tales* are a plagiarism on Voltaire, but we need not go into that point at length. The Southern form of Buddhism is the simpler and more materialistic, in the sense that it does not attempt to grapple with some extremely recondite metaphysical subtleties dealt with even in the exoteric writings of the Northern school; but the two schools are the same in essentials, and are less divergent than the Protestant and Roman Churches as forms of Christianity. The tendency of this "quasi-religion" to heterogeneity, says the writer in the *Church Quarterly*, proceeding on the basis of his false assumption as if it were an absolute fact, is due to its fragmentary character. He thus explains a state of things which does not exist by an assertion which is not the fact: and then he develops the assertion: "The system does not itself possess—a *theology*. For Buddhism proper has no conception of the Divine, no consistent eschatology, no feeling for the world and for temporal

energy is concentrated in the effort to undo and shake off all relations between the soul and its material environment. Success in this constitutes *Nirvana*, an ascent into the *Athman*—that is the unchangeable, the absolute, the *ens realissimum*,—or, strange to say, the everlasting Negative."

Every clause of this sentence, every implication it makes, is erroneous, and most of them are diametrically so. The only one which has a superficial resemblance to the truth is the first—that Buddhism has no Theology. It may not have what the *Church Quarterly Review* would mean by a theology. But it has a profound science of divine things, and directly the writer before us drops his technical expressions and puts what he means in the abstract form—when he says that Buddhism has no conception of the divine—he makes a statement which, for earnest students of the higher Buddhism, could only be paralleled by saying of chemistry that it is a system which does not itself possess a microscope and has no conception of minuteness.

The strange contradictions of Buddhism, our author thinks, are due to its being a re-action—a product of "profound weariness of human life," of a suicidal asceticism. Here the cart is very simply put before the horse, and the recognition of that will render intelligible not merely the mistakes of many Western writers concerning Buddhism, but the mistaken excesses of some among its own devotees, which fortify and lend some colour to these mistakes. The Buddhist ascetic of the higher kind, guided by Buddha's injunctions to those who seek the monastic life, or by that un-written lore of Eastern philosophy which operates still more potently in the same direction,—foregoes the pleasures of physical existence not in loathings for them as such, but from a clear perception of the fact that, being transitory, they can give no enduring happiness, and because he realises that there is a higher spiritual life to be attained by physical self-denial. Because he does not advertise this in the *Times* and explain his motives beforehand to friends in England, the Western Orientalist calmly assumes that he is a crazy fool acting without any motives.

"Buddhism then," says our reviewer, advancing still from one misconception to another, blindly unaware of the fact that all his premises have given way behind him, "has two aspects. In the first and more pleasing it is an ethical rule embodying certain of the truths of natural religion. In the second and later it is an indeterminate system of autological philosophy."

"Indeterminate" only in the sense that its philosophy is held to be too intricate for the world at large, and has therefore been hitherto reserved for the study of the few who devote their lives to its comprehension. The ethical rules of popular Buddhism are designedly kept down to the simplest terms for the comprehension of the people at large. Doctrine in its higher details is reserved for the initiates.

But even in commenting on "this rule," the writer before us mis-states its significance. "Indeed, the only good life, according to Buddhist standards, is the monastic." He might have been guarded, one would have thought, from this particular misconception,—

which almost comically inverts the truth,—by remembering that the Buddhist system is so organised that the doctrinal instruction required for the ascetics who seek to hasten their spiritual growth, is kept back from the people at large, who are only supplied with as much ethical teaching as is required for men *content* to live a good life and float along on the normal stream of evolution. "Every good Buddhist," we are now told, "must be a monk, and so only can Nirvana, i. e., Salvation, be attained." The reverse is really taught by Buddhist writings. The monk is he who endeavours to hasten the process by abnormal efforts. "Beyond this call to all alike to embrace the ascetic life"—which Buddhism does *not* make, but which the article before us has wrongly supposed that it makes,—"Buddhism has no gospel to proclaim to the world: and it is certain that a mere gospel of despair can have little or no element of real permanence in it;" and then follows a quotation from Dr. Oldenburg's *Buddha*, describing how the Buddhist turns away with weariness from this life "which promises to the cheerful sturdiness of an industrious struggling people thousands of gifts and thousands of good things," and this weariness is indicated as having written itself, "in indelible characters in the whole of the wonderful history of this unhappy people."

The *Church Quarterly* reviewer might have permitted his readers to perceive that he was not rightly interpreting this "weariness," and this "mournful history" if he had gone on with the whole quotation. Dr. Oldenburg proceeds to point out that the character of Buddhist pessimism would be misunderstood if it were regarded as infused with "a feeling of melancholy which bewails an endless grief, the unreality of being.....The true Buddhist...feels compassion for those who are yet in the world...for himself he feels no sorrow... for he knows he is near his goal which stands awaiting him noble beyond all else.....He seeks Nirvana with the same joyous sense of victory in prospect with which the Christian looks forward to his goal." The "gospel of despair" does not seem a phrase appropriately applied to the message on which he relies, and Dr. Oldenburg, from whom our critic clips a disjointed phrase which totally fails to convey the general drift of his argument, deals with the whole subject mainly to combat the idea that the creed of Buddhism is nihilistic. Far on in his book he writes: "Does this end of earthly existence imply at the same time the total cessation of being? Is it the nothing which receives the dying perfect one into its dominion? Step by step we have prepared the ground, so as now to be able to face this question," and then with the natural prolixity of a German philosopher but in unmistakeable language, he shows that no such gloomy teaching is really conveyed by the Buddhist writings which have been erroneously supposed to bear that significance. Dr. Oldenburg is far from having divined the real clue to the ambiguity of language in many of the Buddhist texts he so patiently weighs and analyses, but he is equally far—much further—from the upside down view of the subject which the *Church Quarterly* tries to make him support.

The four noble truths relating to the futility of physical life as a source of happiness, the desire of physical life as the cause by which souls are drawn back into incarnation, the neutralisation of this cause by the extinction of desire for physical life, and the possibility of extinguishing such desire only by a life of holiness, are interpreted by the writer before us as "resting on the axiom that existence is in itself suffering," and therefore that the only remedy is to become as nearly as possible as though one were not living. Again the misunderstanding is ludicrous to the esoteric student of Buddhism and glaring to any one made acquainted with the spiritual science of the East on which the policy of the Buddhist monk in pursuing the ascetic life entirely depends. "A pessimism so thoroughgoing and deadly could hardly, it would seem, take a very general possession of any race in whom the vital forces were strong." By modern pessimists, I believe, the inner philosophy of Buddhism, on which the asceticism and reincarnations of its monks altogether rest, is condemned, not as being too pessimist, but as being incurably optimist,—pointing to a great preponderance of happiness in the long run as a consequence of existence,—reckoning physical, *plus* spiritual existence in one great account, but as usual the verdict of the *Church Quarterly* writer is wrong in that complicated manner which has to do as well with false inferences as with false bases. The sentence just quoted recast should stand:—a system of optimism so purely spiritual and so pitiless on the passions of the flesh, which are the weaknesses of the spirit, could hardly, it would seem, take a very general possession of any race in whom the vital forces were strong. And thus we arrive at a recognition side by side with our author of the fact that the intensely material generations of man steeped to the lips in our highly developed civilisation, are not in natural affinity with the Buddhist system of thought. That is quite true of our contemporary race as a whole, but it is true not because we are too spiritual for Buddhism, but because so far Buddhism has been too spiritual for us.

So ill does our reviewer understand the doctrine of metempsychosis "adopted by Gautama *sub silentio*," that he thinks it can hardly be said to blend well with the other features of his system. So far is it really from conflicting with these that it constitutes the keystone of the whole system without which it could not have been developed; from which all its doctrines of reincarnation spring, in reference to which all those reproaches are aimed at "existences," which the literal caricaturists of Buddhism pick up to support the monstrous theory that Buddha taught annihilation as a fact of nature, and as an object of desire. The correct appreciation of the true Buddhist doctrines of metempsychosis,—or rather of the evolution of man's soul through a long series of physical incarnations (not its descent into lower animal forms merely employed when mentioned at all in such a connexion to symbolise human passions,) will guard any one from the thousand misconceptions concerning the drift of Buddha's utterances as recorded by the exoteric writings in a somewhat enigmatical form. That doctrine is not peculiar to Buddhism. It runs through

all Indian philosophy, and is accepted as a practical fact of Nature by every spiritually educated Hindoo as well as by every Buddhist.

The ground on which the reviewer supposes the doctrine of rebirths to be inconsistent with (what he wrongly imagines to be) other features of the Buddhist system is worth a moment's attention. He says:—"for unquestionably the continued existence of an individual in one life after another implies the immortality of the soul, or principle of personality. Now Buddhism denies both the terms of this affirmation—the fact of immortality and even the existence of the human soul." The looseness of language which thus uses the infinitely significant expression "immortality" as synonymous with survival after the death of the body is at the root of the mistake here. Buddhism does not deny—it affirms in a score of ways,—the survival of the human ego or soul through an enormous period of time—for millions of ages. But it recognises the law of progress and cyclic evolution as inherent in all natural processes, and therefore it perceives that the personality of any given man of one place in evolution must ultimately be destined to such transcendent elevation in the scale of Nature,—unless, indeed, at a very much later stage of that growth than any we need talk about for the present it should fail,—that, as I have already shown, it regards the term immortality as unscientific and inaccurate and therefore makes no use of it. Buddhism does not deny that which Western writers may generally intend to affirm when they employ the term "immortality"—it denies only the connotations of that term as severely thought out. In a frequently quoted passage which the reviewer once more brings forward to show that Buddha, as he thinks, denies the "permanence of the Ego" (meaning the survival), Ananda asks Buddha why he had given no answer to the wandering monk Vacchagotta who had asked him questions about the soul. Buddha explains in the replete and circuitous language of Oriental exposition that if he had said "the Ego is," the monk would have misunderstood him to mean that the soul remained for ever unchangeable, which would be contrary to the ultimate law of spiritual evolution. If he had said "the Ego is not," he would have been misunderstood to be affirming the doctrine of annihilation. Any one acquainted with the great subtlety and range of the esoteric doctrine will appreciate his reluctance to open up any of its intricacies in a conversation that could not afford an opportunity of developing them in detail. The *Church Quarterly* reviewer follows up the quotation of the Vacchagotta passage with a misleading quotation from Dr. Oldenburg's comment thereon. "Dr. Oldenburg," he says, "observes with perfect justice, 'if Buddha avoids the negation of the existence of the Ego, he does so in order not to shock a weak minded hearer.'" Dr. Oldenburg's real meaning is quite inadequately conveyed by this bald sentence, as will be appreciated by any one who will refer to page 266 of his book where he says:—"If any one describes Buddhism as a religion of annihilation and attempts to develop it therefrom as from its specific germ, he has in fact succeeded in wholly missing the main drift of Buddha and the ancient order of his disciples."

This is just what has been done by the writer in the *Church Quarterly Review*, and "missing the main drift" to begin with, he builds a quantity of irrelevant criticism concerning the collateral doctrines of Buddhism on his own wrong conclusions as to what the system affirms and denies. Thus he sets out to examine the theory of "Karma" by remarking "the system does not, as we have seen, acknowledge a soul or principle of individuality." He might as well set out to examine an astronomical speculation concerning the new star in Andromeda by saying, "the system, as we have seen, does not acknowledge the existence of matter outside the limits of Neptune's orbit." Just what an astronomical treatise beginning with that assumption might be expected to turn out—such is our reviewer's discourse on Karma. It is difficult to handle within a short compass, as it would be difficult to correct the outlines of a face looked at through a piece of corrugated glass. It is an altogether fantastic misunderstanding of the matter, in which even Dr. Rhys Davids' misunderstanding is taken as the starting point of a more aggravated perversion of the original doctrine.

That, in spite of being ghastly nonsense,—which indeed, it would be if it were what our reviewer represents it—Buddhism has been provoking a revival of sympathy of late years, is a fact which he then proceeds to consider, taking up as the "marked sign of the growth of this Neo-Buddhism.....the activity and rapid extension of what is known as the Theosophical Society." He quotes largely from, and in connexion with this branch of his subject exclusively discusses, the first of the books I have written bearing upon the Theosophical movement—"The Occult World." As the title of the far more important work "Esoteric Buddhism" stands amongst those which head the article, it is difficult to understand why he has ignored that, almost every page of which has some bearing on the interpretation of Buddhist doctrine, while the *Occult World* is a mere preliminary narrative of the very curious and interesting circumstances under which I was first drawn into the earnest study of Eastern esoteric philosophy. I have nothing to apologise for, nothing to retract in that original narrative, and I have never seen any criticism of the incidents recounted in that book which I could not have brushed away, and shown to be empty and valueless and illogical in open discussion with the authors thereof, but the book has scarcely anything to do with Buddhist Theosophy, and this fact may suffice to suggest how completely the writer in the *Church Quarterly* has failed to do justice to the modern current of thought he describes as the Neo-Buddhism of the Theosophical Society. The statements in *Esoteric Buddhism* concerning the view of nature taken by some thinkers in the East have been presented to the Western world on their own merits. Here I assert is a system of thought manifestly—as we who put it forward conceive,—coherent with the intention of a great many important Oriental writings, wonderfully consistent and harmonious in itself, constituting, in our opinion, the grammar of all theosophical thinking, woefully as this has sometimes gone astray.

We find that when, for the first time, this system is set forth in plain language, cultivated Brahmins, as well as Buddhists, say (*vide* correspondence in the *Theosophist*):—"Yes, that is our view of things; we have always been familiar with the leading ideas of that statement." The more we who have seriously taken up the study, apply our system as a key to the painful riddles of the earth, the more satisfactorily we find it to solve problems which seemed before to be hopeless. How irrelevant therefore at this time of day does it not seem for people who hear that there is such a movement of thought in the world to say "The man who has been instrumental in putting these thoughts afloat wrote a book some years ago about incidents which seem very trivial, compared with the destiny of the soul." *Per se* in their relation to occult physics, those incidents do not seem to me either trivial or unimportant, but they have no intellectual connexion whatever with the principles of "Buddhist Theosophy." The writer in the *Church Quarterly* therefore does not seem to me entitled to congratulations on the judgment with which he has discussed them at great length, while evading all considerations of my other book entirely devoted to the subject he endeavours to treat, and replete with explanations which show the views he entertains to be erroneous.

Dr. Kellogg's recent work,—"*The Light of Asia and the Light of the World*"—is an attack on Buddhism, especially designed to warn people from accepting the favorable view of that religion presented in Mr. Edwin Arnold's poem. The author, he himself says in the preface, "made up his mind long ago...that the gospel of Jesus Christ...is in a sole and exclusive sense the saving truth of God." His purpose therefore is to present what he conceives to be the tenets of Buddhism in a repulsive aspect and continually to call the reader's attention to the theory that such doctrines claim to be the Light of Asia. Unfortunately for the view he wishes to establish, the doctrines which he describes to be those of Buddhism are always at variance with and generally the exact reverse of what Buddhism really teaches. For example he says: "To sum up the case, so far is it from being true that the soul's immortality is a radical doctrine in Buddhism, and this doctrine one of its points of contact with Christianity, as has been asserted; even the existence of the soul is not admitted and the affirmation of its being is specially stigmatised as a heresy. There is nothing but 'name and form' that is all. No God! no revelation! no soul! and we are told that Buddhism is the Light of Asia!"

This passage is reproduced with an infinitude of variations throughout the book. The author makes a quotation from some Buddhist text: totally misapprehends it: infers from it that such and such a grotesque is a doctrine of Buddhism, and cries out what a shocking religion this is! And each misapprehension of this kind is in turn employed to fortify a denial that some other passage legitimately bears the spiritual meaning some other writers may have imputed to it. Thus Dr. Kellogg tries to show that Nirvana merely means the attainment of a negative condition of existence in this life. "For according to Buddhist authorities, when a man

dies his body having perished, there remains no other part of him which can continue to exist. This is as true of the worldly as of the religious man." So all the passages in Buddhist writings which seem plainly to show that Nirvana is a state of existence enjoyed after death—a very glorious kind of spiritual existence,—are put aside as deprived of all significance by reason of—Dr. Kellog's primary blunder about the "heresy of individuality" and the denial by Buddhist authorities of immutability as a condition of the life after death. And building one misconception on another in a way which would be amusing for its absurdity if it were not annoying to have great ideas caricatured, he goes on to describe "what the Buddhists call by way of destruction *Parimbhama*, the supreme Nirvana." This he understands to be the attainment of such an utterly negative existence that the man achieving such a state develops no karma to be the cause of another (!) man later on. "Nothing now remains in the man which could entail any moral necessity for the production at his death of a being who should reap the fruit of his karma. In other words, that particular continuous chain of personal existence in which I, for example, as now existing am a single link, is merely brought to an end."

The real doctrine of "*Parimbhama*" as Dr. Kellog writes it, following the Pali spelling here, though he uses the Sanscrit spelling in the positive form of the word, can only be grasped after the true meaning of Nirvana is understood. All the spiritual beatitude which the human mind in its present (usual) state of development can think of—the most vivid consciousness, the most intense emotion,—the most over-whelming happiness—is attainable in the spiritual states (the devachanic states) intervening between the physical rebirths of the same entity. But in the course of an enormous futurity, the soul thus periodically bathed in a spiritual bliss which, though spiritual, has still some affinities with the higher emotions of earthly existence and individual consciousness, becomes ripe for a spiritual state which, in some way that we may talk about but which certainly few of us will realise, is enormously elevated above and superior on the cosmic scale to the devachanic state. This is the state of Nirvana and in a way which is wholly and entirely beyond the reach of a finite conception para-Nirvana is the superlative degree of Nirvana—a condition of existence so godlike, that speculation concerning it is hardly more practical for the Theosophist than for a student of science, speculation concerning the molecular physics of Sirius. However, though the primary meanings of Nirvana and para-Nirvana are as thus described, a secondary meaning attaches at all events to the word Nirvana. It is held by Buddhists that a psychological development is possible for some men even during physical life, which enables their inner consciousness to span the enormous gulfs which separate the normal man of the age from the normal man of a remote future. And by certain courses of very arduous training superimposed upon physical organisms born with appropriate attributes, it may happen that living men may not alone be enabled in trance to pass into the spiritual conditions of existence next adjacent to our own, but even in extraordinary cases taste or "attain" Nirvana—thus

anticipating the natural psychic evolution of eons. To no one with even the comprehension of the matter that the last few sentences may have suggested will the apparent contradictions to be discovered in the Buddhist writings on the subject of Nirvana present the smallest difficulty.

Dr. Kellog sets out by remarking in reference to the modern theory of evolution, that the general acceptance of the view may be partly responsible for having turned some people aside from Christianity. "As every one knows there are many who think that if once a theory of evolution be proved, then the hypothesis of a creator of the world is thereby shown to be a superfluity as if the discovery of the *method* of the formation of the universe, or of anything, relieved us from the necessity of supposing, an adequate sufficient cause". It is to be regretted that Dr. Kellog has merely made use of this profound remark to turn the flank of the scientific opponent set before his mind's eye for the moment, and has failed to see that it answers his own entirely erroneous assertion that in Buddhism there is no God. Since the Buddhist perceives quite plainly that the attributes of the God of the universe can only be considered with a prospect of comprehending them from the point of view of the consciousness of para-Nirvana, he does not perplex his lay congregations by endeavouring to interpret them in terms of earthly language and thought. But no misrepresentations of Buddhistic theosophy can be more grotesque,—no statement concerning it can convey to ordinary human minds an idea wider of the truth,—than that Buddhism is a religion of atheists who deny the existence of the Great First Cause, the supreme spiritual consciousness, the spirit which is the origin of all things, the fundamental reality of the cosmos. Dr. Kellog confidently assures his readers that the matter is not even in dispute with competent authorities.

"There is no God, is the central assumption of Buddhism. To this effect is the testimony of all the Buddhist books &c." To that effect in the sense Dr. Kellog here intends, he will not find one statement in any competent Buddhist authority. Wherever Buddha is represented as saying anything that modern readers construe as denying the existence of God, the significance of his language to all students of esoteric theosophy is unmistakeably different. The meaning is that nowhere in nature will be found a finite entity in the nature of a glorified man who is recognisable as the creator of the infinite cosmos. Buddha is merely concerned to break down the degrading conception of an anthropomorphic deity, and with that very simple clue to follow there is no passage in any Buddhist book about God which presents any embarrassment to the reader or lends colour for a moment to the extravagant statement concerning the "initial assumption" of Buddhism which Dr. Kellog ventures to put forward. Whenever an English version of some Oriental text may furnish a disjointed sentence here and there that seems to correspond with this conception, we may be perfectly sure that a mistranslation has in some way disfigured the original sense. The fact simply is that in contemplating the world Buddhism fixes its attention on the *method* of which Dr. Kellog speaks in the passage about evolution already quoted—and says little or

nothing about the cause behind that method which it conceives to be ineffable and indescribable. Other theological systems have skipped all reference to the method and have spoken only of the cause till their disciples, forgetting its remote grandeur, have invested it with the petty attributes of immediate vicinity. It is true as Dr. Kellog says that the recognition of the cause does not repudiate the method, but it is also true as he does *not* say, that the recognition of the method does not repudiate the cause.

(To be continued.)

A. P. SINNETT.

THE SIGNS OF THE TIME.

ONE has only to look about him with deliberate and passionless gaze, to discover that the days of Materialism are numbered; but it is not so with the forces of good and evil. These remain; Materialism and Spiritism ebb and flow, and the great mass of mankind are engulfed as with mighty waves. The popular idea of prosperity pertains to material things, and yet in this prosperity the masses seldom share. In the most prosperous countries known to modern times, even under democratic governments where the governing class and the wealthy owe their position to the suffrages or labour of the masses, these masses struggle with poverty and ignorance, only partially succeeding, at best, in beating back the devouring waves. When materialism declines, and when, as at the present time, a spiritual era begins, the condition is the same, though the terms of the equation often change sides, and the prospective enlightenment of a race ends in the liberation of a few, and the superstition of the many. If the rich and powerful are also superstitious, they look upon their own position as an evidence of the favour of heaven, and govern with a heavy hand. If intellectual enlightenment has removed superstition, the rulers become still more indifferent to the welfare of the masses, and are content with material dominion. It therefore transpires that in spiritual as in material prosperity only the few reap the fruits designed for all. The reason for this in either case is ignorance. Hardly one in a thousand of human beings in any community is more than half awake. The intoxication of wealth and the despair of poverty alike bewilder the soul of man.

The Bacchic frenzy of satisfied desire, equally with the unsatisfied craving, delude the real man; the one imagines that he possesses the source of happiness, the other that he lacks it. The rich man is sure to discover his mistake, and envy is likely to do for the poor what pride does for the rich.

The popular idea of a Christian's heaven only enables the rich and poor to change places, as Emerson has so well shown in one of his essays, for such is the logical sequence of rewards and punishments, based on belief and vicarious atonement. If the days of materialism are being numbered for the present generations of men, what under these conditions is to be the result? If belief in unseen powers and the immortality of the soul are to take the place of agnosticism and soulless materialism, what is to be the

result with the seething, sick, and struggling masses? What result to the wiser few? I answer superstition and fear for the many in the future as in the past: knowledge and enlightenment for the few. And why? I answer again, through *ignorance*.

When this time has arrived, prince and priest will rule by "divine right" as heretofore, and this patent of authority, when driven home to the last analysis, is nothing but the ignorant fear and superstition of the masses.

If all this be true, it gives a most profound significance to the present time; and this is history, and "history repeats itself." The philosophy of history has revealed the cycles of time.

This may be a doleful view, a discouraging outlook for humanity, but is it not nevertheless a true view? The signs of the present time reveal the dawn of a brighter day, but that day may again close in darkness. Creeds and superstition are crumbling to dust. The old shackles are being broken and the long imprisoned truth set free.

The Way, the Truth, and the Life are being declared, not to the rich, not to the wise, not to the powerful alone, but to every one who hath ears to hear. Not by favour of the gods, not by permission of kings, but because of the fulness of time, is the glorious sun of truth rising above the clouds of superstition and fear, and every one who wills may turn his eyes to the life-giving orb. The light that streams from the East for the healing of the nations shines once again for all. It is no respecter of persons. How many will look on it and be healed? Alas! not all who are groping in darkness desire the light. How many are joined to their idols! How many regard darkness as the natural condition and sole heritage of man! Who shall compel them to come in? A solution is offered of every question that has bewildered the mind and darkened the life of man; a way out of half our troubles, and all our perplexities, removing the sting of death, the sharpness of grief, and clothing even poverty itself in royal robes, such as kings might in vain envy. The cry has gone forth, Ho, every one that thirsteth, come ye to the fountain and drink freely! How many have approached the fountain with questions, with timidity! The scientist has put a few drops under his microscope, the chemist reported his analysis, the physicist declared the spring impossible, the bigot cried *poison*. Yet still it bubbles up in all its purity, sparkling with divine light and flooding the world for the healing of the nations. Few indeed have quaffed the pure waters. In every direction are springing up imitations. Some have poured a few drops of pure water into muddy wells, and are offering the compound at reduced rates as the genuine Elixir, with roads of easy ascent, so that the traveller may carry all his rubbish strapped to his back.

These are a few of the signs of the times. "He who drinks of the water that I shall give him shall thirst no more; there shall spring up in him a well of living water." In every human soul lies hidden the fountain of Youth; this fountain is clogged by pride, lust, greed, envy and all uncharitableness, the springs of knowledge and immortality clear it out and let its waters flow for the good of our fellow man. Do we fear that it shall run dry?

Know ye not that it takes its rise in the delectable mountains, and that the more it flows the more it receives; the more it withholds, the less it has, till the fires of self burn out the last drop, and the soul is seared as with devouring flame.

This is not a new religion, but the sentinels of the ages who have so long guarded the sacred stream give it out afresh. The old channels long ago ran dry, and the cry of humanity as with one voice has reached the loving watchers, like the wail of a sick child in the night borne to the mother's heart, and there has come the ready response, *Here am I*. Their motto is, truth and nothing but the truth, and truth against the world. Have they honoured the rich? Have they despised the poor? Have they sought dominion? Have they claimed authority? Where are the signs of evil? Servants of truth, they are the Masters of time. Obeying the law they are no longer bound but free. Wouldst thou approach their sacred abode? Lo! they have made plain the way, and promised an escort when by earnest zeal a certain station is past.

Is it too much trouble? Then blame only thyself for thy future woe. Dost think thou canst climb up some other way? Discover some easier road, then ask thou the right to try; and when involved in thine own conceit, and lost in the labyrinth, thou shalt curse thy folly, and bewail thy fate. May all good angels pity thy folly, only *thou* hast thy fate in thine own hands. The very gods cannot save thee against thy will. Seek then instruction of thine own soul. Listen to the voice of thy higher self, and when the ear of thy soul becomes quick to catch its loudest cry, perhaps thou mayest discern a still small voice bidding thee to come up higher.

HARIL.

MIND AND BODY.

(Continued from page 427.)

MATERIALISM, as a theory, possesses no small attractiveness for the superficial thinker. The assertions of its leading advocates are as uncompromising and dogmatic as could be wished. Moreover it has, at first sight, a seemingly invincible array of evidence in its favour—to one who does not look below the surface. The phenomena of mental evolution in its ascending arc throughout Nature, the obvious dependence of the mind on the brain in life as shown in its phases of growth, maturity, decline or disease, the unvarying physical processes which attend thought, etc., all these and similar facts induce him to exceed the licence permitted by the law of concomitant variations, and to assert either that thought is nervous motion or that nervous motion produces thought. He leaps to this conclusion on the testimony of his senses, expresses sensation in terms of matter and resolves mental activities into problems of physics. A closer introspection, however, reveals the following flaws in the argument for Materialism.

(a) It is apparent that the recognition of consciousness as a mere "bye-product" (Tyndall), a mere symbol of certain physical processes—a sort of will-o'-the-wisp flickering over the cerebral

mechanism—involves as a corollary the doctrine of human automatism. If consciousness is a mere phantom generated amid the whizzing of the machinery of the brain without ability to interfere in the nervous processes, man is wholly the creation of his heredity and environment. Praise and blame are not logically justifiable, and the Criminal Code is a barbarous enactment, except in so far as the terrorism inspired by the law may be conceived to mould the heredity of future generations. But it is a fact of human experience resting on the widest induction possible, that an individual *does* possess liberty of action within constitutional limits. He can no more act without a motive than breathe without lungs; but the unmistakable deliverances of consciousness—the only reality we can *absolutely* postulate, all other "realities" being inferences of more or less probability only—assure him that, given the choice between two motives, he can be master of himself if he chooses.* Every disciple who has, as his first task, to reform the whole previous tendencies of his ideas and break up by sheer force of will the vicious sequence of certain trains of imaginative thought, will corroborate this statement.† The assertion of the Materialist as to his personal inability to do so, is of purely subjective value, and in no way binding on anyone but himself. But Materialists occasionally fall into an inconsistency by ignoring their own doctrines. Thus we find Dr. Lewins, the founder of the "Hylo-Idealistic" philosophy—a sort of hybrid between Materialism and Idealism—speaking of men who "were the slaves, not the rulers of their ideas." Now on the basic principles of his own philosophy no man *can* by any possibility be the "Ruler" of his ideas,—the "physical processes in the brain [of which consciousness is only a "bye-product"] being complete in themselves."‡

Experimental proof of the reality of this liberty of action is within the reach of every sceptic—and moreover is invariably assumed

* Professor Ferrier rightly speaks of the modern man depicted by science as:—"the representation of an automaton that is what it cannot help being; a phantom dreaming what it cannot but dream; an engine performing what it must perform; an incarnate reverie; a weathercock shifting helplessly in the winds of sensibility; a wretched association-machine, through which ideas pass linked together by laws over which the machine has no control."—"Lectures and Philosophical Remains," Vol. II, p. 19.

† He can do this either (1) by combating the tendency directly or (2) by forcing an idea, whenever it presents itself, below the field of consciousness. This possibility completely upsets the dogma of the "Associationalist Psychology," that there is no "Self," and that consequently states of consciousness follow one another on purely predicable lines.

‡ It is interesting to note the way in which secularists habitually fail to realise their own principles. If we are all automata, the violent declamations frequently heard against certain institutions become absurd travesties of reason. But, of course, since different brains must "cerebrate out" different thoughts and emotions—like so many millstones grinding out flour—the whole process of human controversy and speculation is shown to be a Comedy of Automata.

For other instances of this inconsistency—necessary indeed—see Fiske's "Cosmic Phil." Vol. II, p. 433. The writer is a Spencerian Monist, but invariably in practice assumes liberty. Also Büchner "Force and Matter" (Eng. Transl. 1864) p. 146, where, the author, a Materialist, speaks of the will which "like the player requires practice" to play on the brain. Was ever such inconsistency seen? He has yielded the whole point.

by him—in the conduct of his daily life. At the same time it is open to question whether a considerable portion of mankind are not practical automata, obeying their original impulses without the interference of will. It may be, too, that the "How?" of liberty may not be amenable to expression in terms of empirical thought. Experience, however, establishes its reality, and we are consequently in view of this consideration alone compelled to reject materialism. The same contention also holds good against the basic assertions of monistic negation. (See further on).

(b). Not to dwell upon the fact that the subordination of consciousness to expression in materialistic formulæ and symbols, really involves the rejection of objectivity *in toto*, inasmuch as the physiological facts adduced by the Materialist are only cognizable by and through the same dethroned consciousness, it remains to add that, if we are automata, and the physical processes are complete in themselves, no satisfactory reason according to the theory of natural selection can be given for the evolution of consciousness at all.* The physical equipment of the organism resembling a well adjusted piece of clock-work, the advent of consciousness could be of no conceivable utility to it in its adaptation to environment. As the facts stand, "irritability" and awakening sensation supervene comparatively early in the evolutionary life-chain. This argument is of course only applicable to that form of development known as the Darwinian Theory—now however accepted by Freethinkers generally—but it is fatal to any psychological speculation (on materialistic lines), which has nailed its colours to the mast of natural selection.

(c). The capital argument against the philosophy of Materialism is undoubtedly the inconceivability of the causal connection it sets up between neuroses and psychoses. Some advocates of this system even go so far as to say that thought is nervous motion,—not merely the *resultant* of the latter. Dr. Robert Lewins gravely assures us that "psychosis is diagnosed by medico-psychological symptomatology as vesiculo-neurosis in activity"†—a phalanx of *sesquipedalia verba* which yield on interpretation the result that nervous motion is consciousness.

"Thought," says Büchner, after Moleschott, "is a movement of matter." The "grotesque Frenchman"‡ similarly identifies mind with nerve and brain, and consigns psychology to the dust-bin of speculation.

Dr. Friedrich Strauss in his "Confession" says: "It is certainly not very long ago since the law of the Persistence of Force has been discovered.....the time cannot be very far distant when

* We believe with Schelling that the whole evolutionary course of Nature exhibits "one varied play,.....one aim, one impulse towards a higher life." According to the Pantheists of Germany, the Universe is an eternal becoming—an objectification of spirit (the absolute consciousness) in Nature, the realization of itself by spirit in man (the "contemplation by spirit of itself as a concrete reality is self-consciousness" writes Hegel), and the re-ascent of spirit (God) once again out of nature—an eternal cyclic process.

† Appendix No. II. "What is Religion?" by C. N.

‡ Comte; Huxley's criticisms of this philosopher in his "Physical Basis of Life" are admirable.

the law will be applied to the phenomena of thought and sensation. If under certain conditions motion is transformed into heat, why may it not under other conditions be transformed into sensation?" It is open to question whether Schopenhauer is not amenable to inclusion in the same category. "The intellect," he writes, "is physical, not metaphysical, that is, it has sprung from the WILL to whose objectivation it belongs, so is only there to do it service." Schopenhauer claimed to be a follower of Kant, but in reality he is in almost every one of his conclusions directly opposed to that great thinker. Kant's distinctive feature is that he was, the first to insist on, as the central point of philosophy, the relativity of all our knowledge—as only of the phenomenal.* The senses 'perceive' phenomena, not noumena. The world, as interpreted in our consciousness, is an illusion; what it is as a *thing-in-itself* existing independently of a perceiving mind, it is folly even to conjecture. The *thing-in-itself* to Schopenhauer was WILL ever rushing into life, the last phase of which is individual consciousness. The personal God of Kant and the Supreme Spirit of Hegel are dethroned in favour of a blind unconscious WILL, which has produced a universe where misery is pontiff-regnant. Why individual consciousness should be the last phase of will we are not informed. The universe assumed to be a folly, the philosophy of it must necessarily, it would seem, follow suit. But in fact Schopenhauer's WILL—in which he includes all energies, physical, mechanical, organic, etc.,—is simply the FORCE of the 'advanced' materialistic school. The conception of WILL as a self-existent entity† is utterly unpsychological. Will is not an ultimate, but is resolvable into three components,—motive, desire, exertion of power (neither of which by itself is will); it is a synthetic term for a certain process, *pre-supposing* states of consciousness. Schopenhauer's philosophy has been truly called the "Metaphysics of Materialism."

But it is only on a close inspection that the hollowness of the materialistic philosophy stands revealed. It resembles some ivy-clad castle, whose imposing grandeur daunts the distant traveller, but which discloses its crumbling ruins and tottering turrets as he approaches. The extreme speculations of the German scientists are in reality based on a relatively unimposing foundation of fact.

* Esoterically considered it is in a sense true that matter is evolved from mind and mind from matter!—an apparent paradox. It is really not so, inasmuch as while the matter of our present perceptions is the creation of mind, yet the objective reality underlying phenomena (the sensible universe) is evolved primarily out of its substance the *upadhi*, through which Parabrahm wells up as consciousness and creates the world of appearances. The noumenal kosmos has evolved the ego, which perceives not its author, but the illusory phenomena conjured up by its own subjectivity. It cannot perceive *things in themselves*, but only as given in its consciousness (sense-objects, which thus equals states of consciousness). The real object is not perceived, but co-operates with the subject to create the phenomenon. When the co-operation ceases, the phenomenon ceases. Hence it is true that "when mind perishes, the world perishes." The latter would also result if the transcendental object was annihilated. The subject would then receive no impressions.

† This, of course, is a purely psychological statement, relating only to the *subjective process* denominated will. It has no reference to physical facts in Nature, such as nerve-audic emanations, etc.

Their dogmatic denial of a soul is an assumption in no way confirmed by scientific data, and untenable in the light of the phenomena of our individual subjective consciousness.* Physiology, for instance, can never, owing to the very nature of things, yield any support to materialism. It can only show—what, however, is still undecided, though very probable—that *all* mental facts are accompanied by certain cerebral processes. And, as these self-same processes only exist by and through a perceiving mind, it is highly unphilosophical to subordinate mental facts to their physical accompaniments—the creators to the created. Assertions like those of Dr. Lewins and Moleschott, can scarcely be characterized as less than nonsense. The conception of the nerve-vibrations in the brain-matter meditating on their own eschatology† is comical. It is the utter abstraction these writers make of our subjective consciousness, which raises the good-natured amusement of the impartial psychologist. When Vogt tells us that the phenomena of mind stand on the same level as those of glandular secretion ‡ etc., it is difficult to know whether this distinguished anatomist is joking or has turned “psycho-maniac.” If certain mystics have run wild, the instances of hasty generalization at the other extreme are none the less numerous.

The gulf between the physics of the brain and the phenomena of thought cannot be spanned. Dr. Buchner in his celebrated work “Force and Matter” admits the connection between mental and physical changes to be inexplicable. Materialism—the creed that the neuroses are or cause the psychoses—is at least untenable. As Professor Tyndall put it in his “Belfast Address:” § “Given the nature of a disturbance in water or ether or air, and from the physical properties of the medium we can infer how its particles will be affected. The mind runs along the line of thought which connects the phenomena, and from beginning to end finds no break in the chain. But when we endeavour to pass by a similar process from the physics of the brain to the phenomena of consciousness, we meet a problem which transcends any conceivable

* The elder Darwin defines an *idea* as:—
“a contraction, a motion, or configuration of the fibres which constitute the immediate organ of sense.....[an] animal motion of the organs of sense.” This, I think, puts even Dr. Lewins’ psychology in the shade. But is not the materialistic absurdity of regarding the pride of intellect, the imaginative faculty, the “flash” of genius as merely symbols of automatic physical processes in the brain sufficient to subvert the whole philosophy?

† The fact being—one, however, which an Idealist of any grade ought to grasp—that the “objective brain-processes” are just as subjective as all other sensuous phenomena. And yet we find Dr. Lewins, who professes Hylo-Idealism (a form of objective Idealism), terming *thoughts* “brain-processes.”

‡ In the course of a recent controversy on the bearings of Hylo-Idealism on the doctrine of a soul (*National Reformer*, January 23, 1887), Dr. Lewins again surpasses himself by declaring that “cerebration and chylification are generically alike.”

§ Professor Tyndall—though often apparently inclining to materialistic views—has wisely committed himself to an agnostic attitude on the question. Do the phenomena of thought cause molecular readjustments or vice versa? This is at least better than Huxley who assures us (*Physical Basis of Life*, Fortnightly Review, 1869) that “thought is the expression of molecular change in that matter of life, which is the source of our other vital phenomena.” Hence it follows that Huxley’s own brain-tremors “cerebrated out” his Essay. But how did mere nervous vibrations assume such variations as to work out the problem of their own eschatology?

expansion of the powers we now possess. We may think over the subject again and again—it eludes all mental presentation.” Not less categorical are Clifford, Lewes, Bain and other eminent writers.* Let us however cite two representatives of the purely Agnostic School. Du Bois Raymond tells us:—

“What could be more interesting [if it were possible of course] than to direct our intellectual vision inwards and see the cerebral mechanism in motion corresponding with an operation of arithmetic, as we can watch that of a calculating machine; or to perceive what rhythmical movements of the atoms of carbon, hydrogen, nitrogen, oxygen, phosphorus, etc., correspond with the pleasure we experience from musical harmony; what eddying currents of the same atoms attend the acme of delight, and what molecular tempests accompany the frightful agony which results from irritation of the trigeminal nerve.....as regards mental phenomena themselves, it is easy to see, that after having acquired an ‘astronomical knowledge’ of the brain, they would remain just as incomprehensible as they are now.....The most intimate knowledge of the above to which we can aspire would only leave to us matter in motion; but no arrangement and no motion of material particles can form a bridge to carry us into the domain of intelligence. Motion can produce nothing but motion.....These phenomena [mental] remain outside of the physical laws and causality, and that is sufficient to render them incomprehensible.”†

And Professor John Fiske remarks:—“Push our researches in biology as far as we may, the most we can ever ascertain is that certain nerve-changes succeed certain nerve-changes or external stimuli in a certain definite order. But all this can render no account of the simplest phenomenon of consciousness.”‡ (“Cosmic Phil.” Vol. II, p. 80-1).

So much then for the rude dogmatism of sensuous materialism. Its pretensions are nugatory; its boasted ‘scientific’ basis worthless except in the eyes of those who make an entire abstraction of the phenomena of consciousness. But sensuous materialism constitutes only one aspect of the annihilationist argument. A deadlier and far more plausible foe to the spiritual intuitions of the philosopher is the creed of modern Agnostics—MONISM. But before touching on this question we will propound a curious corollary that flows from the logic of Materialism.

It will have been noted that our self-consciousness is left unexplained by this system of physiological psychology. But suppose the individuality of a new-born child to consist of the harmony of the molecule whose groupings constitute its brain, and a curious paradox

* See also Mill, “System of Logic,” Popular Edition, p. 515—6.

† According to materialistic “logic” our thoughts are determined for us by their physical creators—brain-processes. Contrast this absurd dogma with the spontaneity of thought—our power of controlling our ideas, etc.,—and observe the utter collapse of this shallow philosophy.

‡ Huxley himself fully admits that consciousness *per se* is an inexplicable fact “what consciousness is we know not; and how it is that anything so remarkable as a state of consciousness comes about as the result of irritating nervous tissue, is just as unaccountable as any other ultimate fact of nature.”—“Lessons on Physiology,” p. 188.

presents itself. Materialism involves immortality! Ages hence in the abysmal depth of the future those molecules will, according to the law of chances, once again re-assemble—it may be after millions of millions of nebulae have condensed, and returned to their diffused states—but re-assemble they ultimately *must* in an organism identical with the former. The “I am I” will therefore be eternal, as the awful lapses between the re-union of the molecules will be but as periods of dreamless sleep to the dis-integrated organism. But the conception that self-consciousness is equivalent to an arrangement of molecules is in honest truth beneath the contempt of the philosophic mind.

II. MONISM on the other hand denies the existence of any causal relation between mental and physical phenomena. States of consciousness cannot produce molecular changes, nor molecular changes states of consciousness. The two sets of phenomena run an independent parallel course, walled off entirely from mutual interaction. Though apparently distinct, they are aspects only of the same phenomenon which has two sides—the objective (brain-change) and the subjective (mental states). “The mind,” says Dr. Bain,* “is a double-faced unity.”

According to the late Prof. W. K. Clifford it is:—“A stream of feelings which run parallel to, and simultaneous with a certain part of the action of the body.....the two things are on two utterly different platforms—the physical facts go along by themselves and the mental facts go along by themselves. There is a parallelism between them, but there is no interference the one with the other.”

This theory has assumed various forms. The only one of any importance will now be discussed. Herbert Spencer’s “Substance of Mind” was the forerunner of the celebrated hypothesis of Professor W. K. Clifford. Briefly stated it runs as follows:—There exists a universally-diffused “mind-stuff” which is manufactured into mind, sensation, or mere “irritability,” according to the relative development of the organic brain, or its substitute in the nervous mechanism of the lower life-forms. Every molecule has a piece of “mind-stuff,” and on the aggregation of molecules into a highly organized state, consciousness supervenes. Self, however, in the sense of an entity, is a fiction, and the individual is resolved into a mere congeries of mental states. With the disintegration of the physical basis of mind, mind itself vanishes, and the brain-matter passes through a series of chemical combinations dispersing the “mind-stuff” in every direction on the breaking up of the continuity of its component molecules. The unity of the organism is thus the unity of the individual, and a black nothingness is the final lot of the vast aggregate of conscious beings on this and other planets. Monism is thus, though a plausible enough hypothesis, in one aspect—that of its theory of the parallelism of mental and physical facts—little more than a re-statement in a modern garb of the Leibnitzian “pre-established

* “Mind and Body,” p 196.

† See Vol. II, “Lectures and Essays,” Edited by Leslie Stephen and Frederick Pollock.

harmonies.” I believe it, however, to contain a germ of truth and to embody an aspect—though a *physical* one—of esoteric doctrine. But before proceeding to discuss the spiritualistic hypothesis, it may not be out of place to glance at a few facts presented to our consideration by the advocates of the foregoing system.

In the first place the anti-automaton argument holds as good against Monistic as against Materialist negation. This is a most important point. In the second place the contradictions of its sustainers are innumerable: *i. e.*, Spencer while denying the existence of an ego apart from its mental states, is forced to use language implying the reverse all through his psychological researches (see ensuing remarks): Clifford betrays great confusion of thought in telling us in one place that “the *thing-in-itself* (noumenon) is mind-stuff;” and in another that “every molecule has a piece of mind-stuff;” mind, according to him, being the result of the aggregation of molecules of matter, owing to the fusion of the innumerable pieces of “mind-stuff” linked with them. He thus makes the molecule of matter also noumenal (absolute objectivity). Clifford himself admits that it is difficult to conceive of matter being conscious, but what else is his “mind-stuff”—which can exist in piece and is subject to the “counterparts of physical laws”—but matter? He therefore contradicts his own theory. The same writer speaks of conscience, right, wrong, self-control, etc., and in another breath assures us that man is a “conscious automaton,”* and that “the physical processes are complete in themselves,” assertions which reduce human existence to a complex of whizzing machines without aim or object. Does not Huxley too tell us that consciousness is merely a ‘symbol’ of the physical processes going on in the brain; elsewhere admitting that our “volitions count for much”—a gross and palpable self-contradiction. Instances like these—and they can be multiplied at will—show that that impartial critic Buckle, in the opening chapters of his “*History of Civilisation*” was not wrong in referring to the barrenness and incompetency of Western metaphysical research. And even where it has soared into the empyrean of truth, we can usually detect—as in the case of Schopenhauer and Von Hartmann—the source from which the inspiration was drawn. And that source—is it not the hoary archaic systems formulated by Indian philosophers? We Europeans are far too slow in acknowledging the debt, but its amount is not diminished by that fact.

III. The two great obstacles Spiritualism—in the scientific sense—has hitherto been unable to surmount, are (a) How can an

* This contradiction pervades almost every treatise of the Negative School of Ethics, etc. All assume that we can modify our disposition; all theoretically deny the power, when brought face to face with the question of liberty itself. Grosser contradictions occasionally crop up. When, for instance, Buchner compares the will to a *player on the brain*, and Fiske in a careless moment speaks of “the motions of a corpuscle of nerve-substance, when thrown out of equilibrium by an act of thinking.” Is thought then the power which *causes* molecular change in the brain? Both these statements involve that inference—hence the idea of a soul. Such instances are more flagrantly incompatible with Monism and Materialism than even Clifford’s argument that we (*automata*) are responsible for posterity’s welfare, and for our confirmed tendencies of thought. What, when the physical processes do it all for us!

immaterial mind produce molecular re-adjustments in the substance of the brain? (b) If we recognise an "immortal Ego" in Man, how can we reconcile our belief with the evidences of mental evolution in the animal world from the simplest organisms upward? In the first place what is Mind? Is it the highest grade of subjectivity in the Universe? The answer must be in the negative. Mind is merely a *mediate phase of the subjectivity of the ONE LIFE*.^{*} It is the manifestation through a material—though to us supersensuous—*Upadhi* (5th principle) of the Absolute consciousness† (=Unconsciousness) in that relatively low grade, which we must term the Mind-consciousness.

The manifestations of the Absolute consciousness vary according to the relative differentiations of the *upadhi*. Thus through the more finely differentiated essence, which composes *Buddhi* or the 6th principle‡—still a material vehicle—the absolute spirit wells up in that exalted phase of subjectivity which Schelling suspected to exist and designated "intellectual intuition." And concurrently with the superior nature of the principle, the personal shades off into the impersonal—the sense of separateness fading away proportionately to the progress of the adept. An instance of the more veiled manifestation of the absolute consciousness is that of the *Life-Principle* which equals a super-sensuous state of matter through which the *ONE LIFE* manifests in a phase of *unconscious purposeness*. Thus the Life-principle animates and pushes forward all organic life, as the (sub-conscious) vehicle of the infinite consciousness—which transcends human conception. But—to return to our subject—if the 5th principle or Mind [vehicle through which absolute spirit manifests as mind-consciousness] is material, how was it primarily built up? That is the problem we have undertaken to attempt a solution of in this paper.

The Human Mind being resolvable into states of consciousness—though with the permanent continuity of a unifying self running through them—and dependent for its action on sensations produced by external stimuli—is, as we have said, incomparably beneath the *Buddhi* or spiritual consciousness.

Mind manifests its action by the tardy process of classification and discrimination between various states of feeling. Its vehicle (5th principle) is constituted of matter existing in a state

* That is to say of the "Universal Mind" (Cosmic Ideation, the Manwantaric aspect of Parabrahm—the other is Cosmic Substance) focussed in the fabric of the *MANAS*. The grade of the *Upadhi* determines the grade of individual subjectivity; i. e., the degree of intensity, with which Cosmic Ideation is able to manifest.

† See note below. Also the admirable remarks of Mr. T. Subba Row. "Personal and Impersonal God." (*Theosophist*, March 1883) "the objective universe itself is, so far as we are concerned, the result of our states of consciousness.....Cosmic Ideation is the real source of the states of consciousness in every individual. Cosmic ideation exists everywhere; but when placed under restrictions by a material *upadhi* it results as the consciousness of the individual inhering in such *upadhi*." (The italics are my own)

‡ To quote the words of a MASTER it is made of the "essence of what you would call Matter.....in its 6th or 7th condition or state, the animating *atman* being part of the *ONE LIFE* or *PARABRAHM*." Parabrahm—the ultimate source of every manifestation of consciousness—is itself *ABSTRACT CONSCIOUSNESS—ABSOLUTE UNCONSCIOUSNESS*. We say "ultimate," because Cosmic Ideation or SPIRIT is, but an aspect of the *ONE REALITY*—its Manwantaric projection so to speak.

supersensuous to the uninitiated—a phase of 5th state matter. As observed by an acute thinker "the recognition of finer forms of matter than can affect our physical sensibility must carry with it the possibility of their organic constitution, and this possibility may be raised to the rank of a necessary hypothesis by the more profound psychology for which somnambulism seems to offer a foundation."^{*}

The "mind-stuff" of Clifford—gravely distorted as has been the hypothesis in his hands—is this phase of 5th state matter [Cosmic Principles corresponding with each other invariably], of which the material fabric of the *manas* is composed.† Call it mind-matter and the matter of our present plane (that exciting our objective consciousness)—1st state or physical matter. The postulate is that of a universally-diffused mind-matter, a molecule of which is linked with every molecule of physical-matter; the aggregation of physical-matter molecules into the brain of some organic form carries with it a corresponding aggregation of mind-matter molecules. In the case of the lowest animals a temporary soul is thus formed. The psychoses would bear the same relation to the neuroses as in the case of the highest forms‡. In that of man—where Tyndall makes the important admission about the two processes that "observation proves them to interact"—perception and sensation being the result (unconsciousness) of the motion set up in the organised mind-matter (*Manas*), by a neural tremor; thought produces the physical processes in the brain by the motions in the *Manas*—which is always changing its molecules—setting up the physical-matter motions.§ However, before proceeding further, it will be necessary to say a few words on the evolution of the "Ego." The lower animals we certainly cannot credit with an "immortal principle." They are merely the stepping-stones of Nature toward the true evolution to follow. It is different when we reach the higher, such as anthropoids, etc. According to the teachings of a Master:—

"Each atom or molecule of ordinary scientific hypotheses is not a particle of something, animated by a psychic something, destined to blossom as a man after eons. But it is a concrete manifestation of the universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal *Manas*. The ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of

* C. C. Massey. Preface to Von Hartmann's "Spiritism."

† Clifford's grand error lay in making "mind-stuff" *conscious*, whereas it is only a state of matter, the vehicle of a certain grade of consciousness. We must not confound the latter with "the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and higher degrees of intelligence" ("Five years of Theosophy," p. 274).

‡ Thus enunciating a general law—there are no special clauses in Nature.

§ That is to say the material fabric of the *Manas* serves as a channel through which *Fohat* energises at the moment of thought and sets molecules in motion. But "what sets *Fohat* in motion—the subject?" Necessarily. "But," it may be replied, "how can mind act on matter—this brings us back to the old difficulty, and your *Manas* is only a sort of buffer between the two?" Exactly; the preservation of the fabric of the *Manas* is preservation of Personality; Subject *does* act on object in a Five dimensioned space (see for this McTaggart's "Hylö-Idealism.")

man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point." (Five years of Theosophy "The Mineral Monad," p. 275.)

Individuality—the capacity of the Mind-Fabric or *manas* to exist as an entity independent of brain first sets in among the highest animals. Mind-matter is segregated into a permanent fabric (rudimentary 5th Principle) at that point—wherever it be—where self-consciousness, the consciousness of its own consciousness, supervenes in the organism. The relatively undeveloped brains of the higher vertebrates are thus the instruments of Nature for focalising the diffused Mind-matter into fabrics capable of a further metaphysical evolution. In the case of the lower animals the temporary 'soul' formed by the aggregation of mind-matter in simply constituted brains dissolves with its physical basis—its molecules have no cohesion.*

But what is SELF-consciousness? Is it merely the welling up of the Absolute Spirit through the fabric of the *manas*? No; it is something more—the presence of the irradiating *buddhi*, or transcendental and *per se* impersonal subject. Just as a highly developed animal brain focalises into a 5th principle, the diffused 5th state mind-matter; so the rudimentary 5th principle attracts to itself the finely-differentiated matter, which serves as the vehicle of the spiritual consciousness or *buddhi*. And this transcendental subject hovering, so to say, above all the future incarnations of the evolving *manas*, which serves as a channel for those countless experiences which colour the spirit with individuality—absorbs and transmutes into its own essence the story brought back to it by the mind at the close of every life. The *manas* is not the true self, but the *instrument* employed by the *buddhi* to build up its own individuality out of its primary impersonal unconsciousness. The acquisition of self-consciousness is then the proof of individualization.† A not altogether dissimilar conception is formulated by Professor Huxley in his lecture on "The Physical Basis of life". When, having led his hearers into the "materialistic slough" as he himself expresses it—he suggests that the soul comes in somewhere, but that as we do not know the rationale of the causation of spirit and matter, it is impossible to do more than hope. Our view also derives great strength from the following quotations from the writings of the late Mr. G. H. Lewes—a Monist:—

"The animal feels the kosmos and adapts himself to it. Man feels the kosmos, but he also *thinks* it.....the boundaries of the animal and the human may be found insensibly blending at

* Mr. Norman Pearson's able article in the *Nineteenth Century*, Sept. 1886, embodies many aspects of the Esoteric Philosophy, though it is to be regretted that he failed to recognise the source of his inspiration. He however falls into two great errors. He (1) makes "Mind-stuff" conscious, whereas it is only a *form of matter*, the rough material out of which the 5th Principle is built up: (2) Resolves *self-consciousness* into a structural-peculiarity in the evolving "Mind-structure." Nor does his imagination seem to have soared as high as the conception of a spiritual Self.

† With the evolution of the "Ego," automatism *potentially* ceases—the organism acquiring the power to control its mental states according to its respective evolution.

certain points, but whenever the 'animal circle' becomes transformed into the 'human ellipse' by the introduction of a second centre the difference ceases to be one of degree and becomes one of kind—a germ of infinite variations.....there is a gap (between the animal and human kingdoms) which can be only bridged from without." (Problems of Life and Mind.) What are all these admissions but a clear confirmation of our position? What is this second centre, "this germ," "this gap which only be bridged from without", but an unwilling testimony to the existence of a self-conscious Ego distinct from its mental states in man? This is indeed Kant's "principle of life independent of my animal nature and indeed of the whole material world."

Whether however the men of science reject occult philosophy or not—trace the emergence of consciousness how they may—the reality of the "Ego", the "I am I" distinct from our varying states of consciousness, is a datum of experience. Man is no mere congeries of mental states. We cannot but conceive of some link running through them all. The "Ego" is no mere "bundle of sensations", "the harmony of the nerve-fibrils", or "synergy of the faculties", as Comte terms it. If, as Dr. Bain tells us, the notion of a Self is a "fiction coined from nonentity", how are we to imagine that our states of consciousness *can cognise themselves*?* Moreover, the principle of Association of Ideas is quite incompetent to account for all the phenomena of thought—profound metaphysical speculation, original research, etc., etc. The Ego reaches forward, passes from one mental state to another, holding them, at it were, in review, classifying and comparing, in a manner that demonstrates its existence. Dealing with Mr. Herbert Spencer's doctrine of consciousness, the Rev. James Iverach† well observes:—

"He (Mr. Spencer) continually *assumes* that man has the power of looking before and after; that states of consciousness can be compared, classified and arranged, and that somehow there is a principle of continuity in knowledge. We find a vivid contrast between what Mr. Spencer declares consciousness to be and what consciousness is able to accomplish. He will not allow us to regard consciousness as anything but a series of successive states; while he continually uses language which implies a permanent self who is conscious of these states." The following admission of an influential negationist—the late Mr. G. H. Lewes—is also noteworthy:—

"There was a period when I was very near a conversion. The idea of a noumenal mind distinct from mental phenomena and something diffused through the organism giving unity to consciousness quite different from the unity of a machine flashes upon me one morning with a sudden and novel force quite unlike the

* This is unthinkable. But it is only the *reflective*—as opposed to the *direct* consciousness of animals—consciousness of man which possesses this power to turn over the mental record like the leaves of a book. J. S. Mill himself wavers on this point. (See the Chapter "Psychological Theory of Mind" in his Examination of Hamilton's Philosophy.)

† "Examination of Mr. H. Spencer's Philosophy."

shadowy vagueness with which it had heretofore been conceived. I seemed standing at the entrance of a new path leading to visions of a vast horizon. The convictions of a life seemed tottering. A tremulous eagerness suffused with the keen delight of discovery yet mingled with cross-lights and hesitations stirred me, and from that minute I have understood something of sudden conversion."

But the philosophical evidence, he says, proved too much for him. What was clearly an intuition was stifled and smothered out of existence—a species of mental suicide. The physiological evidence can only demonstrate the intimate connection of mind (5th principle) and brain during life. "The smallest brain-lesion," says the materialist or monist, "destroys mind likewise." Not always, we answer, even in appearance; witness the celebrated "crow-bar" case. But in other cases the psychological deficiencies ensuing on physical injuries to the brain are very simply explicable. The brain of man is a harp, the nerve-fibrils the harp-strings and the mind the player. If the strings are out of order, the tune is discordant. In the case of idiots and cretins the mind is wholly unable to manipulate its instrument.

Admitting then the existence of the "Ego," Philosophy must seek to discover its whence and whither. The whole analogy of Nature decides so definitely and categorically against any theory involving leaps and bounds, that we must trace its genesis to a humble origin and a most rudimentary manifestation. In this paper the writer has attempted only to sketch the probable birth-process of the soul—in one aspect and that perchance an imperfect one—in the primitive groupings and aggregation of the molecules of the 5th principle, the vehicle of *Parabrahm* in that phase of its subjectivity. On the formation of the fabric of the *Manas* the spiritual self dawns on a higher plane, and constitutes the line on which the endless series of future personalities is strung. The *Buddhi* cannot evolve, as it is absolute intuition—a ray from the parent fount—but its essence is coloured again and again by the absorption of the experience of countless incarnations, until a glorified INDIVIDUALITY emerges at the close of the Planetary Rounds.

One word more; the bearing of the following extract from Mr. Spencer's "Principles of Psychology" on the doctrine of esoteric evolution is noticeable. The "soul" (rather its part or grade Mind), it is argued "flows into" the organism of the infant parallel with the development of its brain. Let us adduce the testimony of the great Agnostic:—"If at birth there exists nothing but a passive receptivity of impressions, why is not a horse as educable as a man? Should it be said that language makes the difference, then why do not the cat and the dog, reared in the same household, arrive at equal degrees and kinds of knowledge?"

Mr. Spencer's answer is that the brain of a child is the organized register of the experiences received during the upward ascent of organisms to man. But it is quite inconceivable that forms of thought can be inherited except on a grossly materialistic assumption. Whence the "innate" ideas then of Time, Space, etc.?

They must be attached to the experience of a conscious Ego to appear in thought. The doctrine of Re-births offers us a solution that the Generalized Experience of a former incarnation rises once again into the field of consciousness. This constitutes a complete solution of one of the greatest problems of contemporary metaphysics.

E. D. FAWCETT.

KAIVALYANAVANITA.

OF SRI THANDAVARAYA SWAMIGAL.

PART I.

(Continued from page 418.)

28. "Through the grace of Iswara playing with the curtain-like¹ *Maya*, the *Tamó-guna* divides itself and appears as two *Saktis* (i. e., energies) called the dreadful *avarana*² and the multiform *vikshepa*,³—to the end that instruments of enjoyment may accrue to the beautiful *Jivas*.

29. "In *Vikshepa-Sakti* (originates) what is called *Akás*; in *Akás*, air; in air, fire; in fire, water; and in water, earth. These praiseworthy five (*tanmátrás*⁴) are called *Súkshma Bhútas*.⁵ Out of these so-called (*Súkshma Bhútas*) originates the body⁶ adapted to experience sensations.

30. "The first (mentioned) triple *gunas* continue through all these *Bhútas*. Five (*viyashiti*⁷) portions of the blameless white *guna*⁸ form the (five) organs of perception. Then what are called (*Samashiti*⁹) five (portions) become the two *Manas* and *Buddhi*.¹⁰ These seven (principles) owing to (their) being distinguished by the *Satwa-guna* constitute the instrument of knowledge.

31. "Five *Viyashiti* portions and the (*Samashiti*) five of the *Rajo-guna* are extensively named the (five) organs of action and the vital airs¹¹ (respectively). These seventeen (*tatwas*) constitute the *Linga Deha*¹² with regard to all *Jivas* appearing as *Devas*¹³ *Asuras*,¹⁴ men and beasts.¹⁵

1. The Tamil word *Emam* which is here rendered 'curtain-like' also means 'bewildering.'

2. i. e., Enveloping or obscuring energy.

3. i. e., Expansive power. It is this *Sakti* that causes the One *Brahm* to appear as the manifold objective universe.

4. i. e., Rudiments.

5. i. e., Subtle elements.

6. viz., The *Súkshma Sarira* or the subtle or astral body.

7. i. e., Single, separate, individual.

8. i. e., The *Satwa guna*.

9. i. e., Collective or whole; that is the five parts together.

10. The two together are called the *antahkarana*. Some writers enumerate four of these *antahkaranas*, viz., *Manas*, *Buddhi*, *Chitta* and *Ahankara*. But our author includes *Chitta*, in *Manas* and *Ahankara* in *Buddhi*.

11. These are five, viz., *Prana*, *Apana*, *Udana*, *Vyana* and *Samana*.

12. Known also as the *Súkshma deha*. This must not be confounded with the third principle of the septenary classification.

13. i. e., Gods or *Dévachanic* beings, having forms.

14. Elementals having human forms.

15. Elementals of the lower order connected with the different elements and animals. The *asuras* and *beasts* will be developed into future men.

Vide "Man: Fragments of forgotten History."

32. "The (name) of Jiva (when) regarding this body (as the Self) is the brilliant *Taijasa*.¹ (The name) of Iswara in connection with this body is *Hiranyagarbha*.² This body is, with regard to both, *Linga* (or) *Sūkshma sarira*. The *kōsas* (i. e., sheaths) are three³ belonging (to) this body; belonging (to) it (the plane of activity) is *Swapna avesta* (i. e., the state of dream.)

33. "We have thus far spoken about the *sūkshma* (subtle) universe. Now hear (me) describe methodically the *āropa* that produced the gross (universe). This preserving Iswara made the *Panchikarana*⁴ to the end that the gross body and enjoyments might accrue to the *Jivas* connected (with *Sūkshma sarira*).

34. "(He) divided the five *Bhūtās* into ten parts (i. e., by halving each), (then) sub-divided their halves into four parts (i. e., only one half of each was thus sub-divided), and leaving out the pure (un-sub-divided) half of each blended the (other) four with (the sub-divided) four⁵; the result (of this) was the gross *Bhūtās*. From these *mahābhūtās* resulted the four (things namely) gross body, *anda* (i. e., the mundane egg), this world and sensations.

35. "The Jiva regarding the gross body (as the Self) is the so-called *visvan*⁶ and Iswara in connection with the gross body is called the all-embracing *Virāt Purusha*.⁷ (The plane) of *Sthūla's*, (activity) is *Jāgra avesta* (i. e., the waking state). The said (gross body) is the incomparable *annakōsa*. Deposit in thy memory what has thus been classified as *sthūla kalpana* (i. e., illusion of gross matter.)

36. "If (thou) dost say: If *upādhi*⁸ is one and the same to (both) the excellent Iswara and Jiva, pray, O Intelligent Master! how am (I) to know the difference?" (I answer.) To Jiva (belongs) the *upādhi* of effect, and to Iswara, the *upādhi* of cause.⁹ The difference (moreover) arises (in the one being) *viyashti* and (the other) extensive *samashti*.

37. "The *viyashti* distinction is represented by (single) trees; and the *samashti* distinction is (when we) say 'Forest.' They call the individual bodies of the various moveable and immoveable (things) *viyashti*. They (also) say viewing all multiple bodies as one aggregate is *samashti*. This is the difference between the many merciful *Jivas* and Iswara.

38. "We have (now) shown how *Kalpana* originated. He, who has become (so far) determined as to see the whole visible

1. There are two other names, viz., *Pratibhasaka* and *Swapna kalpita*.

2. Known also as *Sutratma* and *Prana*.

3. Viz., *Pranamayakosa*, *Manomayakosa* and *Vignanamayakosa*.

4. i. e., Dividing the elements and combining them in such a way that each compound may contain all the five elements.

5. If A, V, F, W and E represent respectively the undivided half of each element, and a, v, f, w and e, the sub-divided portion of the other half the five gross elements or *maha bhutas* will be represented thus: Avfwe; Vafwe; Favwe; Wafve; and Eavfw.

6. Called also *Vyāvaharikā* and *Chidābhāsa*.

7. *Vaisvānara* and *Vairājasa*.

8. That which conditions a thing.

9. In *Karana deha*, *Maya* is cause and *avidya*, effect; in *Sūkshma deha* the subtle elements are cause, and *manas* effect; in *Sthūla deha*, the *maha bhutas* are cause and the gross body effect.

(universe) in the light of a dream, is the (real) *gnāni*. Listen (now) to my explanation of the way of *apavada* which leads (one) to the most precious emancipation (which means, becoming) like the *Akāsa* clearing up (after) the passing away of the cloud-covered rainy-season.

39. "(With the spiritual eye furnished) by the oral instruction of the master and by the light of the Shastras said (by Mahātmās), to perceive lucidly,—as (when) shown 'This is not a serpent but a rope, this is not a man but a post,'—(the fact that what is called 'I') is not the body, is not the world, is not the elements but is substantial wisdom and Brahm, is alone *apavāda*. (This) know thou.

40. "When properly considered, cause and effect are one—as for instance cloth and yarn, jewel and gold, pitcher and earth. Now perceiving (Truth) by involving in order (upwards one in another) from body first to the Self-existent (Being) at the end just as they have been evolved (downwards) one from another, is called the method of *apavāda*."

41. (Now the pupil) said, "you have (hitherto) spoken about the modifications of *Ishana* (i. e., desire) produced by *Vikshēpa Sakti* springing from the reproachful *Tamō guna*. You have (however) mentioned two *Saktis*. O Lord! O master free from destruction! Explain also the illusion created by the (other) *Avarana Sakti*." (Then the master) deigned to reply (as follows).

42. "Without (obscuring) the Iswara comparable to (none but) himself and the sages that have known themselves, (*Avarana Sakti*) veils so as to blind the internal spiritual eye of the flesh—inhabiting *Jivas* who say 'It (i. e., Brahm) exists not; (for) it is not visible,' just as the midnight-darkness of the rainy season envelopes the sky and earth, and the points of the compass.

43. "It is that very *upadhi* which completely veils the difference that exists between the all-full Brahm and the external *Vikarās*¹ (on the one hand) and between the excellent *Kutasta*² and the internal *Vikarās*³ so as not to allow (that difference) to appear in the least and which engenders the stubborn disease of conditioned existence.

44. "If (thou) dost ask 'If the basis is veiled (by *Avarana Sakti*) where will the *ārōpa* appear? and if the basis⁴ is not obscured, there can be no *ārōpa*' (I answer:) The basis has a twofold relation, namely, *samam*⁵ and *visēsham*⁶. The basis is *samam* everywhere while *ārōpa* is *visēsham*.

45. "The Absolute⁷ which cannot in the world be pointed out

1. i. e., Modifications. They are Iswara and his *upadhi*, *guna* and works.

2. i. e., *Pratyēhātma*.

3. viz., Jiva and his *upadhi*, *guna* and works.

4. The Tamil word is *ādaram*, i. e., cause or hypostasis. His objection is this: Brahm is the basis of all objective phenomena (i. e., *ārōpa*). If therefore *avarana* obscure the basis Brahm itself there is no reason for *ārōpa* making itself felt. Again, if it is said that Brahm or *Kutasta* is not so obscured, then too there is no room for the appearance of the phenomenal universe.

5. i. e., the absolute or universal.

6. i. e., the relative or special.

7. Another reading is "the *samanakkan*, i. e., the absolute eye or perception will not be veiled, (whereas) the *visēshakkan*, i. e., relative or special appearances such as, &c."

as 'this' will not be veiled, (whereas) the Relative, (such as) the often mentioned 'rope' and 'serpent,' will be veiled. (Similarly) ignorance can never obscure the *samam* called 'I' (but) it will veil, what is called *visésa*, namely, Jiva and Iswara.

46. "Listen thou O (my) son that hast asked 'O master rare to be obtained! is not that, which hinders the state of perfect isolation from becoming conspicuous and (thus) ruins (man) rather the *vikshépa* that has sprung up as the five *kósas*, as Jiva and as the universe? Why then did (you) say that *ávarana* alone is desolation and disadvantage?"

47. "Even though *vikshépa sakti* is itself (instrumental in bringing about) painful conditioned existence, it still affords a most gracious assistance to those desiring to attain to emancipation by perseverance. Does midnight afford so much help as the clear noon? How can I, O son! (sufficiently) characterise the enmity (of *ávarana*)? That which veils is the most mischievous.¹

48. Even though the phenomenal universe perishes in *Shúshrupti*² and *Pralaya*,³ is there any one who, (merely in consequence of that dissolution) being freed from the strong conditioned existence, has attained to emancipation? Everything belonging solely to *vikshépa* will lead towards emancipation; but *ávarana* (in ignorance) is the ruin that so corrupts as not to lead towards *mukti*.

49. "If (thou) dost say 'If *vikshepa sakti* appearing in (*Chaitanya*) is false like the silver (appearing) in the conch-shell, then (surely) also the emancipation obtained through the instrumentality of (that) *sakti* is illusive,' (I answer: No.) Just as by the (illusive) lion (appearing in one's) dream, (one) is completely roused from sleep (to the real waking state), so is the state of *Nirvana* real, (though reached through the instrumentality of false *vikshépa*).

50. "In this world, they destroy poison by poison, iron by iron, the discharged arrow (they meet) by (another) arrow and dirt that has settled, by dirt (*i. e.*, by another substance which though comparatively purer is not absolutely pure). Similarly (sages) destroy impure *Máya* by (pure) *Máya*. Then even this stable (pure) *Máya* will perish with (the impure *Máya*) like the stirring-stick that helps to burn the corpse.⁴

51. By these *Máyas* (pure and impure) seven *avestás* (*i. e.*, states) happen to jivas. Now hear me explain these seven *avestás* in order. (Their names are:) First *agnánam*,⁵ (second) *avarana*,⁶ (third) *vikshepa*,⁷ (fourth) *parókhagnánam*,⁸ (fifth) everlasting *aparókhagnánam*⁹ (sixth) annihilation of sorrow, and (seventh) unrestrained bliss

1. *i. e.*, Subjective obscuration, namely, *avarana*, and not objective development (*vikshépa*) is the greatest evil.

2. *i. e.*, Dreamless sleep.

3. *i. e.*, Universal dissolution.

4. The stick not only helps the corpse to burn but also is itself consumed

5. Ignorance.

6. Obscuration.

7. False appearance.

8. Mere intellectual comprehension; the knowledge obtained by study.

9. Actual realization.

Of these seven *avestás*, the first three belong to impure *Máya* and the remaining four to pure *Máya*.

52. "The folly of (thy) forgetting (thy) self which is *Brahm* is *agnánam*. Saying 'there is no *Brahm* (for I) see (him) not' is the obscuring *ávarana*. A man, in his one-sided thoughts, declaring and holding 'I am Jiva' (instead of I 'am *Brahm*') is *vikshépa*. From the instruction of the master, getting (merely) an idea of (thy) self is *parókhagnánam*.

53. "(Thy) Self becoming non-dual (*i. e.*, *advaitam*) by investigating *Tat* and *Twam*¹ and all doubts vanishing is *aparókhagnánam*. The passing away of (thy viewing) agent Jivas as different is annihilation of sorrow. When (thou), as *Jivan-Mukta* hast finished performing all (thou wert bound to do, then) unrestrained bliss ensues.

54. "To illustrate these (seven states more clearly) to thee (I shall tell thee) as an example a very curious tale which is as follows. Listen. Ten persons swam through a river and (after) reaching the (other) bank, one (of them) counted (but) nine persons; not understanding that with it (*i. e.*, the nine) he himself made the tenth, (he) stood quite perplexed and alarmed.

55. "The delusion of not knowing (the tenth) is *agnanam*. Saying 'he is not (for he) appears not' is *avarana* inseparable (from ignorance). Weeping with sorrow (over the tenth as having been carried off by the current) is *vikshépa*. Taking the word of a passer-by 'the tenth exists; there he stands' and having a hazy conception is *parókhagnanam*.

56. "When the virtuous traveller again says 'thou who hast counted the nine persons art thyself the tenth,' seeing himself is *aparókhagnanam*. The passing away (then) of lamentation is annihilation, of sorrow. The clearing up of doubt in the vigorous mind (by actually seeing the tenth) is unrestrained bliss."

57. (Now the disciple said) "O venerable master! you must show my real form so that I may see (it) just in the same way as that tenth person saw himself." (Whereupon the master replied), "Hear then that wonderful fact how, (according to) the purest esoteric meaning, the term *Asi* unites the term *Twam* and the term *Tat* (together).

58. Like the illusion of conceiving the one *Akasa* as *Maha-akasa*², as *Maha-akasa*³, as *akasa* in the pitcher made of what is in the world called earth, and as *akasa* (reflected in) the water contained (in the pitcher),—the one (*chaitanya*) becomes (*i. e.*, is regarded as) the four *chaitánys*, namely, the all-pervading *Brahm*, *Iswara*, the ever-existing *Kútasta* and *Jiva*.

59. "The exoteric meanings of the (above) mentioned two words (*Tat* and *Twam*) are the phenomenal *Iswara* and *Jiva* (respectively); while the esoteric meanings are the stainless *Brahm* and *atma* (*i. e.*, *Kútasta*). Perceiving thyself which is mixed up (with matter) as one, like the butter in the boiled milk, separate thyself (from non-spirit) like (the butter) which is separated (from the milk) by churning.

1. *Tat* = It, *i. e.*, *Brahm*. And *Twam* = *Kútasta*.

2. *i. e.*, grand *akasa*.

3. *i. e.*, *akasa* reflected in the clouds.

60. "If (thou) dost ask 'how is that separation to be effected?' (I shall tell you). The knowledge, *i. e.*, *ahankara*, that regards the corpse-like body as 'I' must be killed; for is not this (*i. e.*, the body) a mere modification of the five elements? Thou art neither the *Prāna* (*i. e.*, breath) cast out through the nose like the insentient bellows respiring (air); (for) it is (simply) a modification of the *Rajō-guna*.¹

61. "The *antahkarana*,² namely, *Manas* and *Buddhi* are agents and form the two *kōsas* ranking (third and fourth),³—can these be *atma*? (No; for) they are a mere modification of the *satwa-guna* and (refer to) the worthless state of dream. Even the *ānandamaya*⁴ (*i. e.*, *Jiva*) being a modification of the activity of *avidya* of the non-self-existent *Tamō-guna*—call not (this) thy 'I.'

62. The *atma* is *sat*,⁵ *chit*,⁶ *ananda*,⁷ uniform, unchangeable, witness, One, eternal and all-pervading. Realizing that thou art it, come out forsaking the deceitful cavern of the five *kōsas* which possess the distinction of being *asat*,⁸ *jada*,⁹ *dukkha*,¹⁰ and so on."

63. "When seen beyond (after) crossing the five *kōsas*, (nothing) but a vacuum is left. I do not see anything else appear. Is it this black darkness, O guileless master, that I should enjoy as my 'I'?" (Thus) spoke the son. (Now the master) replied so as to enlighten the mind (of his Spiritual Son.)

T. M. SUNDERUM PILLAI.

THE IDEAL AND THE REAL.

A Dialogue.

MUNDANUS.—Ah, Mysticus, a word with you. It is said that you are well versed in the so-called occult system of philosophy. I should be glad to hear what place your school of mysticism would assign to art and beauty. For the Bhagavad Gita seems to include them among 'objects of the organs' from which he who would be a disciple must remove his mind. Now, although my little friend Jones never tires of saying that art is merely a matter of fashion like French millinery, as indeed it is with him, yet there are not a few men of the world who hold all true art in the deepest reverence, and feel that there is in the work of a master a divine element, which soothes and purifies the heart from the dust and dross of the city, and draws the mind in the direction of the Supreme. This æsthetic pantheism has certainly saved many from a grossly

1. *Rajō-guna* in *Tamas*. Vide stanza 31.

2. *i. e.*, The intellectual faculties.

3. Viz., *Manomaya* and *Vignanamaya*. In the previous stanza the first two *kōsas*, viz., *Annamaya* and *Pranamaya*, and *Jagraavesta* have been referred to by implication, for they all belong to the physical body.

4. The *sushupti* state must be understood.

5. Being. Essence.

6. Intelligence.

7. Bliss.

8. Opposite of *sat*.

9. Opposite of *chit*.

10. Opposite of *ananda*. By 'so on' is meant the opposite of all the other qualities mentioned of *atma*.

sensual life devoid of any ideal, and has, I believe, prepared the ground for a higher philosophy. Are we then to include that, which has raised us above our purely animal instincts, amongst those very objects of desire, which it has enabled us to transcend?

Mysticus.—Whilst I admit, *Mundanus*, that the artistic sense is an important factor in the higher evolution and in some cases lifts people above gross objects of sense, I am inclined to think that there comes a time, after the critical faculty is developed, when it is apt to degenerate into mere dilettanteism, and to take the place in the life of men of cultured intellect which is held by less refined indulgences among those of coarser fibre. Moreover, I do not think there is quite a true ring in much of the talk about higher culture, that is so much in vogue in certain European capitals. It is too often but the sugared cake adorning a rich man's table. Now, in spite of their advanced civilization, the gentle folks of the West have strong natural affections, but, instead of expending them upon the struggling units composing the back-wash of society, they pay men of art and letters to contrive machinery for diverting such feeling into artificial channels. Thus they waste upon the sentimental heroine of a three volume novel, or a harmonious bit of colour in some picture gallery, much sympathy that should rightly flow into the hearts of men. This to my mind is but a form of fetish worship. Leave the tinsel, my friend, and play your part on the world's stage. I think you will find, when you can bear its radiance, that the sun above is better than the foot-lights, and that the song of life contains a deeper melody than the verses of your poetaster. After all the compass of art is limited. The whole body of academicians cannot reproduce all the poses and shades of expression which one man presents in an hour. Your finest picture shows but a glimpse of nature's face, as she appeared to the artist for a moment of time. Behold how Nature smiles on one quarter whilst she frowns on another, and for no two seconds seems the same. The undying power behind her is the reality, so why should you worship what is only a fleeting shadow of it? You would find it better to work for Nature, keeping your mind upon the goal before you and rejecting all that is untrue. You would then soon find how shallow is the enthusiasm called forth by artificial beauty.

Mundanus.—There is no doubt much truth in what you say, and you have given me excellent advice. But, my friend, I alluded to the work that is wrought for the ages, whilst you have condemned merely the ephemeral productions of to-day. It seems to me, that there are other aspects of the question, which you have not touched. You say that we must keep our minds on the goal. Now, in order to do so, we must first see the goal, or get some idea of its nature and place, and it seems to me that it ever eludes the grasp of the subtlest and strongest intellect, and like the will-o'-the-wisp ever dances further and further ahead of its pursuer. That first step is, I should imagine, the most difficult of all; for we are born blind like puppies, and until our eyes are opened we tumble and grope about, having only a vague consciousness of our existence as souls in the world of souls. It is said, that what is light to the man of

spiritual perception is darkness to the man without it. Naturally the majority of men cannot unaided see anything beyond the range of their physical senses. But there is an ancient belief among the people of all countries, that the artist is of finer clay than common folks, and by reason of this difference of constitution is enabled to catch glimpses, even if it be only as reflections and shadows, of existence on a higher sphere, which he endeavours with the poor materials of earth to render intelligible to his fellow men. This idea, moreover, finds support in the fact that musicians, poets and painters, have sometimes obtained their conceptions in a state of dream or trance, when the coarser nature slept. It is a favourite fancy of mine, that the works of such men are like curtains surrounding a light, which invisible hands draw back for him who wills to see. Contemplating the work of a great master of the Purist School, often have I felt that all consciousness of myself and my surroundings died away,—and that I looked through the canvas into another world, peopled by the heavenly forms of the saints and martyrs who sacrificed their lives for humanity. Is it your opinion that such love of art is mere dilettanteism, and should be eschewed as an attachment to the objects of the senses, for to my mind it is a stepping stone to that which is beyond their grasp?

Mysticus.—I grant you that painting, or any other art, may act as a vehicle of thought, a garment to clothe an idea or an ideal, but I cannot admit that it is itself an object for worship. Even among the masterpieces which have come down to us, there are not a few that are decidedly more suggestive of the flesh than the spirit. Their artificers doubtless had glimpses of another world, but not one that you or I would wish to live in. Consider the history of the mighty races that have held the stage in the past, the culture of Greece and Rome, and anterior to them of Egypt and the East. The tree of art grew and came to fruition, then like any other tree decayed and died. It scattered seed destined to bring forth future growths in distant lands when the cycle reached their shores. Then it withered, or was hacked to pieces by some northern barbarian. Yet in the glory of their golden age the Greeks and Romans, even whilst drinking their fill out of the jewelled chalice, were sunk in corruption and effeminacy, and rotting for want of the true Elixir.

Mundanus.—Whilst demolishing my temple, you do not deny that it may contain a god. You speak of it as a garment. Surely it does not always adorn a tailor's dummy. You practically admit the existence of ideals. Tell me, I beg of you, something more about them. What are they and where? What is the ideal, what the real?

The so called ideal and real, cause and the power of effecting, the theoretical and practical are realities, and their mutual action and reaction upon each other through time and space around the centre of equilibrium, which is consciousness, is the universal law, on which hangs all kosmic manifestation, from the highest emanation from the Ancient of Ancients to the lowest element of earth. They are the positive and negative, the male and female principles

of the universe, God and the garment of God. Yes, the ideals are real, and the kingdom which contains them is a reality, compared to which this globe with its mighty armies and hungry proletariat is but a phantasmagoria. The man, who has overcome desire and passed into the region where ideals exist as realities, may listen to the melodies the poet vainly strove to sing, and meet face to face in all their natural loveliness the types the painter and the sculptor felt rather than perceived, and feeling strove to clothe in the forms of earth. He who gains admittance to the gardens of the soul, wanders through flowery meads by lotus-bearing pools, and, it may be, even penetrates to the sacred grove containing the Trees of Life, and Knowledge, and their five companions which bear the fruits of science. In this sphere he may witness the mighty drama of Evolution and the march of Progress to the final act when Truth and Universal Brotherhood overcome the brood of Discord, whilst the heavenly orchestra peals forth in one triumphal pæan.

In one of the gardens the daughter of the king awaits the soul that has attained its manhood, the divine Sophia, whose transcendent loveliness surpasses aught in all the worlds. She is no fancy of a poet's brain, but a reality of consciousness as well as an ideal. Companionless in her marble tower she watches for the coming of the bridegroom. The Kingdom is yours, my brother, and any other man's who will banish illusion and fight.

Mundanus.—Your words intensify a thousand-fold the longing for the beautiful, which just now you bid me set aside. Your paradox is hard to comprehend: *to obtain the beautiful I must verily sacrifice the beautiful.* Interpret I pray you, this mystery in words that can penetrate the density of my dura mater and suggest some clear idea to my mind. What is beauty? What and where is the way to this Garden of Life, Wisdom, and Beauty, which is 'such stuff as dreams are made of'?

Mysticus.—The types of beauty are immortal, though, when darkness is spread over the face of the great deep, they exist only as the seed, which will again shoot forth with the first rays of the new Sun. The law of beauty is the law of harmony which rules all manifestation, though the harmony cannot be perceived except by those who have eyes to see. The path to the Gardens of Eternity passes through the depths of the Valley of Shadow. Pause and consider well, and do not attempt the perils of the way under the influence of emotion, which blazes for a little space and then goes out. The pilgrim who dares the passage indeed stands in need of all his nerve and judgment. Myriads of unseen foes dwell on the threshold. They have keen senses to perceive any weakness, and any thought or act for the benefit of one's self is a source of human weakness. The powers of darkness endeavour to lure or frighten the disciple from the path, lest he become their master, and frequently they attack him through the objects of his love. He who enters this vale of bitterness loses all affection and love of beauty. He feels nought but an appalling emptiness, the negative aspect of his self, which makes him feel that he has cast out his humanity and got nothing in its place: that he is a

wretched outcast with no place either on earth or in heaven. Many men enter the Valley full of courage and hope; but most of them rush headlong back into the noisiest places of the world to drown in its busy hum the voices of the fiends that are ringing in their ears. If once the traveller lets go the idea that there is light beyond, he is lost. A very few tried and trusty souls pass unscathed through all the trials and tribulations of the way, and gain the heaven-kissing hill, purified by the fires through which they have passed. They have reached the Eternal and can sin no more, for they are one with nature. If, my brother, after full deliberation, you are determined to fight the darkness, choose as your battle-field the haunts of men. For both the Eternal and the darkness are within you and around you, and are subjective to the ordinary senses. Toil cheerfully and manfully for your fellow men, dispersing ignorance by the light of truth, and relieving suffering, undeterred by the sickness at your own heart. Thus you will help both yourself and others. In the solitude of the hermit's cell the horrors of the vale and its gloom are intensified. If eventually you overcome all the difficulties of the way and attain the Kingdom beyond, great will be the welcome you will receive from your brothers who have gone before. You will then be prepared for evolution in the higher plane of being.

Mundanus.—It is well! I will gain those noble portals, come Satan and all his host! 'What man has done, man can do!'

HENRY MERVYN, F. T. S.

THE SABDAKALPADRUMA.

ONE of the most important works, if not the most important, now in progress connected with the study of Sanskrit literature is the new edition of Raja Sri Radhakanta's celebrated Sanskrit lexicon, the Sabdakalpadruma. The recently issued tenth part of this lexicon completes the first volume and contains all words beginning with vowels. The remaining portion of the work will be continued in monthly parts.

The first volume of the original edition of the Sabdakalpadruma appeared in 1822 (though it seems it had been commenced some three or four years earlier) and the last, which is a supplement, in 1858.

The book was printed in the Bengali character and on this account, as well as from the fact that the Raja distributed it gratis and did not allow it to be sold, its circulation was very limited. Some years ago, a second edition (also in the Bengali character) was published by Messrs. Baradakant Mitra and Co., and though it was only a reprint, it was soon sold off, perhaps mostly in Bengal. The present publishers are printing their edition in the *Devanagari* character, and have fully explained in their prospectus its aim and scope, and the additions and improvements contemplated by them. They have also pointed out in what the peculiar merit and usefulness of this *magnum opus* consists, how it has benefited Sanskrit scholars and promoted the cause of Sanskrit

literature, and in what high estimation it is deservedly held by the learned world. We refer therefore those who desire more detailed information to this prospectus which the publishers readily supply on application.

A cursory view of the scheme under which the learned author attempted to accomplish his task, will enable us to understand how far he succeeded in realising his grand idea. In modern glossology a trenchant distinction is drawn between the lexical and cyclopædic departments, but at the time the Raja formed the first conception of his work, a simple dictionary of the Sanskrit language, arranged on the usual European alphabetic method, was itself a novelty. All previous Sanskrit word-books in MSS., belonging to different literary periods, were metrical and mnemotechnical, and formed distinct vocabularies together with commentaries relating to a few special branches of knowledge. They were in every respect inconvenient as books of ready reference. The alphabetic arrangement was, as far as we are aware, first introduced by the Raja into the domain of the Sanskrit language, and this particular aspect of the Sabdakalpadruma was specially noticed in one of the English antiquarian journals in 1835 as "not the least part of its superior character to the generality of Indian printings."

This arrangement led the author to note against each word its grammatical character, to define its meaning in Sanskrit, to give sometimes its Bengali or Hindi equivalent, to supply copious synonyms and to explain the different significations in which it is used, and in almost all cases to support these explanations by quoting the approved *Koshas* or old glossaries and dictionaries with their commentaries. In indicating conjugational classes and other peculiarities of roots and their derivatives, as well as in special grammatical observations, the system of Vopadeva, prevailing in many parts of Bengal, has been generally followed, but there are also references to the *Sankshipta Sara*, *Supadina*, *Kalapa*, *Siddhanta-kaumudi* and other grammars. The Raja gives references to twenty-nine principal *koshas* (dictionaries) which he has consulted. He regards the vocabulary contained in the *Agnipurana* as the most ancient, and the dictionary of Amara as the best. Besides these he cites thirty-two more *koshas* on the authority of *Viswaprakas* and *Medini*. So that altogether the number of lexical works upon which he founds definitions, and synonyms assigned to words, amounts altogether to sixty-one.

Among the numerous commentaries of Amara, thirty-five of which are enumerated in the preface, many have been quoted from the works themselves, and those which could not be procured on account of their rareness are quoted on the authority of other writers. Some very old *Koshas* are named by these commentators in support of their interpretations, and these authorities are sometimes given in this work. It should also be mentioned that in addition to the information derived from the *koshas*, words have been culled from a mass of classical compositions, and their explanations and equivalents have been supplied on the authority of the works in which they occur. In respect of Vaidic voca-

bles, the Raja had no opportunities of consulting any other works except the *Veda Nighantu* of Yaska. The radical terminology of verbs, which has been adopted from the system of Vopadeva, as set forth in his *Kavikalpadruma*, and which the Raja thinks the most convenient, has been alphabetically arranged by him in the preface, and the meanings attached to their symbolical forms have been there explained and illustrated.

With reference to the examples, which, upon the plan of Todd's Johnson's Dictionary, have been copiously exhibited, these have been extracted from such works belonging to post-Vedic literature as could be obtained or were thought useful in Bengal in early days.

The cyclopædical portion of the work gives it its peculiar value and renders it unique in the domain of Sanskrit literature in spite of the many years that have elapsed since its first appearance. Although during this period dictionaries purely in Sanskrit, in Sanskrit and Vernacular, and in Sanskrit and European languages, of various degrees of merit, have been published, not a single work partaking of the comprehensive character of the *Sabdakalpadruma* has as yet been given to the public. The great scholar completed his labours single handed by having recourse to a *modus operandi* which few can avail themselves of, and by a persevering, life-long devotion. The result was a work in seven thick quarto volumes besides an appendix. The innumerable articles which are subjoined under important words, embrace the whole range of medieval and modern Sanskrit literature and science, and all departments of knowledge of the post-Vedic period both sacred and profane.

The great lack in the work relates not only to the *Sruti* or *Veda Sanhita*, but to the *Brakmanas*, the *Sutras* and *Upanishats*, which comprise a class of studies that were very little appreciated in Bengal half a century ago, and with which moreover the Raja, as the esteemed head of the orthodox Hindu Community, could not meddle without incurring some opprobrium, and we may quote observations on the Gayatri as giving colour to this supposition. Excepting in this department of ancient Sanskrit learning the *Sabdakalpadruma*, when it made its appearance, proved as its name implies a veritable tree yielding every desired fruit of knowledge represented in words treasured in the sacred language of India. Religion (including esotericism), philosophy in its various divisions, mythology, history and antiquities, so far as can be gleaned from Pauranic legends, the sciences of mathematics, astronomy, astrology, Indian botany and medicine, rhetoric and logic, jurisprudence and law, architecture, poetry and music, in their various subdivisions, have all been represented in the work by extracts from treatises on these subjects. The extracts have often been pieced together and so harmonised as to form short essays, and not a few of the articles have extended over upwards of a hundred pages. In this way there are presented to the reader specimens of the contents of a large number of important books, and a whole cycle of Sanskrit learning. In respect of the names of plants, not only have their ordinary designations been given,

but all their synonyms which the exigencies of metrical compositions had called into being, have been set forth in one view; when they happen to be drugs, their virtues and properties and remedial applications under the therapeutical systems of different medical authorities have been copiously described. When names of diseases occur, their symptoms, etiology and mode of treatment, with recipes for their cure, are also given. The very interesting and useful information on such topics has been gathered from a large number of medical vocabularies and treatises collected by the Raja. Every such article should be studied by itself to obtain an idea of the exhaustive way in which its subject has been treated. In connection with this part of the subject, we may quote the following translation of an extract from a letter of Professor Rudolph Roth:—

"Permit me on this occasion to direct your attention to a department of Indian lexicography for which you would be in a situation to give efficient help. I mean the so uncommonly numerous names of plants in Sanskrit. It would be of great importance for the understanding of medical books rightly to identify these names with the Latin names given by Europeans. I know that in this direction many meritorious things have been done, and although Wilson's Dictionary gives much information, yet there remains still more to be accomplished. Roxburgh has in his *Flora Indica* and Ainslie in his *Materia Medica*, very frequently collected Sanskrit names, but how much is still wanting. I think however it would not be difficult specially on the basis of Wight's *Icones* to perceive the correct namings of plants by native physicians. The synonyms one learns from such catalogues as *Rajamirghanta* (from which your *Sabdakalpadruma* gives such desirable extracts and of which I have not seen a manuscript) and from the *Ratnamāla* (of which I have a copy) and from others. Many Bengali names which may often lead to old Sanskrit names are to be found in Voigt's *Hortus Suburbanus Calcuttensis*, a very useful work."

In the department of the *Karmakanda*, or ritual comprehending the duties of a Hindu householder from birth to death, the ceremonies he has to perform daily or periodically, the sacraments which constitute Hinduism, marriage, funeral ceremonies, and *Sraddhas*, each and every topic is treated with a fullness enabling a Hindu to derive every desirable information for storing his mind and guiding him in practice—and a foreigner, to understand the religious phase of a Hindu's life. The *Smritis* consulted in respect of these matters, are, besides Manu and Yajnavalkya, the other current works included in the category of the eighteen *Smritis*, the compilations of Raghunandana and others, and a large number of commentaries. Cosmogony, the origin and subdivision of castes and their various assigned occupations and all requisite knowledge appertaining to the subject, have been dwelt upon in all their details with, of course, the different opinions of the authors who have written on those subjects. In connection with this branch may be mentioned the information which has been given regarding the system of *Kulinism* which originated in a peculiar form under the reign of Adisura of Ganda and exercises its

influence in Bengal in a curious way. This information has been derived from such books as the *Kuladipekas*, *Karikas* and *Kalapanjikas* of Ghataks, to which European scholars have not as yet had access.

In the disquisition on music many articles have been derived from the *Sangita Ratnakara*, *Sangita Damodara* and many others. These articles treat of songs, of different kinds of singing, of the modulations of the voice, time and measure, and take cognisance of the different kinds of instruments and many other cognate subjects.

Topics of all imaginable descriptions relating to miscellaneous matters are enumerated under the word *kalā* or *śilpa* which includes sixty-four classes of arts, that under modern classification would come under the division of fine arts, mechanical arts, and many other things. Beside the Great Epics, the Ramayana and Mahā Bhārata, the principal Puranas from which extracts have been given are, Garuda, Devi, Vishnu, Agni, Matsya, Varaha, Brahmabaiivarta, etc. Among the Tantras there are references to Matrika, Kāmadhenu, Varnamala, Tantrasara, etc.

Such are some of the principal points in the original work of the Raja to which we would draw the attention of readers interested in such subjects.

When the Raja commenced issuing his volumes and they began to reach (though but in a few cases) the hands of savants, there was a regular outburst of well merited laudation and appreciation and of grateful acknowledgments in the most enthusiastic terms, and even a kind of struggle to obtain the precious gift.

The earliest recognition, as a matter of course, came from the veteran Sanskritist Dr. Horace Hayman Wilson who was then (1819) engaged in publishing the first edition of his well known Sanskrit English Dictionary, in the preface to which he generously acknowledges his indebtedness to the Raja and speaks of his work "as a compilation of a superior character to any of these modern works and indeed to any of the more ancient works." Long afterwards he elsewhere says, alluding to the activity in the prosecution of Sanskrit studies, "Foremost amongst its results, we may place the completion of a voluminous Sanskrit Lexicon by Raja Radhakant Deva," and again in his latest notice:—"Raja Radhakant who adds to the distinction of rank and station that of a foremost place amongst Sanskrit scholars as evinced by his great Sanskrit Lexicon or literary encyclopædia of the Sanskrit language..... which enjoys an European as well as Indian celebrity." The Rev. Mr. Morton, while publishing his Sanskrit and Bengali Dictionary, speaks in similar terms and acknowledges the benefit he derived from the Raja's work. In the annual report of the Proceedings of the Royal Asiatic Society for 1834 it is described "as a very learned and elaborate work." In 1835, when the first three volumes had reached England, Dr R. Lenz, in reviewing it in the pages of the above Journal, dwells at great length on its extraordinary merit. In the same year one of the most celebrated savants of Europe, Professor Eugene Burnouf, spoke of it as a "véritable trésor philologique, philosophique et religieux de l'Inde," and

again in 1840 "Je ne puis me servir de votre excellent lexique sans vous remercier de cœur du service que vous avez rendu à la connaissance de l'Inde en le composant et à mes études particulières." In 1837, Major Troyer of the Asiatic Society of Paris wrote to the Raja that the Sanskrit scholars of Europe were awaiting with great impatience the continuation of the Sabdakalpadruma, "honorable mention of which was made in several philosophical journals of the continent, and that it renders a great service, and will for ever render such, to Sanskrit literature." Again in 1847 he wrote: "Mons. Gorressio" (the editor and translator of the Rāmāyana Valmike) "desires to carry with your name your excellent Dictionary to Turin..... your work will be the only one in Italy which country will not then have to envy France and Germany where your merit is already justly appreciated." In 1838 Dr. Nathniel Wallech writing from London and alluding to the Sabdakalpadruma applied to the Raja the Motto "*Ævergiste monumentum ære perennius*," and went on to say, "I cannot conceive a more stupendous and noble undertaking than your Sanskrit Dictionary, all who have any respect for literature, all who have the least pretension to judge of the sublimity of the Sanskrit language, and all who not knowing the least of it, have at least the decency to suppose that the admiration for the venerable language expressed by such men as Colebrooke, Jones, etc., is well founded—all I say must feel the deep gratitude that is due to the great and learned author of such a work as the Sabdakalpadruma." In the same year Dr. Roer expressed his acknowledgment to the Raja in the following terms "I owe to it already a great debt of gratitude for the assistance I received from it when all other resources failed me. When translating the Bhashaparichheda, the technical terms of which I had sometimes great difficulty in understanding exactly, I found always my doubts removed on referring to the Dictionary, when the Pandit whom I consulted could not give me a satisfactory explanation." Dr. Herman Brockhaus, writing from Leipzig in respect of 'the inestimable Sabdakalpadruma,' remarked: "Astonishing is the learning displayed in this great work, so rich in its contents, so invaluable as the most complete collection of the most valuable results of the Indian mind, &c." In 1850 Professor Salisbury as Secretary to the American Oriental Society contributed his share of high praise.

Besides these appreciative admirers of the work, may be prominently mentioned the names of Lassen, Weber, Max Müller, and Roth and Böhtlingk—names whose authority carries the highest weight. These great scholars, in the journals of learned societies, in the prefaces to some of their works, or in their communications to the author, have borne the highest testimony to its great merit and usefulness:—a few instances are here adduced.

Dr. Weber says—"The Royal Academy of Sciences, &c., elected you as an Honorary Member on account of your merits as author of the Sabdakalpadruma. It is one of the highest honours our Academy can invest you with, &c. &c. &c. The Sabdakalpadruma will remain for ever a monument of your industry and perseverance, a valuable mine of useful information about the later Hindu notions and literature."

Lassen says:—"By this performance your Highness has rendered your name immortal amongst those of the patrons of Sanskrit philology, and proved to the present age, that India still possesses luminaries of science which may vie with the most celebrated Hindus of yore for glory.....I have, by frequently referring to it, after having in vain sought for the desired information in other works, found that which I wanted in your Sabdakalpadruma, and convinced myself that it is a rich source of information on a multitude of subjects,.....the cultivators of which (Indian philology) will for ever venerate your memory as that of one of their greatest benefactors."

Roth and Böhtlink say:—(Translation of extracts from the Preface to their Dictionary) "Radhakant's Sabdakalpadruma, a work which in many respects reflects the highest credit on the learned Indian, has enabled us to make use of a great number of edited and unedited Indian Dictionaries and of commentaries to these Dictionaries of which we possess no copies. It is very useful likewise for its reference to edited and non-edited manuscripts containing all the copious synonyms of plants. This precious work &c."—.....

Böhtlink says:—"How much benefit my friend Professor Roth and I am drawing from your excellent work your Highness must observe by looking at our Dictionary almost every page of it gives evidence thereof."

Max Müller says:—"The Raja who by his Dictionary has acquired the lasting gratitude of all Sanskrit scholars.....a work which by its comprehensive range and its excellent arrangement stands unrivalled in Indian philology.....I also felt it my duty to express publicly my personal obligation to you for the valuable present which you made me of your magnificent work the Sabdakalpadruma, a work which does infinite credit to your public spirit, your reverence for the antiquities of your own nation and your comprehensive knowledge of all that is truly valuable in the literature of your ancestors. The work will make your name for ever revered among your countrymen and highly respected among the scholars of Europe."

The reasons which operated to limit the circulation of the previous editions of the book have already been set forth, but wherever it found its way in other parts of India beyond Bengal (in which it was largely distributed) words of enthusiastic welcome came from those distant provinces with expressions of regret that the work was not published in the *Devanagari* character. The venerable Pandit Radhakrishna of the court of Maharaja Ranjit Sing of Panjab got all the eight volumes transcribed in that character, and another Pandit attempted to copy it in the Telugu.

These interesting notices will show how greatly the Sabdakalpadruma is esteemed throughout the learned world.

When the learned Raja undertook the preparation of the work he had to contend with great difficulties, and he could at best with his Herculean labour give to the world a proportionably small portion of the treasures of Sanskrit learning accumulated in India during thousands of years with a literary activity unparalleled in

any part of the civilised globe before the days of printing. More over the nature of a lexicon or cyclopædia must be necessarily progressive. The Raja has laid the plan which must be continuously followed and improved. The nature of some of the omissions, which, as a matter of course, cannot but be found in such a book; and how far and in what way the present publishers intend to supply the desiderata, are briefly set forth in their prospectus, from which we give the following extracts.

It should be observed that though within little short of three-fourths of a century which has elapsed since the issue of the first volume of the Sabdakalpadruma, many Sanskrit Dictionaries of great merit have been poured out of the Press both in India and Europe, none have superseded the Sabdakalpadruma in its peculiar cyclopædic character. It is therefore still sought after with avidity.

To supply this want we have, after obtaining the copyright from the original donees, determined to give to the public a third edition of the Sabdakalpadruma. But in trying to do so, we do not intend only to reprint it. Incalculable as is the value of the work, it is from its very nature and in view of the exhaustless stores of Sanskrit learning, only a strong foundation upon which it is intended that structures must be continuously built. The activity of the Press in India and in Europe, the researches of learned bodies and investigations conducted under liberal Governments have brought to light and rendered available not only a large number of indigenous *Koshas*, and produced new diglots rich with words, but have rendered accessible a large mass of Sanskrit literature and science, which makes it possible with some labour and perseverance to supply an instalment of the omissions in the original work within a reasonable time. The principal omissions relate:—

Firstly, to many words and phrases in literature proper and hence to citations illustrating their use and application.

Secondly, to a large number of proper names of persons not of a mythical or mythico-historical character.

Thirdly, to proper names of places, mountains and rivers, with such identifications or suggestions at identifications as in these days may be practicable.

Fourthly, purely historical and biographical matter, which may, though in a sparse way, be constructed.

Fifthly, a considerable class of technical terms of philosophy, science and arts.

Sixthly, bibliographical accounts for which the publication of descriptive catalogues of books and MSS. in some European and Indian libraries, affords ample facilities.

Seventhly, the entire body of words and their significations peculiar to Vedic literature.

Eighthly, many important significations and applications of words already occurring in the work.

Ninthly, etymologies or derivations of words.

In order to expedite the publication of our forthcoming edition, we intend to introduce into the body of the work the last two classes of improvement. The new significations will be given with illustrations of their use and citations of authorities, and the derivations will be shown according to the system of Panini as being understood throughout the greater part of India and Europe. The Raja, in his general grammatical expositions, has followed Vopadeva, which we leave undisturbed. Such additions will be found included within brackets.

To supply the desiderata with reference to the first seven classes of omissions and others that may occur or be suggested to us, we contemplate the publication of an Appendix, which would constitute in effect, a new work. We do not leave this task for the future, but we wish to go on with its preparation so as to enable us to publish it timely, as the concluding volume or parts of the main work. This Appendix will also contain a compendious grammatical disquisition in which will be given an exhaustive list of verbal radices with indication of their conjugational classes, of the forms of in-

flexions appertaining to them in their different moods and tenses, as well as a clear exposition of the rules for the determination of genders of nouns, and the formation of derivations and compounds. The uses and significations of prefixes and affixes with other important matters will also be set forth.

We may now give some account of the new edition from an examination of the initial volume. The first thing that strikes us is its size which is double royal quarto and consists of 345 pages with the old Preface and Biography and the new prefatory introduction. The paper is also good, obviating a great objection to the old editions. The printing matter, which very economically occupies three columns of each page containing 52 lines, is excellent and generally very correct. The long metrical extracts confusedly intermingled with prose compositions in the original have been carefully separated in metrical lines, with such divisions as are necessary.

As regards intrinsic improvements we must remember, first, that the editors propose to interfere with the arrangement of the main body of the original work only within definite limits. We find they have introduced into the volume 1,400 new significations of words with their authorities, 11,000 additional examples and illustrations with their references, and 8,500 etymologies, generally according to the system of Panini. Many original articles have also been added, and among them those under the heads of *Udara Roga* and *Upāsānā*, have taken up nine and nineteen columns respectively.

It also appears that, although the larger size of the pages and smaller types of the new edition make the matter comprised in one page of the old edition occupy only three-fourths of a column of the new one, yet the contents of a page of it (the former) have sometimes been so developed as to take up three pages of the latter in the volume before us.

In summing up it will be found that the new publication brings out its first volume with 49,140 lines in *Pica*, while its prototype, containing words beginning with vowels, consists of 42,579 lines of *Great Type*, and its second reprint consists of 33,000 lines of *English Type*.

Thus we are glad to see that the improvements promised in the Prospectus have been realised, so far as the work has appeared. We hope, as is generally the case with all Lexicons, the succeeding volumes will show larger and larger improvements in quantity and quality.

We would suggest to the editors, that they should in giving the significations of words and synonyms as well as in accounts and descriptions of persons, places, things and events, arrange their references to authorities according to some rough historical and chronological order, which, with the aid of the results of the patient and ingenious researches of Western scholars, can, to some extent, be done, as shown in the Sanskrit and German Wörterbuch compiled and published by Professors Rudolph Roth and Otto Böhtlingk under the auspices of the Imperial Academy of Sciences at St. Petersburg, and which, at any rate, in well ascertained cases and accepted instances or with the light of tradition, can be easily effected.

In respect of the Appendix, for which the editors say they are even now collecting materials, and in which they intend to supply the larger classes of omissions set forth in their category, they seem to be unappalled by the hugeness of the work before them, but judging from their earnestness in carrying out the undertaking so far as they have taken it in hand, and by the measure of success that has as yet attended it, we are assured they will be able to accomplish their task successfully.

It is now the duty of the literary public, the lovers and patrons of Sanskrit learning, the patriot and the philanthropist, and the British Indian Government, to accord to Messrs. Baroda Prasad Bosu and Hari Charan Bosu that generous help, which their very laudable and beneficent project richly deserves, and which may be commensurate with its large dimensions—a project which ensures the production of a work most highly appreciated by the best judges for its great value and usefulness even within limits originally given to it, that are also being enlarged and expanded to embrace knowledge and wisdom stored in a language which is the oldest of the Aryan stock, and the early literary monuments of which are admitted to be the oldest records of the human race, while the latest reach recent times.

We cannot be too lavish of our praise, and cannot measure our indebtedness towards the Bosus for the precious treasures they are offering to the public.

They have not only been thus doing credit to themselves, and benefiting the world, but in a manner carrying out as trustees the will of the learned author and of a race of scholars. The former wishing to see it re-edited in the Devanagari character and with the incorporation of Vaidic Vocables, but regretting the impossibility of accomplishing it within the short remains of his terrestrial life, a Wilson desiring to see it printed on more lasting paper and in smaller types, and a Burnouf and Lassen expressing a yearning for the sale of the work, whereby they said the Raja would benefit the literary world more than by the exercise of his generosity in distributing it gratis. All these longings are now being fairly responded to, and we need only await the completion of the work to see them fully realised. Meantime let us also lend our aid by ourselves subscribing and inducing our friends to do the same.

A.

THE CONSTITUTION OF THE MICROCOSM.

THE few remarks which I made in my first lecture on the Bhagavad Gita published in the February issue of this Journal, on the septenary classification of the various principles in man hitherto adopted in theosophical publications have elicited a reply from Madame H. P. Blavatsky which appeared in the last issue of this Journal under the heading of "Classification of Principles." This reply was apparently intended to explain away the remarks which fell from my lips and justify the classification hitherto advocated. I feel extremely thankful to the writer for the friendly tone of criticism which she has adopted. I cannot however fail to see that the line of argument which she has followed is likely to create a wrong impression in the minds of her readers regarding my real attitude in this matter without a few words of explanation on my part. And moreover the important questions raised by the controversy which is set on foot by the article under consideration deserve a thorough investigation. I think it necessary therefore to define clearly the position taken up by me, and examine how far the arguments now advanced in defence of the septenary classification are calculated to remove the objections raised against the said classification and weaken the force of my criticism. Looking at the tenour of the reply it becomes necessary to decide at the outset whether my remarks were intentional or whether they were due to a *lapsus lingue* as my critic is pleased to assert, and formulate the real question at issue in case there should be found a serious difference of opinion between us. I cannot but confess that my remarks were deliberate and intentional. I thought it fit to condemn the seven-fold classification after serious and anxious consideration, and I duly weighed my words in using them. It will be easily conceded that my evidence is the best and the most direct evidence available as regards my own states of consciousness which accompanied the expressions used. The term unscientific is characterized as a thoughtless expression. Whether the epithet was rightly or wrongly applied is the very issue to be settled between us; but it was certainly not due to any negligence or carelessness on my part. It is further alleged in the article under examination that when I said that the seven-fold classification was conspicuous by its absence in many Hindu books, I must have meant "some special orthodox books." This allegation has no foundation whatsoever. I was not speaking from the stand-point of any special orthodox system and could not have referred therefore to any special orthodox books. The word many is taken advantage of by my critic for the purpose of attributing to me an intention which I never had. I could not very well have said that the classification was absent in the whole range of Sanskrit mystic literature unless I had examined every book on the subject. I did not come across this classification in any book that I have read, though I have perused many of these books. If my learned critic means to assert that it would be found in some book which I have not read, she ought to name the book and the author. A classification like this should not be allowed to rest

merely on the basis of a theoretically possible inference without some clear and definite proof of its existence. And, again, I really cannot see what authority my critic has for asserting that, in making the remarks commented upon, I desired to remain strictly "within theoretical and metaphysical and also orthodox computations" of the microcosmic principles. For the purposes of this controversy a distinction is drawn between occult theories which are theoretically and metaphysically good, and those which are good for "practical demonstration" whatever the expression may mean. This is simply absurd. Occultism is both a science and an art. Its scientific principles, if they are correct, must be consistent with the rules of their practical application which are as it were but matters of inference from the said principles. Any system of occultism which has got one set of principles for its theory, and another set of principles inconsistent with the former for its practice, would be but an empirical system which could hardly be called scientific.

Fortunately for the occult science of the ancients such a distinction does not exist. I am obliged therefore to repudiate the specific motives and intentions attributed to me and frankly confess that the difference of opinion between us is not merely apparent but real. Such being the case I am fully prepared to justify my assertions.

Any further discussion of the subject will of course be out of the question if it is asserted that I am not at liberty to question the correctness of the so-called "original teachings." Some have argued, it would appear, that a slur was thrown on "the original teachings" by my remarks, thereby implying that I had no business to make them and contradict these teachings. The author of the article probably endorses this view, as she virtually informs her readers, in the footnote on page 450, that they must either adopt the seven-fold classification or give up their adherence "to the old School of Aryan and Arhat adepts." I am indeed very sorry that she has thought it proper to assume this uncompromising attitude.

It is now necessary to examine what these "original teachings" are and how far they must be considered as conclusive on the subject. The "original teachings" on the subject in question first made their appearance in an editorial headed "Fragments of Occult Truth" published in the issue of the *Theosophist* for October 1881. They were subsequently referred to in various articles written by the Editor, and additional explanations have been given from time to time. These teachings were also embodied in Mr. Sinnett's "Esoteric Buddhism," which has been put forth as an authoritative book. They were further alluded to in "Man," which has been considered equally authoritative, but whose teachings are materially inconsistent with those of "Esoteric Buddhism."

As far as I am in a position to see, these are the authorities on which these so called "original teachings" have their foundation.

In my humble opinion it would be highly dangerous for the future well-being and prosperity of the Theosophical Society, if it were to evolve, so early in its career, an orthodox creed from the materials

supplied by the above mentioned sources and raise the publications above named to the dignity of an original revelation. Most of the members of the Theosophical Society know full well the circumstances under which these teachings were given. Their fragmentary character has been repeatedly acknowledged. Their defective exposition is apparent on their very face; and their imperfection can be easily detected by a careful examination. It was also pointed out, I believe, that these teachings were derived from teachers who could not and would not reveal their real secrets, and *fully* explain their doctrines except to real initiates. The writers of these various publications had to work according to their own lights on a few hints thrown out to them. It was often pointed out that the real teachings of the ancient Arcane Science had to be approached very gradually and that the line of exposition followed was of a tentative character. It will be found on examination that the teachings connected with the seven-fold classification have gone through various changes since the appearance of the first article on the subject; and it is in my humble opinion premature to say that we have arrived at the end of our labours in this direction and ascertained the true constitution of the Microcosm. Under these circumstances it will be inconsistent with the policy which has been hitherto adopted to declare now that these "original teachings," which have already gone through so many transformations, should be accepted as an infallible revelation. Such a declaration will effectually prevent all further progress in the work of investigation which the Society has undertaken and perpetuate the blunders already committed. The introduction of any thing like an orthodox dogmatic creed at this stage of our progress will simply be ruinous to the cause of our Society. It is submitted that under such circumstances it will be no crime on my part to maintain the correctness of my remarks regarding the unsatisfactory nature of this seven-fold classification, and I am not in the least afraid that by doing so I shall forfeit my right to follow the teachings of "the old school of Aryan and Arhat adepts." I am yet to be convinced that the seven-fold classification we have adopted was the real seven-fold classification of this ancient school of occultism.

I have characterized this seven-fold classification as misleading and unscientific. It is admitted in the reply that the classification is really misleading but the blame is thrown on Western materialism. This is putting the blame on the wrong party. If the classification has misled no less a person than its original exponent herself, and made her change her conceptions about the nature of the various principles from time to time, it is pretty nearly certain that the classification itself must be held responsible for all the confusion it has created.

I must now invite the attention of my readers to the "Fragments of Occult Truth" (p. 17, *Theosophist*, Oct. 1881) which contains the "original teaching" on the subject and the other articles and publications herein referred to. I shall take up principle after principle in the order of enunciation, and point out what new ideas have subsequently been introduced into the conception of these various principles.

The first principle is here described as the physical body. It is made to correspond to *Rupa* or *form* in "Esoteric Buddhism" (p. 21). It will perhaps be said that both mean the same thing. But a distinction is drawn in the original article between the astral body and the astral shape. They are counted as two distinct principles.

The second principle is herein called the vital principle or *Jiv-Atma*. It is differentiated from the astral elements in the human constitution and is described as a "form of force." It is however identified in an article headed "Transmigrations of Life Atoms" (p. 535, "Five Years of Theosophy") written by the same author, with *anima mundi* which is equivalent to astral light (See p. 301, vol. I, *Isis Unveiled*). And again the same author has identified this very principle with *karana sarira* in an article on "The Septenary Principle in Esotericism" (p. 193, "Five Years of Theosophy"). Here then we have a mysterious principle which was at first described as an indestructible force different from astral light, which was afterwards identified with the astral light itself, and which was ultimately transformed into *karana sarira*. And yet we are bound to accept the classification, it would appear, as thoroughly scientific and correct.

The third principle of the original classification is stated to be the astral body otherwise called therein *Linga Sarira*. It is considered as *sukshma sarira* in "The Septenary Principle in Esotericism" above referred to; in another place (p. 197) however, in the same article, it is considered as a part of the *manomaya kosa*. The "original teaching" places this principle in the second group which represents the Perisprit of man. It is apparently transferred to the first group representing the physical man in the "Transmigrations of Life Atoms" (p. 538). It is brought back into the second group subsequently (see p. 235, "The Path," November 1886, and p. 70, *The Theosophist*, Nov. 1886). In the present article it is again retransferred to the first group (p. 451, l. 23). It will be interesting to notice further in this connection that this principle is described as something different from the astral body in "Esoteric Buddhism." More than five years have elapsed since the appearance of the "original teachings," and yet we are not quite certain whether this third principle is a part of the physical man or of the astral man. Moreover the "original teaching" says that this principle dies with the body. "Esoteric Buddhism" repeats the same lesson. But this principle is made to survive the dissolution of the physical body in "The Theories about Reincarnation and Spirits" (Paras. 3 and 4, p. 235, "The Path," Nov. 1886). My critic however reverts to the original view in her present article (p. 451, lines 3, 4, 5). In spite of all these contradictions we are assured that this seven-fold classification is the right one for explaining the phenomena "especially of *post-mortem* life."

The fourth principle is described as the astral shape in the "Fragments" and as something different from the astral body. The reason for this distinction is not yet clear. It has subsequently usurped the place of the astral body. The original teaching seems to imply that it is astral in its constitution. Curiously enough, however, the present article divides the seven principles into two

groups; the three principles of the first group are described as "objective and astral," and the four principles of the second group as "Superterrestrial and Superhuman." Is this fourth principle then to be removed from the plane of astral light? If not what is the reason for drawing a line of demarcation between the third principle and the fourth principle which are so intimately connected with each other according to the "Fragments?" In this connection a strange blunder has been committed by my critic. The following statement occurs in an article by me published in "Five Years of Theosophy" (p. 185):—"It will also be seen that the fourth principle is included in the third Kosa (sheath), as the said principle is but the vehicle of will power, which is but an energy of the mind." Now see what my critic says in her present article: "As to the remark in the same article (the one above referred to) *objecting* to the fourth principle being included in the third Kosa, as the said principle is but a vehicle of will power which is but an energy of the mind, I answer! Just so." In saying so she is misquoting my statement and contradicting the assertion which she made in her article on "The Septenary Principle in Esotericism" (p. 19, "Five Years of Theosophy") to the effect that this fourth principle was a part of the third Kosa. This is sufficient to show how ready she is to change her opinions about these "original teachings" which are declared to be almost infallible.

The fifth principle of the classification originally occupied but a very humble position. It was nothing more than the animal or physical intelligence of man not far removed from "the reason, instinct, memory, imagination, &c.," of the brute creation. No part of it was then allowed to go to Devachan. It was simply a part of the animal soul which was ultimately dissolved in Kamaloka (See Fragments, pp. 18, 19 and 20). The real ego of man—the permanent element in him which runs through the various incarnations,—had not its basis in this principle originally or any part of it. The "Elixir of Life" assigns to it more or less the same position as the following passage shows:—"Each of these (seven principles) has in turn to survive the preceding and more dense one and then die. The exception is the 6th when absorbed into and blended with the 7th." It is partly mixed up with Ananda-Maya Kosa and partly with Vignanamaya Kosa according to the "Septenary Principle" (p. 197, "Five Years of Theosophy"), these two Kosas being described as the "illusion of supreme bliss" and the "envelope of self-delusion" respectively. It is also to be inferred from the "Replies to an English F. T. S." (p. 274, "Five Years of Theosophy") that it is not the ego or the human monad. It is further declared in the "Transmigration of Life-atoms" (p. 539, "Five Years of Theosophy") that the particles composing this principle disperse after death and "reform after going through various transmigrations to constitute over again" the fifth principle of the next incarnation. The nature of this principle has gradually changed. Though originally it was but the animal consciousness of man it has subsequently been represented as the fully developed human mind. The whole of it used to perish originally, but subsequently a

part of it has been allowed to remain in existence. The whole of it was originally destined for Kama-loka, but a portion has been subsequently lifted up to Devachan. In this connection it must be noticed that it has not up to this time been explained whether after death this principle is physically split up into two parts, or whether the principle merely leaves impressions of its mental activity on the fourth principle taking its physical constitution to Devachan, or whether the sixth principle in conjunction with the 7th takes with it to Devachan the mere *vasana* (aroma) of this fifth principle leaving its material constitution behind with the fourth principle in Kama-loka. If the first view is accepted it must be admitted that the material constitution of this principle is something peculiar and unintelligible. No other similar phenomenon is presented to us by Nature. In case we accept the second view, we shall be placing the Devachanee in a very uncomfortable position as, according to "The Transmigrations of Life-atoms," the particles composing his fifth principle will have to undergo the process of disintegration before the next incarnation. The third view will require us to have the sixth principle for the real seat of the Ego. But it has been declared in an article published in "The Path" (p. 235, November 1886) that Manas or the fifth principle should be considered as the seat of the Ego. The first view is inconsistent with the original teaching, the second view with the philosophy of "Esoteric Buddhism," and the third view with the later developments of the occult theory. And to make our difficulties worse there is no other view possible. The latest change in the doctrine is yet to be noticed. According to the present article this principle is a mere "*correlating state*"—a condition of existence—and not a physical upadhi. It will be very interesting to enquire whether "*correlating states*" are composed of particles which disperse and reform as originally taught. It is further declared in this article that this principle is in its nature "superterrestrial and superhuman." The change from animal consciousness to something that is superhuman is indeed very vast; but it has quietly been effected within the last five years.

Now taking the whole of this teaching into account this principle may be described as follows:

The fifth principle of man is his "animal or physical consciousness" composed of particles subject to *post-mortem* disintegration which is under certain conditions "the illusion of supreme bliss" and under other conditions the "envelope of self-delusion," but which must be conceived as the seat of the Ego, and "a superterrestrial and superhuman" "*correlating state*" corresponding to the dreamy condition.

Let us now turn our attention to the *sixth principle*. It was originally described as the higher or spiritual intelligence or consciousness in man, and the main seat of consciousness in the "*perfect man*" ("Fragments," p. 19, *Theos.* Oct. 1881). It must be noticed that the expression "*perfect man*" used in this connection does not mean the perfected man or an adept, but a human being who has fully reached the level of humanity in the course of evolutionary progress from the animal kingdom.

According to the original teaching of the "Fragments" the *post-mortem* career of this principle is something very peculiar. It is stated that if this principle—"the spiritual ego"—"has been in life material in its tendencies," it clings blindly to the lower principles and severs its connection with the 7th (p. 19, para. 3). It is further stated that its severance from the 7th principle brings about its dissolution. The author of the "Fragments" writes thus on the subject, "Withdraw the oxygen and the flame ceases. Withdraw the spirit and the spiritual Ego disappears." It is further declared that in such cases the 7th principle passes away "taking with it no fragment of the individual consciousness of the man with which it was temporarily associated." It is also pointed out on the next page that under certain peculiar conditions this principle may remain in combination with the fifth as an elementary. Is Madame H. P. Blavatsky prepared to adhere to this original view at present? If so a considerable portion of the subsequent theosophical literature will have to be thrown to the winds. If the spiritual Ego, the main seat of consciousness in the so-called "perfect man," is liable to be destroyed whenever the man's tendencies in life happen to be material; if the 5th principle is likewise to be dissolved in Kamaloka, and if the 7th principle carries nothing connected with the individual with it, how is the chain of incarnations kept up and sustained?

What becomes of the doctrine of karma then? Now see what changes have been introduced into the conception of this principle by subsequent articles and other publications. According to "The Elixir of Life" the 6th principle does not perish in the manner stated. "The Replies to an English F. T. S." speak of it in conjunction with the 7th principle as the permanent monad which runs through the whole series of incarnations. The teachings of "Esoteric Buddhism" are utterly inconsistent with the original view as may be easily perceived. In the present article my critic identifies it with *Karanopadhi* and calls it at the same time a "correlating state." This very *Karanopadhi* she has some time ago identified with the 2nd principle, as above shown. She has thus contradicted the original teaching any number of times in her subsequent writings. It must also be remembered that in writing these "Fragments" she has made the following distinct declaration: "These are no speculations—we speak what we do know." And yet she herself has treated them as if they were something worse than mere speculations. Nevertheless with all these contradictions and all this confusion people must accept, it would appear, these teachings as gospel truths, and not utter a single word to criticize them.

There is not much difficulty perhaps about the 7th principle as nothing very definite has ever been said about it. One fact about it is pretty nearly certain. It must be considered as the Logos, there being no other entity in the Cosmos which possesses the attributes assigned to it. It has been often declared, as far as my recollection goes, that the ancient occultists regarded this principle as something existing out of the body and not in the body. It was once loosely stated that this principle should be considered as a principle run-

ning through the other principles (p. 197, "Five Years of Theosophy.") This might be true as regards its light or aura; but the Logos itself is never present in the microcosm except when it finally enters into a man before his final emancipation from the trammels of incarnate existence. It is erroneous in my humble opinion to name the Logos as a principle in man. It will be quite as proper to name Parabrahmam itself as a principle in man.

In tracing the course of evolution it is stated in "Esoteric Buddhism" and some other writings, that each succeeding planetary round is calculated to bring about the development of one of the seven principles. But to avoid certain difficulties which are obvious, it is further asserted that the germs of the higher principles in man are present in him at every stage of his evolutionary progress. These various statements when put together are apt to give rise to the belief that the 7th principle is subject to a course of evolutionary development. This difficulty has long ago been pointed out by one or two writers, but received no consideration from the propounders of the original doctrine. My critic calls even this principle "a correlating state." There is no use quarrelling about the nature of this principle when so little has been or can be said about it.

From the foregoing remarks it will be seen that this unfortunate seven-fold classification is misleading, not on account of western materialism as my critic asserts, but on account of its own inherent defects. Its unscientific nature is equally clear from all that has been said about it. A classification which has brought about such a state of things, and required so many alterations in the conceptions associated with it to keep it in existence, must be supported, if it can be supported at all, by clear definitions and powerful arguments. On the other hand my critic virtually evades the real question at issue and undertakes to establish a proposition which I have never denied.

As this article has already become very lengthy its continuation will appear in the next number of the *Theosophist*.

T. SUBBA ROW.

NOTE.

In Mr. Subba Row's third lecture the following corrections should be made.

Page 432, line 48, for Chapter *XII*, read Chapter *XIII*.

Page 442, line 47, for *Mityasamsarikas*, read *Nityasamsarikas*.

Page 442, line 48, for *Intyamuktas*, read *Nityamuktas*.

Page 446, line 46, for *Vachas*, read *Vach as*.

Page 447, line 14, for *Prana*, read *Pranava*.

Page 447, line 3, for *Achidrupam*, read *a Chidrupam*.

PLANT LORE.

IN England three astronomical almanacs, Zadkiel, Raphael and Old Moore are published annually, and command a sale of something under half a million copies between them, principally among the agricultural classes, as a great part of these almanacs is taken up with weather forecasts. Zadkiel in addition publishes political forecasts, and, as a rule, is not very wide of the mark; so far, this year, he has been especially correct. I mention these facts, as I want information as to whether similar almanacs are published in this country; besides wishing to ask many other questions, which I hope some one will be forthcoming to answer, and thus confer on me a great favour.

Does the moon affect the growth of vegetation and to what extent? As she controls the tides, there is no reason against her doing so. Zadkiel and Raphael advise one to sow seeds when the moon is increasing, and particularly when she is in any of the following signs of the Zodiac: Taurus, Cancer, Libra, Scorpio, Capricornus and Pisces. Is this advice good? I am situated, roughly speaking, in Longitude 77 E. and Latitude 32 N. In England the moon passes through the Zodiacal sign Cancer during the 28th and 29th April; as regards my location, does she pass through this sign earlier or later, and how much? Ramesey recommends that trees should be planted when the moon is in Taurus, and seed sown in Taurus or Capricornus. Dr. Goad in his "Astra Meteorologica" enjoins the felling of trees in winter, and during the last days of the moon, so that the timber should last to perpetuity.

The following facts are culled from Martin's "History of the British Colonies." In Demerara each year there are thirteen springs and thirteen autumns, for so many times does the sap of trees ascend to the branches, and descend to the roots. For example, the Wallaba, a resinous tree somewhat resembling Mahogany, when cut down in the dark a few days before the new moon, is not only split with the greatest difficulty, but is one of the most durable woods in the world for house building, posts, etc. On the other hand, another Wallaba alongside, cut down at full moon, can be split with ease into shingles, but, if applied to house building and similar purposes, it very speedily decays. Similarly bamboos, if cut at the dark moon, will last for ten or twelve years; but if cut down at the full moon, will only last two or three years. In Africa, newly littered pups, if exposed to the rays of the full moon, perish in a few hours, and fish become rapidly putrid, and meat, if left exposed, becomes incurable and unpreservable with salt. Do any of the other planets affect vegetation, etc., in a similar way?

Is it lawful, advisable, or expedient for good Theosophists to eat beans? They certainly are a most uncanny vegetable, if ancient writers are to be believed. Mr. Andrew Lang in the January number of Longman's Magazine wants the following questions answered, and they certainly are posers. Some at least of the

readers of the *Theosophist* should be able to answer them; although "Isis Unveiled" throws no further light on the subject, than simply mentioning that Pythagoras once persuaded a bull to give up eating beans. Perhaps in Madame Blavatsky's forthcoming work "The Secret Doctrine" more light will be thrown on all these subjects.

Pythagoras said, (vide Lord Lytton in the Caxtons,) that whatever is written with bean juice on this earth, reappears on the disc of the moon. Why did Pythagoras forbid his "chelas" to eat beans? The Athenians had a hero called Bean or Bean Man. Why was it impious to attribute to Demeter the discovery of beans? Why might not beans be eaten by those initiated into the Eleusinian Mysteries? Why did the Shawnee Prophet, (who was he?) in this our century, send round strings of beans, which mystically represented his body? Why did the old Greek author write "It is all one, whether you eat beans or the heads of your parents?" Heraclides attributes to Orpheus the saying, that beans if hidden under manure become human beings. Why were beans thrown on tombs for the salvation of the dead? Why was the Flamen Dialis at Rome forbidden so much as even to mention beans?

Is there any thing in the Hindoo Shastras against the use of bonedust (cattle) as manure; for the agriculture of the country is impoverished by immense quantities being sent from Bombay to England. The people here also are curious in their ways, straining at a gnat and swallowing a camel. They have no objection to using night soil as manure, even Brahmans carrying basketfuls of it on their backs to their fields; yet I cannot get them, even the lowest castes, to collect the bones for me (on payment) which lie all round the villages.

A. BANON, F. T. S.

Note.—There have been several letters in the papers lately from practical agriculturists and foresters showing that the sap rises during the bright phase of the moon, that shoots or seeds sown at that time do better than if sown during the dark one, but that wood for timber should be cut during the dark phase, when it does not contain much sap, and also that medicinal plants (Vide *Theosophist*, Vol. VII, p. 670) should be culled at certain periods of the moon and of the day or night, when their properties are much more powerful than at other times. The Hindoos always consider the moon in planting.—Ed.

Reviews.

"UNITED."*

MONTHS have passed since the publication of this remarkable work—remarkable as a psychic production besides its undeniable literary worth—and we have been watching all the time to see the effects produced by it on the Philistine press. The latter forgetting but too often "that it is not the eye for faults, but beauties, that constitutes the true critic," has made us acquainted for years with the spirit with which it generally treats theosophical works. There are not a few reviewers in the Metropolis of England—preeminent among these the literary critics of the *Saturday Review*, who love to proceed in the spirit so sternly denounced by Macculloch. "Fastidiousness, the discernment of defects and the propensity to seek them, in natural beauty, are not the proofs of taste, but the evidence of its absence," he says. And adds: "it is worse than that, since it is a depravity, when pleasure is found in the discovery of such defects, real or imaginary." When no defects can be ferreted out in unpopular works, the press boycotts them in contemptuous silence.

It came to pass as it was expected. Unable to tear the mystic romance to shreds, to find fault with its style, or even to criticize the subject, as its author had wisely screened it behind the privileges of a fancy novel—the Philistines simply ignored it. There appeared two or three short notices in the leading papers in which, with one or two exceptions, chaff—not always witty—was made to stand for a literary notice, and then the press subsided into silence. The novel was seriously mystical, the descriptive portions of the various phases of psychic phenomena were photographed from nature, and it was written by an earnest and a well-known Theosophist. This was, of course, amply sufficient to place the work on the *Index Expurgatorius*. The *Graphic* alone had a few words of appreciation in its column.

As the present notice lays no claim to an analysis of the literary merits of "United," but means to treat only of the psychic element in it—it may be worth our while to remind the reader of what was said of this novel in one, at least, of the best London papers.

"Mr. Sinnett's new contribution to the literature of transcendental psychology 'United,' is more than a worthy successor to 'Karma.' Adepts and disciples will, no doubt, apply to this work as to its predecessor, in order to find freshly suggestive light thrown on the doctrines it illustrates and seeks to popularize. But the ordinary reader is by no means forgotten—quite the contrary: and it is from his point of view that it will be the most prudent to discuss the work. Independently of its subject, then, 'United' is a thoroughly interesting romance. Well constructed, and perfectly clear, calculated to exercise a fascination over the most sceptical or indifferent with regard to esoteric theosophy. Moreover, though it is, and should be, no purpose of a story to convince, it is likely to attract, and, in any case, to inspire personal respect for the very obvious earnestness of the author. The main story, little broken by episode, is that of a man who transfers his entire vitality to a girl, in order to save her life, and, by his self sacrifice, not only raises her to a higher scale of being, but has earned the right to her life in return in a loftier sphere. All this sounds very mystical, but the result is a pathos only to be obtained through skill in giving to the mystical the semblance and impression of realism—a very high form of art indeed, and very seldom carried out so well. No doubt faith, in the completest sense, has something to do with the artistic and popular success of Mr. Sinnett's achievement in so exceedingly difficult a field."—(*Graphic*, July 24, 1886, London.)

* By A. P. Sinnett, 2 Vols. George Redway.

The above is not over extravagant in giving a clear idea of the work, but it is fair and honest in its appreciation. No longer notice of "United" has appeared, even in our Theosophical publications. We will not stop to find any valid reasons for it, for there were none; except, perhaps, as regards the *Theosophist*—an instinctive fear of saying too much or too little. It is time that this remarkable novel and its esoteric truths should be more amply analyzed and thus pointed out to the attention of theosophical readers, at any rate. Hitherto there has been too much tendency in the organs of our Society to sacrifice spirit to form, to lay too much stress on isolated cases of the normal manifestations of psychic powers, instead of popularising them as a LAW IN HUMAN NATURE.

This power is "latent in MAN," and not in solitary units of the human family only, though this mystery of dual life in every man, woman and child may remain unknown to them ninety-nine times out of a hundred. This ignorance is due to our Western modes of life.

Whether rich or poor, educated or illiterate—we, of the civilized nations, are born, live and die under an artificial light; a false light which, distorting our real selves like a mirror cracked in all directions, distorts our faces, and makes us see ourselves not as we are, but as our religious superstitions and social prejudices show us to ourselves. Otherwise—the Ediths and Marstons would be less rare in every class of society than they are now.

For who of us knows, or has any means of knowing *Self*, while he lives in the lethal atmospheres of whether Society or Proletariat? Who, taught from babyhood that he is born in sin, helpless as a reed, whose only true support is the "Lord"—can think of testing his own powers—when even their presence in him is a thought that never could enter his mind? Between the eternal struggle for more gold, more honours, more power in the higher classes, and the "struggle for existence" for bread and life, in the lower ones, there is no time or room for the manifestation of the "inner man" in us. Thus, from birth to death that Ego slumbers, paralyzed by the external man, and asserts itself only occasionally in dreams, in casual visions, and strange "coincidences"—unbidden and unheeded. The *Psychic* or HIGHER SELF as it is called in "United," has to be, first of all, entirely ridden of the soporific influence of *Personal Self*, before it can proclaim obviously its existence and actual presence in man. But once this condition is fulfilled, then truly "he who reigns within himself and rules passions, desires, and fears, is more than a king"—as Milton says: for he is an adept already; the shell alone between the inner man and the world of objective as subjective manifestation, is to be overcome; and when it offers no better resistance than a merely passive one, then the higher self is as free as on the day on which that shell will be left behind him for ever. But there are rare individuals who seem born with this capacity for certain mysterious objects of karma, and whose inner SELVES are so strong as to actually reduce to nought the resistance of their personal or provisional bodies. Such a "rare efflorescence" of her age is Edith,—first the child, and then the girl heroine of Mr. Sinnett's novel.

The author has enhanced the value of his great services to Theosophy and laid the world of thought under an additional obligation by the publication of the above novel; not as the reviewer in the *Graphic* thinks, because he gave "to the mystical the semblance and impression of realism," but because he clothed REALITY—an actual psychic phenomenon which under pseudo-impartial modern investigation and too

scientific a treatment could hitherto grow no higher in public recognition than a "telepathic impact"—in such attractive yet natural garb, and presented it in such an easy reading form. To that numerous class of the reading public which has no taste for abstract metaphysical speculation, the interweaving of some *true* occult doctrines into the framework of such an interesting narrative is invaluable. In fact, the mystic bias now tempering so much current light literature, is in a large measure accountable for the rush of spirituality which constitutes not the least noticeable feature of the last few years. Difficult as it is to convey in an intelligible manner to the general reader the more advanced doctrines of the secret teaching, we must make the attempt. In "United," a mass of lucid metaphysical speculation is blended with the subject matter of a story of prosaic, every-day society life.

The story opens with a description of the early life of the heroine—Edith Kinseyle—with her widowed father and a good, simple soul of a governess, in a lonely country house. The father is an ever occupied scholar, an ardent philologist leading his own inner life of study, so absorbed in it, that "he realized for the first time that she (the wife) had been seriously ill" only when "in a gentle, unobtrusive way," Mrs. Kinseyle "had dropped into the grave." The first lines of the work acquaint the reader with the whole character of the heroine's father, and thus lead him to see how much the early surroundings of the child were propitious for the development in her of her *abnormal* powers. She was the only child of a quiet country gentleman, of no large means, whose lack of fortune as much as the retired habits of a book-worm, had narrowed the horizon of her social life from birth, and thus thrown her forcibly upon the resources of a mental, inner world of her own. Her governess, Miss Barkley, "a tall, thin spinster, with very prominent teeth, a mild disposition and a long experience of life"—the latter quality having no effect upon her terror of ghosts—rather developed than checked in the child an early and ungovernable love for the mysterious and the "supernatural," by thus awakening in the girl a natural spirit of innocent combativeness and malice. From the early age of six, Edith manifested an abnormal interest in the occult. She rummaged out all the old books in her father's library to get information upon ghosts in general and "a family ghost" especially; and was frequently found by her governess perched on the entrance gate of the avenue wistfully wanting to catch a glimpse of the family "apparition"—an old knight on horseback whose astral picture occasionally curdled the blood in the veins of the rustic "elect" who happened to see it.

The story of the simply child-life of that young dreamy soul evolving from *without within*, so to speak, and awakening with every day more to an *inner* instead of an outer world under the sole guidance of her own personal instincts—is very beautiful. Till the age of six when her mother died, the child had been left entirely to follow her own quiet tastes. It was only when placed under the necessity of either sending his daughter to school or taking a governess for her, that the widower was brought to a closer acquaintance with his child. He was quite startled and perplexed to discover that the six years old baby had a *will* in the choice of her future destinies. For when Ferron Kinseyle attempted to argue her into making her choice of rather school than governess,

"Oh, Papa!" she cried, more in sorrow than in anger, "you don't mean that you will send me from you *against my will!*" and with that she melted into tears."

Both will and tears had their desired effect. Miss Edith remained at home, and time rolled on for her, calm but never monotonous, between

her kind father and as kind a governess on the external plane; and the fathomless world within herself she was never tired of exploring till she was seventeen. Her beauty expanded, but she preferred her quiet home to everything else.

"Her love of the quiet seclusion of Compton Wood was born of no shrinking timidity of nature, still less of any morose dislike of her fellow creatures. The sunny brightness of her own temperament gilded the old house with all the gaiety she required....."

Thus she passed her days between her quiet home and visits to an old manor belonging to some relatives whither she was drawn by a "Countess's Study," so called, in it. It was not a "canny habitation after dusk" for nervous people; for that "Countess" of old had left a memory after her for having practised the "black art," and after her death her wraith had been seen at the same windows in the moon-light." But it was the more attractive for Edith, who had never been "nervous," to her governess's sorrow. In that large room of the deserted house she used to sit for long hours before dusk, while Miss Barkley ventilated her fidgety fears with Mrs. Squires, the lodge-keeper's wife. During one of such rests in the lodge while Edith is in the "Countess's Study," the governess meets with two young gentlemen—George Ferrars and Marston. After mutual introduction the former gives the curious information that he is at present engaged in following a clue for his sister, Mrs. Malcolm. The latter, who is fond of penetrating into the depths of things occult and who is a clairvoyant, has received a mysterious communication: she must become acquainted with a young girl connected with an old manor called Kinseyle-Court. His companion, Marston—the chief hero in the occult plot—turns out, later on, to be a strong mesmerizer, one deeply versed in the mysteries of psychic lore.

Meanwhile, feeling more brave with two young men to protect her from possible ghosts, Miss Barkley "marvelling at the strange coincidence," proceeds in search of Edith in company of her new acquaintances. But Edith does not answer the call from the hall. In great terror the governess rushes through the old-house in search for her and finds her pupil at last,

"Half kneeling, half lying prostrate on the floor, her creamy white dress shining as though luminous in the moonbeams, her hands clasped together and her face turned upwards towards...the Countess' Study....."

"Oh, why did you disturb us?" she said in a dreamy tone..... "I feel as if I had been in Heaven, but now *she* has gone....."

"The beautiful angel has been here just where I am standing talking to me, for I don't know how long, filling my mind with such rapture I can't describe it to you...I have been lifted up out of myself—I can't bear to come down again....."

Edith cannot tear herself away from the spot where she had this first experience of *living in her Higher self*, and outside of her body. A little water brought by Marston, however, who says in a confident tone that—

"It is pure water, with only a little magic in it.....which will not be at war with the vision."

—recalls Edith back to this life, and the two—the natural born seeress and the strong adept and mesmerizer, become linked in the same destiny from that hour henceforward.

It is not mutual love however—as no profane novel writer would fail to make it. On Edith's part it is not even a very acute sympathy or interest. She feels his influence later on, and chiefly during her hours of supersensuous existence, when separating from her body she

lives in her "Higher-Self." Otherwise, this first and several subsequent meetings have no immediate effects upon the girl—though Marston's fate is sealed from that night. He becomes passionately devoted to her, but with a mystic love that has nothing of the terrestrial element in it.

Edith and Marian Malcolm (Ferrars' sister) soon become great friends and feel a passionate affection for each other. Both are mutually attracted at first, because both labour under the impression that they are visited by one and the same "Spirit Queen"—although the latter is only the glorious Spirit SELF of the pure girl, called Edith, who thus strangely mistakes that Higher-Self for a being independent of her own individuality. Marston, the adept in occult mesmerism, finally disabuses her and reveals the truth to the young Seeress. But in doing so he seals his own destiny.

There is a deadly secret in his life, a mystery that is known only to this old and trusted friend of his young days, Ferrars, and his sister, and one that makes him lead the life of a Cain, for no crime of his own. That crime—expiated by his father on the gallows—digs an abyss between himself and the girl he loves. With his mesmeric power over her it would be easy for him, as he says, to Mrs. Malcolm, to have chained her life to his, but he will not do it. "Would it not have been base to do so?" he asks. As for Edith, as she brings back to earth none of the knowledge of persons and things she exhibits while plunged by Marston in her trances, she is ignorant of that great love. None of the terrestrial impurities seem to touch her, and she is wholly absorbed only in her dream-life. She even gets engaged to a worthy Colonel who adores her, but whom she consents to wed, simply because, as she writes, "I have been paired off by my destinies and my friends with Colonel Denby."

In one of her trance states she reveals to Marston and Mrs. Malcolm that her lung is very weak and that she will not live, that in her waking hours, feeling strong and healthy, she is ignorant of the danger; though when the doctors find it out this does not seem to affect her in the least. She remains throughout the same dreamy and, at the same time, merry girl as from the first.

It is this pre-eminently occult feature—the constant, though unconscious longing for deliverance from the terrestrial bonds in every true psychic, all the attractions, happiness and joy of a young life, notwithstanding—that the author has admirably developed and described in his heroine. Her dual nature, so difficult to maintain in contrasted harmony in the same character, is drawn with a masterly hand by the author. He has created a marvellously natural combination in his heroine. Edith longs for the unalloyed bliss of a "Higher-self state" whenever she approaches the arcanum of her own nature, and yet once she is back on earth, she assumes no mystic melancholy airs, shows no disgust for life, but is thoroughly herself each time—the young and joyous daughter of the earth.

"Nobody would live in the body if they knew what it was to live in the world of spirit" she argues, when lying entranced.... "but one must never hasten the change," she adds. And yet all the aspirations of her life in her external body seem to make her unconsciously strive after that glorious "change," as "everything else does seem so poor and worthless compared to the glory and joy" of that disembodied yet fully conscious state. Thus, the two parallel lines of life of the illusive, external Edith and her HIGHER SELF as "Spirit Queen" and her own guardian—reminding us of the dramatic interview of Zanouï

with his shining and glorious *Augoeides*—are never blended together, and yet they present an integral whole, an artistic blending of the same spiritual individuality, the immortal reflecting itself in the mortal.

The reader of "United" finds more than one mystic scene in it, whose details are occult truths presented under a semblance of romantic fiction. It is the business of the intuitional and esoteric student to discern the correct doctrine under a slightly modified form for purposes of an easier reading. The sacrifice of Sidney Marston is of an intensely dramatic character and *true to life* in the great and mysterious possibilities of the occult transfer of forces and even LIFE in mesmeric phenomena. In his intense and immortal love for her, his "Soul Queen," who can never belong to him on this earth, Marston wants her to live and even to wed another man as he knows she could never be happy with himself. Hence he resolves to infuse into her veins and rapidly disappearing lungs the breath of life from his own organism, and then to die and vanish from this life to be ever near to her in his invisible soul-body. This he accomplishes notwithstanding her opposition, subduing her will under his stronger energy.

"Be merciful and gracious and do not reject my offering," he pleaded. "For Edith, dearest, I tell you the die is cast—the step is taken. I would not draw back, if I would..... *This day has been spent in work that cannot be undone.....* If I had been dying from common-place illness..... I should not be more free than I am to speak to you as I am speaking. I shall never see you again my beloved, after this night... I give you my life, my own. It is my *supreme act of will.....* It is transfusing into your being as I speak, and my heart, that has been beating for you only for so long, is beating nearly its last now in glad and proud exhaustion for your sake, as it rests for the first and last time against your own. You shall be happy in this life, my glorious queen,—in this life as in the next—and you will not be pained by the recollections of this evening after the first excitement of it has passed..... My beloved, we could not both be happy on this earth, and I choose to stand aside and let you pass. Anyhow I am of service to you in dying, and I can be of no service to you living."

"Whatever influences were working upon her, the intense excitement through which she was passing, of something else as well, were now so powerful that any coherent thought, not to speak of argumentative protest, were wholly impossible for her. She lay in his arms panting, and flushed and giddy with the tumultuous energy pulsing through her veins..... Under the dominion of a different kind of bewilderment his own words become more confused and his own sight uncertain—"Ah! I am staying too long," he stammered.

"I must go, good-bye, good-bye."

He rose to his feet, staggering as if intoxicated, clutched the chairs, and made his way to the door..... Edith came flying through the hall from the drawing-room as he was opening the carriage door.

"Do not let him go!" she cried. "Marian—he is very ill. Stay! I command you to stop. I will not live without you."

"Too late! Too late!" he answered, but rather in exultation than in sorrow. "Drive on," he called in a loud voice to the coachman.

"He has died for me," Edith said almost fiercely. "We shall never see him living again."

They never did; for as Edith explained it:—

"These things which are so strange to you are tremendous realities to him and to me. He had always been able to make me strong—to refresh me by magnetism when I was enfeebled, and that used to exhaust him in exactly the same way it strengthened me. It was a transfer of vitality. He could give it out, I could absorb it. But these small efforts in the past were as nothing to what he found out at last to be possible. He has learned how to pour out his life in a great flood upon me, so that I have been made strong and

well, and he is dead at this moment in the carriage that is driving his body to London!".....

Is this a fiction or a real fact in nature? Perchance, when that which Dr. Richardson calls "etheric nerve-force," the life principle, is better known and accepted, the seemingly impossible phenomenon will become comprehensible. If animal magnetism is a fluid, a force, an energy, call it what you will—can heal diseases by infusing new life-energy into the patient's veins, why is the transfer of the whole supply of it from one body into another an impossibility? Truths are stranger than fictions, and very often so. Still they are truths and have to remain facts in nature.

But the sacrifice proved useless. Instead of remaining in her physical organism, the life-energy Marston imparted to her, took another direction, and under the intense spirituality of Edith, loosened still more the bonds of union, between her astral Higher Self and the body. Edith determined to leave her body for good. "Dear," she said consoling Marian,

"Don't you see it must be so? Knowing what I know now, and with the consciousness so vivid of what the other life open to me is like, how can I possibly go on with this one?"

There is a magnificent scene of clairvoyance between the two friends Marian and Edith in the old Manor, near the "Countess' Study," a day or two before the last disembodiment of the latter.

Then, the last scene, after Edith had prepared her father—unconscious of his approaching loss—to separation with his only child. In the night Mrs. Malcolm

"Felt the glorified spirit of Edith besides her, even as she lay in a state of slumber..... It seemed to Mrs. Malcolm when the morning came, that she had passed through years of time, and that the bodily Edith was a beautiful memory rather than a fact of yesterday".....

And then Edith bid her good-bye. The last words the vanishing spirit utters reveal the secret of her determining upon the untimely "change." For she says:—

"It is hardly good-bye from me at all, for I shall scarcely be conscious of missing any part of you from the Higher Self that will be always with me. I shall be none the less with you because I shall be also with the one other person who has earned so thoroughly the right to blend his existence with mine."

Marston and Edith were UNITED in Devachan "from whence no traveller returns." The glorious "Higher Self" with which we are united during life, gathers around itself the Higher selves of all those whom it loved on earth with an immortal spiritual love. Thus the spirit of Edith was right in saying to Marion she would not miss "any part" of her from HIGHER SELF, who would always be present.

H. P. BLAVATSKY.

THE FATHERS OF JESUS.*

THIS, the work of an original thinker who had acquired a large amount of material for his task, is a book that will do much good by helping the English reading public to realise more fully than the majority do, the value of some of the older religions. A good many English people are apt to forget that the pagans also had many beautiful ideas which will quite bear investigation at the present day.

* "The Fathers of Jesus, a Study of the Christian Doctrine and Traditions," by Keningale Cook, M. A., LL. D. London, Kegan Paul, 1896.

In reading Dr. Cook's book, however, we cannot but feel that it does not contain his last word, and that had he lived longer the world would have had to thank him for a yet fuller presentation of the truth.

Drawing his examples from Ancient Egypt, Persia, India and Greece; reviewing the teachings of Thoth, Zoroaster, Buddha, Pythagoras and Plato, and comparing them with those of Jesus, the author shows that there is but one truth beneath all forms.

In the last chapter on "The Genius of Parable," our author is seen at his best. He gives a careful explanation of exactly what is meant by the terms allegory, myth, fable, etc., illustrating his point by the parable of the Ten Virgins. He well points out the danger of trusting solely to the explanations of the commentators without using the intuition to interpret texts for oneself, for indeed the same parable, if its foundation be a true one, will bear a different interpretation for every stage of spiritual development.

Correspondence.

THE SEERESS OF PREVORST AND THE HUMAN BRAIN.

SIR,—I have observed your comments on the statements of the Seeress of Prevorst, and wish to say that the Seeress was not mistaken in the statements you quote.*

As to using the back brain for thinking in the state of sleep, I have no doubt of it. When the front portion of the brain is asleep, the pineal gland (as it is called) remains as a centre of spiritual life and a channel of connection with the Divine inspiration. It is not, strictly speaking, the back brain, for it is but little behind the centre, but might so be called in contradistinction from the front. This nervous structure, improperly called a gland, is in communication by its pedunculi with the interior seats of spiritual perception and intelligence in front of it, of which the *septum lucidum* is a part, and posteriorly with the central superior portion of the cerebellum, which is intimately associated in action with the coronal region of the cerebrum, the seat of our highest emotions.

Moreover this pineal region, the grand centre of the Divine influx, corresponds, according to sarcognomy, with the solar plexus region of the body, in which also there may be an exalted intelligence and influx, as many experiments have shown. I would not at all deny that the Seeress may in sleep have used the anterior and superior portions of the cerebellum, which are physiologically correspondent with anterior and superior portions of the cerebrum, and which being closely connected with the pineal region, do also receive the influx. She was correct (according to my experiments) in saying that she "thought more with her soul" when using these parts of the brain, for when they predominate we are in our highest psychic condition—the nearest relation to the Divine—a state highly restorative to our health and virtue.

JOS. RODES BUCHANAN.

We believe Dr. Buchanan is correct in saying that the pineal gland is connected with the highest intellect and spiritual sense. But it is not the gland, which is rather a battery supplying force for the *Sahasraram chakram*, which occupies the 5th ventricle between the layers of the *septum lucidum*, and is the highest of the senses of the fully developed astral man. But this could hardly be spoken of as the

* See *Theosophist* for September, 1886, Art: "Seeress of Prevorst," page 761, et seq.

back of the brain, for of the three chakrams of the head it is the foremost. Moreover it is in the highest degree improbable that the Seeress made use of so high a sense, or indeed possessed it in a state of development. It is more probable that she used the *Vasudhi chakram*, which occupies the 4th ventricle—between the medulla oblongata and cerebellum,—which might correctly be spoken of as, 'back brain.' In the state of complete trance, the cerebrum and cerebellum are asleep, as much as any other part of the body, so that she could only perceive and think with the senses and centres of consciousness of the soul (*Sukshma sarira* or astral body) which are the chakrams. Which chakrams she used would depend on which she had developed, and apparently her development was very uneven. As to the connexion between the pineal region and the solar plexus region, or, between the *sahasraram* and *Swadhistanam chakrams*, there is, we believe, a connection between all the chakrams, when the buds, as they are called, have fully opened; and the opening of the *Swadhistanam* marks an important stage in the development of the astral senses, but we are unaware of any other connexion than that through Sushumna, or, as the Kabballists call it, Death.—Ed.

THE FORMS OF VAK.

SIR,—With reference to Mr. Subba Row's lectures on Bhagavadgita, published in the *Theosophist* for April 1887, page 446, where he says, "I would here call your attention to the 1st Anhika of Mahabhashya, where Patanjali speaks of three forms manifested, Pasyanti, Madhyama and Vaikhari Vach: the way he classifies is different," I have to state that the 1st Anhika of Mahabhashya does not contain any such particular divisions. Patanjali quotes a verse from Rig Veda "Chatvarivak parimitâpadâm, &c.," and interprets "Chatvari vak" nama, akyata, upasarga, and nipâta. The same verse of Rig Veda is interpreted by Yaska in his Nirukta, chapter 12, in the same way as by Patanjali, and he adds some other explanations than those quoted by Mr. Subba Row; nor does Kaita, the well-known commentator of Mahabhashya, give them in his Bhashyapradipa. But Nagesabhatta, a commentator of Bhashyapradipa, gives Mr. Subba Row's sub-divisions in detail, in his Bhashyapradipoth-yota, referring to Harikarika, or Vakyapadiya of Bhartrihari. This Nagesabhatta speaks of the same sub-divisions in the Spotavada of his Manjusha; and some modern grammarians give the same sub-divisions quoting from Mahabharata; Annambhatta, a commentator on Bhashyapradipa, who lived before Nagesabhatta, did not interpret the passage in question in the way that Nagesabhatta did.

I would therefore ask you to draw Mr. Subba Row's attention to the above facts, and to explain the thing in a more acceptable way. I have herewith enclosed extracts from Mahabhashya, Kaita, and Nirukta on this point.

Yours fraternally,
N. BHASHYACHARY.

SIR,—I have to thank Mr. Bhashyachary for having called my attention to the wrong reference given in my third lecture. Instead of referring to Nagesabhatta's Bhashyapradipodyota and Sphotavada, I referred to the Mahabhashyam itself through oversight. I had especially in my mind Nagesabhatta's remarks on the four forms of Vak in his Sphotavada when I made the statements adverted to in your learned correspondent's letter. Patanjali had to interpret the original rik of the Rig Veda from the stand-point of a grammarian in his Mahabhashya; but he certainly recognised the importance of the interpretation put upon it by Hatayogis and Rajayogis as might be easily seen by the symbols he introduced into the mystic arrangements of the Chidambaram temple. Apart from mystic symbology, Nagesabhatta had very high and ancient authorities to

guide him in interpreting this rik. Nearly seven interpretations have been suggested for this rik by various classes of writers and philosophers. The four forms of Vak enumerated by me are common to the interpretation of Hatayogis and Mantrayogis on the one hand and Rajayogis on the other. I request your learned correspondent to refer to Vidyananya's commentary on the 45th rik of the 164th Sukta of the 22nd Anuvaka of the first Mandala of Rig-veda. Most of these various interpretations are therein enumerated and explained. The learned commentator refers to para, pasyanti, madhyama and vaikhari and indicates the order of their development as stated by Mantrayogis and Hatayogis. It will be useful to refer to Yoga Sikha and other Upanishads in this connection. There is still higher authority for the views expressed in my lecture and the statements made by Nagesabhatta in Sankaracharya's commentary on Nrisimhottara Tapani (See page 118, Calcutta edition, from line 14 to the end of the para). These four forms of vak are therein explained from the stand-point of Tharaka Rajayoga. I would particularly invite the reader's attention to the explanation of Madhyama. Madhyama is so called, because it occupies an intermediate position between the objective form and the subjective image. On carefully perusing this portion of the commentary, it will be seen that the explanations therein given form, as it were, the foundation of the various statements made by me in my lectures regarding these four forms of vak. Whether this commentary is attributed to Sankaracharya as many have done, or to Goudapatha as some have stated, its authority is unimpeachable. I do not think it necessary to refer to any works on Mantra Sastra in this connection, as the authorities cited above are amply sufficient to justify my statements. I may perhaps have to refer to the mystic philosophy of vak at greater length in another connection.

T. S. R.

ZOROASTRIANISM.

SIR,—Will you or any of your readers be so kind as to say what the words "a bull and a cow" in the following quotation signify, I mean, esoterically?

"This phrase is also applied to Agni in R. V. X. 5, 7, where it is said that that god, being a thing both *asat*, non-existent (*i. e.*, unmanifested), and *sat*, existent (*i. e.*, in a latent state or in essence,) in the highest heaven, in the creation of Daksha, and in the womb of Aditi, because in a former age the first-born of our ceremonial, and is both a bull and a cow." (Progress of the Vedic Religion; Journal A. S. 1865, p. 347.)

Have the words any relation to the words "Gayomard and the ox" (or cow) often used in Zoroastrian books? I give below passages to enable the reader to see what part they play in the Zoroastrian books. I may add here that the words "the only begotten bull" is also often used. According to the Bundais, the theory is that a cycle consists of twelve millenium reigns of Zodiacal signs, a millenium consisting of one thousand divine years. For three milleniums, the creation is "unthinking, unmoving and intangible." During the next three milleniums "was the duration of the Gayomard with the ox, in the world. As this was six thousand years, the series of millenium reigns of Cancer, Leo, and Virgo had elapsed, because it was six thousand when the millenium roign came to Libra, the adversary (*i. e.*, Aharman) rushed in and Gayomard lived thirty years in tribulation."

From the above passages and from others in the Bundais, the inference to be drawn is that up to the time of the millenium's coming to Libra, the creation had developed to a certain stage when there existed in this world two principles (either as one or separate) called Gayomard and the Bull, as well as the elements. On the milleniums coming to Libra, they all come under the influence of planets: the elements undergo change and the Bull and Gayomard disappear. The chaos reigns, but the other influences (i. e.) of the constellations acting, order is restored: the cattle proceed from the departed bull and the mankind from Gayomard, the creation in its present form is sustained. The Aharman could not harm Gayomard for thirty years after the arrival of the millenium at Libra, because Saturn, though then at Libra, was counteracted by the good influence of Jupiter (Ahura Mazda) who was in Cancer. It was only when Saturn came again to Libra and Jupiter in Capricorn (period of about 30 common years)* that he (i. e., Aharman or rather Saturn) succeeded.

The first appearance of the word "Bull" is in the most antique writings of the Avesta, which are writtten in the Gatha dialect. Therein the Bull complains to God that he suffers much misery on account of oppression prevailing, and that therefore a good ruler should be given him. The reply given is that the time was such that misery was to be everywhere expected and that the epoch was not ripe for the appearance of Zoroaster; though he would appear at the proper time.

The words "the only begotten Bull" and "the three-year old Bull," are also to be found in the Avesta.

Yours faithfully,

D.

* After the millenium's coming to Libra, the thousand years between one sign and another are, for historical purposes, considered to be common years. This is corroborated by the Dabestan and the Desatir. The cycles preceded by the present one are stated in those books as having been ruled by Mah Abad and his followers. In the present cycles, the world commences anew with Gayomard as the first man and ruler. This is the reason why the Zend Avesta makes no mention of the Mah-Abadians. The era of Gayomard, according to the Desatir, commences with the first planet, i. e., Saturn, his other followers having as signed to them, each, one of the rest of the planets, or rather signifying thereby the predominating period of such planets as related to the respective religious teachers. The last planet ending with Kai Khosru, the era of Zoroaster appears. It would, I think, have been correct if the Desatir had assigned to each teacher a sign of the Zodiac, though in either case, the millenium assigned to Zoroaster is that of Capricorn, leaving two other signs for the two followers of Zoroaster to complete the cycle. I may add that 12,000 divine years are equal to 4,320,000 common years which are the sum total of the four Yugas and are equal to a Maha Yuga.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

STUDIES IN BUDDHISM.

III.

THE two writers whose book and article were discussed in the last paper could hardly have fallen into the entanglement of misconceptions which their arguments exhibit, if the way had not been prepared for them by earlier critics of Buddhist doctrine. We have seen how strangely Dr. Rhys Davids mis-states that doctrine as it bears on the existence of the soul, in the course of his Hibbert Lectures. The French writer on "The Religions of India"—A. Barth—whose work has been published in an English translation,* has been keen-sighted enough to perceive that the learned Pali scholar has failed to appreciate the spirit of the valuable translations we owe to his erudition. Mr. Barth sums up Dr. Rhys Davids' account of the Buddhist doctrine as follows:—"The Buddhist, strictly speaking, does not revive, but another, if I may say so, revives in his stead, and it is to avert from this other, who is to be only the heir of his Karman, the pains of existence, that he aspires to Nirvana. Such, at any rate, is the doctrine of the Pali books according to the opinion of scholars of the highest authority who have had the opportunity of studying it in the country itself." But Mr. Barth goes on:—"Has this doctrine been as explicitly formulated in the doctrine of the Master? We take leave to doubt this. On the one hand the Sanscrit books of the North appear to concede something permanent, an ego passing from one existence to another. On the other hand, we could hardly explain, it seems, how Buddhism, not contented with having annihilation accepted as the sovereign good, should have from the first rendered its task more difficult, still by in the end representing the pursuit of this good as a pure act of charity."

* By the Rev. J. Wood, published by Trubner and Co. 1882.

Unfortunately Mr. Barth, though repelled as it were from the *reductio ad absurdum* of the familiar mistake which Spence Hardy, Gogerly, Fijndet, and Rhys Davids, all fall into, prefers a half-way position for himself instead of driving to a logical conclusion the certainty he feels that no great religion could have been founded on the intolerable basis of such an error. He says after the passage just quoted:—"But in no way can this vaguely apprehended and feebly postulated ego be compared for instance with the simple and imperishable soul of the Sankhya philosophy." On what ground does he presume to say that it is vaguely apprehended and feebly postulated? Our translators have so far only divided into the mass of Buddhist sacred literature, bringing to the surface for the benefit of Western readers such fragments thereof as may have caught their fancy, and writings yet to be discovered may put this doctrine about the persistence of the Ego in plain terms instead of taking it for granted as is done in the text already available. But why will critics of Buddhism meanwhile overlook the important consideration which they recognise from time to time but then forget again,—that Buddhism did not profess to re-construct religious ideas from the beginning but to purify and expand them. "The simple and imperishable soul" of the Sankhya philosophy is merely an item of Brahminical faith resting on the broad foundation of the Vedas, and all that is essential to Hindu thinking concerning God and man must be welded with the Buddhist interpretation of Nature in order that we may recover the point of view from which Buddha taught his disciples to regard these ideas. As Mr. Barth justly remarks Buddhism was "a Hindu phenomenon, a natural product so to speak of the age and social circle that witnessed its birth," and in that "social circle" it does not strike Mr. Barth that there is any doubt about the survival of the soul, for he tells us in a matter of fact way that the pious Hindu "hopes to go to *Swarga*, which is the Heaven of Indra and of the gods in general." Going to such or such a place after you are dead seems a plain and intelligible process to the Western mind trained in the habits of thought which have assigned not only locality but physical attributes to the after states of humanity, but in truth if Buddhism refers to some of the complications connected with the destinies of the soul in a way which implies that all the possibilities of his progress are not summed up in the notion of "going to" this region or that, it is not necessarily denying any spiritual survival but merely discountenancing a grossly material view of spiritual life.

We have seen that in discussing the matter with the "householder"—the man who is content to live the ordinary life on earth and look forward to a normal hereafter,—Buddha treats the theory that a good man will be born after death into some happy state "in heaven," as quite a matter of course. With this recognition to argue from, we need only combine the theory in question with the constantly reiterated Buddhist doctrine of re-incarnation to arrive at an understanding quite independent of any disputable texts—as to what must have been the original Buddhist teachings concerning the progress of the soul. It is a mistake even when we have

an apparently complete body of scriptures to deal with, to deduce the teachings of any given religion too slavishly from texts. It is doubly a mistake to do this in a case where we have to be content with a fragmentary and imperfect body of scriptures. The inevitable logical deductions from the leading tenets of a religion may safely be relied upon as having formed part of its system of belief in the days of its original purity. Thus the truth manifestly is that the Buddhist view of the soul's destiny included the notion of immortality without accepting the attribute, at any stage of its progress, of immutability for the soul. The good man's *Ego* is first reborn in a happy state in heaven; but ultimately after its claims on spiritual happiness are satisfied,—descends again into earthly life. We need not indeed treat that view as Buddhist in any exclusive sense. It is the common property of most—probably I might say of all—Hindu forms of belief. The names given to various states of being may vary greatly among the various sects: different systems of symbology may be employed to embody the same underlying principles—or to embody them with subtle metaphysical differences to which European thinkers do not, as a rule, attach much importance, but the idea that human soul evolution is accomplished by successive incarnations in bodily life, relieved by periodic baths of spiritual rest and peace, is much more widely diffused than Buddhism, as I have said, but is at all events essentially Buddhist also. If any thing in any Buddhist writing suggests to the Western reader the impression that the identity of the persistent Ego is "feebly postulated," that is merely due to the complexity of the idea (as compared to the elementary European conception of "going to" heaven or hell when you die) and not to its weakness or poverty. The whole mystery, for example, of individual identity through successive incarnations, unaccompanied by specific memory of mundane adventures or events, is wrapped up in the duplex character of the soul's survival—according to Buddhist faith, as adopted from the Hindu religion at large. Specific memory of the transitory interests associated with each physical life is necessarily exhausted in the intervening period of spiritual experience. If any one will look at the matter from the point of view of scientific modes of thought, he will see that this could not be otherwise, if we once recognise effects as produced by causes. The spiritual existence is necessarily subjective as to the force which perpetuates it. The soul's intensity of feeling concerning the adventures or incidents, or emotions of its last physical life, is plainly the energy which on the higher planes of nature is translated (relatively) into spiritual life. As long as that energy continues in operation, the spiritual life continues as a consequence of it.

When a soul is ripe for reincarnation by the hypothesis it has ceased to care for the circumstances which vibrated through its last personality, in other words its last physical existence—the mask it last wore on earth has disintegrated altogether, and the pure Ego, untainted by specific recollections, but including within itself the same centre of consciousness that functioned in it from the beginning,—returns to earth life under the attraction of those

affinities it has not yet conquered, or yet desired to conquer. This system of belief is coherent and intelligible, and gives a clue to all that has been found embarrassing in Buddhist remarks about the "new"-ness of the "person" who is reborn in the progress of re-incarnation. Also it disposes of the absurd notion that an immense religion that has been devoutly accepted as a rule of life by almost countless millions, has been carried on without any hypothesis of a heaven for good souls to "go to." They go to heaven—by the Buddhist theory—for as long as they have earned the right to be there; or since heaven in the sense of personal bliss though it may be prolonged, is necessarily by Oriental logic a state which comes sooner or later to an end, there is another alternative to be considered. On the one side lies reasonable indulgence so far as that may be compatible with virtue, in the joys of life *plus* spiritual enjoyment in heaven, and a return eventually to the chequered condition of incarnation; on the other, a stern self-denial in regard to physical existence,—an utter withdrawal from all thought of finding enjoyment in any of its transitory conditions, a passionate concentration during life on the idea of holiness in its most absolute purity,—and then a heaven of a higher kind, the very character of which it is hard for the embodied understanding to grasp, which does not come to an end; or rather, for Oriental thought never permits the idea of immutability, which does not come to an end within any period covered by the whole series of incarnations and passages through heaven contemplated by the alternative programme.

Modern European commentators on Buddhism would have been guarded from many misconceptions if they had realised the theory of future life with its varied possibilities, as thus arising from the contact of the Buddhist ascetic's enthusiasm for nirvana with the prevalent systems of Hindu thought about the *normal* future life. When the theory just roughly sketched,—which shows us that normal future as consisting partly of spiritual periods, and partly of returns to earthly incarnations, was described with some amplitude of detail in my own book on *Esoteric Buddhism*, some Hindu critics objected to ideas, thus the common property of all Hindu religions being specially labelled with the title of Buddhism. And yet for want of a little contact in this way with the living faith of Hindus in the present day, which would have cast so instructive a light upon their ancient writings, learned students have found some of the simplest problems of Buddhist texts hopelessly insoluble, and have speculated one in the track of another through a weary cycle of literature as to the meaning of apparent contradictions in Buddhist texts which would never have given any trouble to an inquirer imbued with the spirit of Oriental thought.

Let us consider for example a passage from one of Professor Max Müller's early writings on Buddhism—to be compared directly with his later comments. In his article on "Buddha and the Buddhist Pilgrims," published in 1857, he writes:—"This doctrine of salvation has been called pure Atheism and Nihilism, and it no doubt was liable to both charges in its metaphysical character, and in that form in which we chiefly know it. It was atheistic

not because it denied the existence of such gods as Indra and Brahma. Buddha did not even condescend to deny their existence. But it was atheistic like the Sankhya philosophy which admitted but one subjective self, and considered creation as an illusion of that self, imaging itself for a while in the mirror of nature. As there was no reality in creation there could be no real Creator. All that seemed to exist was the result of ignorance. To remove that ignorance was to remove the cause of all that seemed to exist. How a religion which taught the annihilation of all existence, of all thought, of all individuality, and personality, as the highest objects of all endeavours, could have laid hold of the minds of millions of human beings, and how, at the same time, by enforcing the duties of morality, justice, kindness and self sacrifice it could have exercised a decided beneficial influence not only on the natives of India, but on the lowest barbarians of Central Asia, is one of the riddles which no philosophy has ever been able to solve. The morality which it teaches is not a morality of expediency and rewards. Virtue is not enjoined, because it necessarily leads to happiness. No! virtue is to be practised, but happiness is to be shunned, and the only reward for virtue is that it subdues the passions and thus prepares the human mind for that knowledge which is to end in complete annihilation."

Whether we rely on the perfect coherence of Buddhism with the Indian doctrines it took over *en bloc*, or on the translated texts, such as that already quoted Buddha's address to the householders, it is transparently plain that the learned Professor is mistaken all through this passage. There is no riddle in the matter. Buddhist teaching is quite as ready to recognise a system of future rewards and punishments as inevitably following on conduct in this life, as Christianity or Mahomedanism itself. All that is treated by Buddha as a matter of course, and if he had had nothing more to say than that he would never have been moved with the necessity of doing all he did to teach the world. His system of thought was superadded to the elementary idea of all religions that in a future (relatively) spiritual state the soul will obtain the fruit of its Karma,—the reward or punishment due to its merit or demerit. It was superadded to the other idea by no means elementary, but perfectly familiar to all the people he had to deal with, viz., that besides reaping the fruits of its Karma in the subjective state of heavenly rest, the soul would complete the harvest in its next phase of physical life, and the great point he had to emphasise was this: that for humanity there was a path which would enable it to achieve a higher evolution than that which merely led through alternative states of heavenly bliss and physical existence (with all its drawbacks). There was a means of escape from the law which drew souls back into incarnation; a way of getting rid, once for all, of the sorrows incidental to *fleshy* existence. That way led through the extinction of Karma which clothed the soul with the affinities drawing it back into re-incarnation, up to the supreme condition of holiness called Nirvana, in which the selfishness, the egotism, the delusive sense of separateness which kept down humanity to the conventional level would be "blown out." Not that the

higher spiritual consciousness would disappear, the appetite for separate physical existence would disappear in the sublime glories of that spiritual consciousness fully awakened at last.

It is a strange destiny for such a doctrine to have been drowned in the ludicrously misdirected criticism of the Western scholars, who have taken an interest in Buddhism since the era of what may be called its re-discovery in modern times by Mr. Brian Hodgson. But the mistake once fairly set on foot has been tossed from writer to writer. Mr. Spence Hardy ventures to sum the matter up as follows:—"From the absence of a superior motive to obedience, Buddhism becomes a system of selfishness. The principle set forth in the vicarious endurances of the Bodhisat is forgotten. It is the vast scheme of profits and losses reduced to regular order. The acquirement of merit by the Buddhist is as mercenary an act as the toils of the merchant to secure the possession of wealth. The disciple of Buddha is not taught to abhor crime because of its exceeding sinfulness, but because its communion will be to him a personal injury. There is no moral pollution in sin; it is merely a calamity to be deprecated or a misfortune to be shunned....The Buddhist can discover no permanent rest, no eternity of peace in any world, and he therefore concludes that there can be no deliverance from change and sorrow but by the cessation from existence."

It is simply confusion of thought in the critic's mind which leads him to suppose the Buddhist doctrine falling short of that which it really goes beyond. Not merely by Buddhism but by all the severely metaphysical codes of Oriental belief immutability of consciousness in eternity is put aside as unthinkable. But phrases merely repudiating that intellectual error are—by persons who do not stop to discover the nature of the error—taken as repudiating the survival of the soul after death. The Buddhist is really taking for granted, as a matter of course, the survival through millions of ages! If he had only realised this, if he had only stopped to think the matter out, surely Professor Max Müller could never have launched himself on that unfortunate interpretation of the Buddhist creed which led him on from one grievous misconception to another.

In the article just quoted he goes on:—"And what was the object of all this asceticism? Simply to guide each individual towards that path which would finally bring him to Nirvana, to utter extinction or annihilation."

And in reference to the stages of meditation preceding Buddha's death, he says:—

"We must soar still higher, and though we may feel giddy and disgusted, we must set out the tragedy until the curtain falls. After the four stages of meditation are passed, the Buddha (and every being is to become a Buddha) enters into the infinity of space; then into the infinity of intelligence; and thence he passes into the region of nothing. But even there there is no rest. There is still something left—the idea of the nothing in which he rejoices. That also must be destroyed, and it is destroyed in the fourth and last region, where there is not even the idea of a nothing left,

and where there is complete rest undisturbed by nothing or what is not nothing.....Such religion we should say was made for a mad-house."

It was made instead for a nation of metaphysicians. No attempt to represent in language the passage of an individual consciousness through such exalted spiritual states as may lead at last to freedom of all desire for separate existence,—a *maya* or delusion of the physical plane,—could be productive of a view of things likely to be found comfortable by intense thinkers in a keenly materialistic age. But to attribute an atheistic and nihilistic character, whence materialism in the extreme degree to a system of thought so highly spiritual as to fly over the heads of its accusers, is to illustrate in a curious fashion the epigrammatic theory that extremes meet.

In a letter to the *Times*, dated April 24th, 1857, Professor Max Müller combats a criticism on his view of Nirvana put forward by Mr. Francis Barham, and refers to his own effort in the articles on the Buddhist pilgrims to show that Nirvana meant "utter annihilation." He says, "every Sanskrit scholar knows that Nirvana means blowing out and not absorptionIt is doubtful whether the term Nirvana was coined by BuddhaIt is explained in the *Amara Kosha* as having the meaning of 'blowing out applied to a fire and to a sage' ...the only ground on which we may stand if we wish to defend the founder of Buddhism against the charges of Nihilism and Atheism is this—that as some of the Buddhists admit one of the Baskets was rather the work of his pupils and not of Buddha himself. This distinction between the authentic words of Buddha and the canonical books in general is mentioned more than once.....Buddha himself, though perhaps not a nihilist, was certainly an atheist. He does not deny distinctly either the existence of gods or that of God; but he ignores the former, and he is ignorant of the latter. Therefore, if Nirvana in his mind was not yet complete annihilation, still less could it have been absorption into a divine essence. It was nothing but selfishness in the metaphysical sense of the word—a relapse into that being which is nothing but itself. At the present moment the great majority of Buddhists would be probably quite incapable of understanding the abstract nonsense of their ancient masters. The view taken of Nirvana in China, Mongolia and Tartary may probably be as gross as that which most of the Mahomedans form of their paradise. But in the history of religion, the historian must go back to the earliest and most original documents that are to be obtained. Thus only may he hope to understand the later developments which, whether for good or evil, every form of faith has had to undergo."

In view of all that has gone before there is no need to take every such passage as this to pieces and repeat the explanations which cover all the ground. But it is interesting to group a few such passages together in order to show how the same two or three mistakes are responsible for the tone of savage depreciation in which so many of its critics in Europe have dealt with the Buddhist faith, the beautiful spirituality of which they have thus altogether missed.

In the article on Buddhism in his "Chips from a German Work-shop"—this paper bearing date 1862, Max Müller adheres to the view already expressed of Nirvana. He says:—"Difficult as it seems to us to conceive it, Buddha admits no real cause of this unreal world. He denies the existence not only of a creator, but of any absolute being. According to the metaphysical tenets, if not of Buddha himself, at least of his sect, there is no reality anywhere neither in the past nor in the future. True wisdom consists in perceiving the nothingness of all things and in desire to become nothing, to be blown out, to enter into Nirvana. Emancipation is obtained by total extinction not by absorption in Brahman, or by the recovery of the soul's true estate. If to be is misery, not to be must be felicity, and this felicity is the highest reward which Buddha promised to his disciples."

It is quite possible that the reward he promised them would be no reward at all, for a great many highly gifted and intellectual men immersed in modern civilisation. Great advancement along some lines of progress is occasionally purchased by a retardation of progress along other lines. But whether the almost appalling holiness and forgetfulness of self involved in the idea of Nirvana is attractive to us or not, we need not commit the mistake of supposing—as in the other case—that it falls short of that which it over-shoots. Whatever was the nature of the felicity that Buddha offered to those of his disciples inclined to tread, "the Path" with him, it was something they were assumed to prefer on the face of things to immeasurable periods of selfish heavenly bliss interspersed with the intense existence of physical life. If Buddha had said:—"There is nothing to be got anyhow after death but a condition in which consciousness of self as a separate entity disappears, then his modern critics might have had reason in arguing,—from the point of view of their own aspirations,—that this was a gloomy and comfortless creed. But as his address to the householders, and the fact that his system was built upon existing beliefs among other plain evidences will show, he really saw in effect:—there is something better to strive for than the heaven that awaits all good men. There is utter holiness which is the absorption of consciousness in the Supreme consciousness, the surrender of the sense of separateness. Let those who like the keen sense of separate existence be good, and they will be happy. Let those who can understand spiritual exaltation follow me. The world at large around him in Buddha's day,—as is clear from the fact that they believed in him and took him as their Lord, whether they tried to imitate his life or merely admired it and consoled themselves with the lower hope of earning reward,—understood him fully.

Attention may here be given for a moment to a suggestive passage concerning the nature of the union with Brahma, to which Buddhism aspires, is to be found in a conversation between Buddha and Vasettha (vide Dr. Rhys Davids' Hibbert Lectures) as to which is the right path of holiness. By circuitous questioning the teacher brings out the idea that it is nonsense to imagine men still ardent in their attachment to worldly possessions and liable to

anger and passions, can after death find a concord and likeness between themselves and Brahma,—Brahma being free from anger and malice—sinless, and having self mastery. The cultivation of similar qualities in himself is the true path of holiness for every man when he treads it:—"Uprightness is his delight, and he sees danger in the least of those things he should avoid, he adopts and trains himself in the precepts, he encompasses himself with holiness, in word and deed, he sustains his life by means that are quite pure, good is his conduct, guarded the door of his senses; mindful and self possessed he is altogether happy.....Then in sooth Vasettha, that such a man—who is kind, and full of love and pure in mind and master of himself—that he after death when the body is dissolved should become united with Brahma—such a condition of things is every way possible."—(Hibbert Lectures, p. 69).

A couple of passages from Mr. Spence Hardy's "Manual of Buddhism" will warn the reader from going to that source for enlightenment concerning the real doctrines of Buddha. "In the Brahma Jata Sutra (Rev. D. J. Gogerly) we have an account of sixty-two heterodox sects." These include persons who suppose—almost any specific hypothesis that can be imagined about a future life. Buddha declares them all erroneous, "so that according to him there is no state of future existence, either conscious or unconscious, material or immaterial, miserable or happy, and yet death is not annihilation. We exist and we do not exist, we die and we do not die. These appear to be contradictions, but we shall afterwards learn that the seeming discrepancy arises from the complexity of the system. There will be a future state, but not of the individuality that now exists, and though death is the dissolution of that which now exists, it is not the annihilation of a potentiality inherent in that existence."

To Mr. Hardy this is all bewildering nonsense, and yet its easy paradoxes will surely be plain in their meaning to any one who will look at them in the light of the considerations advanced in these pages.

A. P. SINNETT.

PRACTICAL THEOSOPHY.

IN the absence of any well-defined theosophic creed or dogma, theosophic principles in the form of generalisations only having been given out, there has been no end of misapprehension and misapplication of these principles. The resulting errors have been charged to theosophy and odium has not infrequently attached to the very name. It would be very easy to show that such must necessarily have been the result from the very nature of the case, and that all these misapprehensions are the fault of individuals alone. Individuals differ widely both intrinsically and extrinsically, and a specific statement that would apply exactly to one individual case might not fit another in a million.

It has been repeatedly stated that the only theosophic school-master is man's own higher nature, that his intelligence and consciousness, illumined by conscience, must enable him to *feel his way*.

What a recent writer in the *Theosophist* says about the desirability of a teacher or *Master*, is doubtless true, and the desire for this has been the one cry which has come up from thousands of seekers all over the land, but, alas! the cry has been in vain, and we have witnessed the result in the flocking to other societies which promised just these teachers or teachings. The Theosophical Society has beaten the cover, while others have bagged the game. This would be of no consequence whatever if the best results for these seeking souls were thereby attained, but when delusion and ceremonial magic are the inevitable results, we may not altogether shirk the responsibility of thus arousing the spirit of enquiry. The last state of such seekers is worse than the first. The time is at hand when our would-be leaders must come down from the clouds, for every professed theosophist will be held to strict account. True, an all-sufficient body of the doctrine has been set forth, and if one but catches the spirit of the movement, he may easily gain a clue to the labyrinth that will in no case lead him astray into pitfalls and dangers. The real ethics of theosophy apply to man, not man in India or Europe, or America, but to man everywhere, and at all times, and under every condition, and here is just the reason why more specific instructions cannot be given. The doctrine *per se*, is set forth, the applications cannot be given. The doctrine *per application* must be made by the individual, and if the doctrine cannot be applied, it cannot be of use. He who is not capable of such varied application, it is a large part of what has been written applies to those favoured individuals who have means for leisure, and opportunity to devote their work either personal or otherwise, who "untrammelled" by wife or children or worldly obligations, feel free to make theosophy the business of their lives. It has thus happened that others not thus free to choose, and feeling the sting of injustice, born it is true of selfishness, and fortified by the aforesaid more fortunate examples, have made the fatal mistake of seeking to ignore or get rid of their obligations rather than to discharge them, imagining that thereafter they would find an "open sesame" to the temple of the gods. I said, a large part of what has been written, but this refers less to the text than the commentary, less to the doctrines originally given out, than to the applications and annotations.

Let it be clearly shown that theosophy has a practical application to the family, to the home circle, to husband and wife, to every and every-day relation in life and its following will be increased tenfold. Let it be clearly shown that no husband can progress in, or even enter the Path by ignoring or deserting his wife and children, but on the contrary, that they may and ought to be his companions at every step, and that nothing so unifies a household, as one genuine theosophic life therein, and theosophy will begin to be understood, and as it is understood it will be espoused and exemplified. It was undoubtedly necessary in the present low spiritual condition of the world, to point out the transcendent heights attainable by the soul who *wills* and *dares*. Nothing else would arouse the sleeping God within us, but when it was added, that not one in a million could reach this height,

it was human nature to *try*, or else to deny its possibility. This explains the growing tendency to deny the existence of the Masters, and as this denial is supposed to take all *authority* from the Theosophical Society's movement, progress in many places is in abeyance.

The idea of *TRUTH* is the only authority, and the coherence of truths as evidence thereof, unfortunately has not yet taken possession of the body theosophic, though this one principle was nailed to the mast at the publication of the first number of the *Theosophist*, and floats there still. It is possible that one may starve his body into submission, and become clairvoyant by gazing at a spot on the wall, and by fleeing to the desert avoid temptation, and if he can avoid insanity and imbecility, gather vibrations by the out-breathed word, but place within his reach a half-clothed voluptuous woman, and he will doubtless learn more of "*magic*" in an hour than the wilderness has taught him in forty years, and his rôle will be that of slave, rather than master, for in the hour of triumph he "shall surely die." "Elephants and cows eat grass," and hundreds of men and women are continent from apathy, or lack of opportunity. A real adept is one, it is said, whom every woman desires, yet none possess, and on the higher plane men are as women, and women as men. Our ancient brothers called the process by which this higher plane is reached, "*Alchemy*," or the "*Great Work*," converting the baser metals into gold. He who is incapable of lust, is incapable of power, yet he who mistakes lust for love is a beast. He who converts lust into love, is thus far an adept, for he knows the elixir of life. The man or the woman who is the centre of home and children, need not envy the recluse, for any real progress of which he or she is intrinsically capable is open now and here, as well, nay often better than there. These are the natural and necessary conditions, *else they had not been*. Imagine an "*adept*" sighing for other conditions with which he might exercise his power! He is an adept, who seizes on the commonest things nearest at hand, and transforms them into beauty and blessing. The world is his, and he is helped infinitely if he can make the centre of that world a *happy home*. Here let him will, and do, and dare, let him learn patience, self-control, unselfishness, and above all the power of love. As he conquers himself, he shall learn to know himself. The voices of wife and child when he goes out into the world, shall make his own voice seem a symphony, and sorrow and pain shall flee at his approach. There is true magic in happiness, when based on intelligent knowledge, and unselfish endeavour. He who despises this magic, is capable of no other. He who triumphs here, is capable of all. One by one the veils are lifted, and the faithful disciple reads in the hall of truth the lessons of wisdom. He walks with no uncertain step. That which he needs comes at the appointed time, though he pauses not for its coming. He may hear no voice of Master till he utters no plaint of slave, yet he knows in whom he has trusted and he cannot be put to shame. He is the true clairaudient who listens to and obeys the voice of God in his own soul. He is the true seer who walks by the light of an enlightened consciousness—the highest intuition.

HARU.

HA-KHOSHECAH:

A vision of the Infinite.

IT was night. I was alone. The waters of the Atlantic, sparkling with phosphorescent light, reminded me of the restless current of life. The deep vault of the starlit heavens, which the waters fitfully reflected, into which they melted at the line of the horizon, suggested the unknown, to which life is hurrying. I gazed from the one to the other, and as I gazed I could not help wondering how the temporal, of which no more fitting type could be found, had been drawn from the eternal, which in so many of its aspects it resembled, and to which it seemed to be returning. And as I so gazed, so wondered, I seemed to pass from the finite to the infinite.

And now, floating in the depths of space as I had but just been on the diminutive world from which I had been lifted, the solution of the problem of creation appeared to be within my grasp; the meaning of life about to unfold itself to me.

I had been a dreamer from my youth; a dreamer who in his dreams had sought to discover the links which bound the material to the immaterial; a dreamer who taught that the natural body of man was but the vesture of a spiritual being endowed with a living, that is an undying, soul, had sought to fathom these mixed relations and learn why the spirit of man had been clothed in a body; why to these a soul had been added. And how this body, spirit and soul, acting and reacting on each other in the uses of a perishable life, were to produce a being fitted for an imperishable state in a higher sphere of existence.

In these my dreams creation had always presented itself as a function; the use of life as the process by which that function was carried on. But to test this view, to give it shape and substance, a wider horizon than has been submitted to man, in the sphere on which his life is passed, was necessary.

Creation to be understood must be viewed from a distance, so to say and as a whole, in order that the full meaning of the evolution whose outcome is the natural world, of which man forms a part, may be taken in. It must be seen in all its workings. And, to be so seen, the see-er must be lifted out of and placed above the finite relations of temporal action.

Floating in the infinite—in infinite space—I seemed to be so placed.

I was alone. Absolutely alone, as far as my senses could discover. Left to discern by my unaided powers whatever I might behold.

At first I was in complete darkness; a darkness caused by the infinite depth of transparent space—of a transparency through which vision could penetrate in every direction, but without finding what it sought because looking through the same, even as one sees through glass unconscious of its presence, and thus the great lesson was impressed on my understanding, that, in seeking to scan the infinite, I was searching for the limits of the boundless, and in this way I discovered that the infinite cannot reveal itself

to the finite without entering into finite relations or assuming sensible cognizable forms.

Reflecting on this lesson I perceived that it was the necessary, the substantial foundation of all knowledge; and that, seen through this foundation, darkness was something more than the mere deprivation of light—that it was a want of power in the finite to comprehend the infinite.

While yet pondering on this lesson I saw the apparent darkness of transparent space become luminous, not luminous in itself, for in it was no change, but luminous to my powers of vision, as these became gradually habituated to that which they were beholding—luminous even as the sea when it sparkles with a phosphorescent light.

As I regarded this luminosity it seemed to resolve itself into flashing lights, darting in every direction.

Presently I perceived that these lights were moving in a certain orderly way.

Then I distinguished these orderly moving flashing lights as luminous bodies circulating in space; and thus finally realized that I was surveying a vast circulating system, which was not without its analogies to the circulation that goes on in natural bodies.

Examining this circulation more closely, I discovered that, numerous as were the luminous bodies, non-luminous bodies, vastly more numerous though smaller, were circulating round and with these; some of them having yet smaller non-luminous bodies circulating round themselves. And then I perceived that while some of the luminous bodies, with their non-luminous companions, were circulating round other luminous bodies, and these round others, the whole circulation was taking place with reference to, and was controlled by, a central luminous body apparently at rest: though whether this rest was absolute or merely relative I had no means of determining.

This central body at once attracted my attention. And watching it I presently saw that it had a luminous pulsation: rays of light darting from it, intermittingly though incessantly, in every direction and permeating the whole circulation.

Considering these rays I perceived that they marked the presence and passage of a force which guided and controlled the movements of the circulating bodies—restraining their several affinities and attractions, and keeping their paths within those limits in which their respective functions could be best performed—and thus realized that this central body was constantly exercising a co-ordinating influence on the circulation, controlling an action which, left to itself, tended to become inordinate; and making that source of orderly life which, unless thus regulated, would be self-destructive and produce an ultimate annihilation.

Again, considering this circulation as a whole, I could not avoid coming to the conclusion that, just as the circulation in the natural body is a functional circulation, necessary to the well-being of the body in which it is carried on, so was this circulation in the infinite a functional circulation, necessary to the well-being of that in which it was maintained.

So viewing this circulation, and examining it more narrowly, I observed two processes in constant operation in the respective members of the circulation: for, while the luminous bodies kindled and consumed, and thus converted or changed the conditions and relations of, and then repelled, all that came within the sphere of their influence, as they passed through space, the non-luminous bodies absorbed and appropriated the same: so that, as the result of this double action, the transparency of space was maintained, and the permanency of such other conditions and relations as were inherent therein or essential thereto, provided for.

Seeing in this way that what the luminous bodies by their action repelled, the non-luminous bodies absorbed, I observed the latter more attentively, thinking it possible that they absorbed for a use, by this use producing a change in that which they had absorbed, in order to return the elements thereof in an altered, a transparent state to space. But all that I could discover in this regard was, that the non-luminous bodies were surrounded by, or enclosed within, a semi-transparent envelope or atmosphere, the lighter portions of which were constantly rising to the surface and dissipating themselves—melting away, so to say, or becoming so attenuated as to be actually transparent and invisible, like the space in which they were diffused.

And now I noticed that, while the luminous bodies were persistent, the non-luminous bodies were undergoing a constant change; each apparently having a definite career of its own; coming into being, maturing, and then passing away. So that there was a continuous succession of these bodies, which were not without their analogies to living bodies discharging functions proper to themselves. And I thus learnt that temporal or finite relations commenced in the non-luminous bodies.

Watching these bodies yet more closely, I noticed a luminous force passing from the luminous body, to which they were severally attached, to each non-luminous body dependent on it—a force analogous to that transmitted in the luminous pulsating rays continuously given forth by the central luminous body. And I then perceived that the central luminous force restrained the non-luminous body from too nearly approaching the luminous body to which it was attached, and towards which mutual attraction would otherwise cause it to fall; and thus enabled the luminous force issuing from the latter to influence its functional life. And I was thus led to observe that as the non-luminous bodies matured, they cumulatively resisted the action of the central luminous force, and then, as this action became relatively weaker and weaker, themselves drew nearer and nearer to the luminous body to which they were attached, until, reaching its zone of incandescence, they were kindled and consumed.

While considering these relations, I noticed a marked difference between the luminous force issuing from the central luminous body and that passing from the other luminous bodies; for while the former was projected in every direction, and permeated the whole circulating system, the latter went only to the non-luminous bodies connected with its source, as though attracted by those.

There was also another well marked difference in their effects; for as the former passed through space flames burst forth, from time to time, in some of the regions thereof through which it passed, which was not the case with the latter.

I could not but think that these flames were caused by the kindling of gases, and presently saw that they resulted in the formation of dew—small watery vesicles or cells, which, gradually coalescing, slowly formed watery globes, and thus ultimately became the nuclei of non-luminous bodies.

Each of these watery globes, even as it was forming, moved towards the luminous body within the sphere of whose influence it had commenced its existence; but, withheld from too near an approach thereto by the restraining force of the central luminous body, circulated round, in its efforts to reach the source of its attraction, thus entering the general circulation.

And now this watery globe, as it circulated in space, attracted and absorbed the elements of matter floating therein—whether in the shape of kosmic dust or more solid particles, vapours or gases, such elements thereof as came within the range of its attraction, thus at once growing and solidifying.

After a time this circulating non-luminous globe burst into flames, as the result of some internal action! but these flames were quickly shrouded in a dark vaporous smoke, so that it could not be mistaken for a luminous body. And on these subsiding its aspect and relations were completely changed, so that, from being simply a watery globe, its surface was now enveloped in atmosphere and divided into land and water.

And then acted upon—fecundated so to say—by the luminous force passing to it from the luminous body round which it was revolving, it produced countless living cells which became the parents of its organic life; so that, commencing its being as a watery cell—constructed of watery cells—it thus reproduced after its kind.

These living cells by the use of life modified themselves, and produced modified and modifiable living cells, which producing others in succession in an advancing order by slow but continuous modification, originated the lower forms of vegetable and animal life; which again developed into higher orders, until the highest attainable were reached.

And now I noticed a production of spiritual beings, following this evolution of vegetable and animal forms; of spirits busy with the organic forms with which they were thus associated.

Observing these I discovered that they were specially occupied with the processes of life, and especially with the process of generation. And in this way I learnt that these spiritual beings were formative spirits by which the development of the organic life they were thus busied about had been carried on.

I was curious now to ascertain whence these spirits had come, and whether they had been developed simultaneously with the organic life they were developing, or had been specially introduced for the work they had in hand.

I had observed that at the death of each organism, from the most rudimentary cell to the most perfect form, a spirit, more or less rudimentary or advanced according to the state of the dying organism, passed from its body: so that, in so far, the several orders of spirits proceeded from the several orders of bodies with which they were associated.

Making this observation the basis of further research, I fixed my attention on a germ cell just produced by its mother, the non-luminous planetary body. After a brief existence this cell died; and as it died a spirit germ passed from it to the spirit state, to which it now belonged.

I had not seen a spirit germ enter the germ cell on its formation: I could detect none in successive similar observations repeated afterwards. And hence I was driven to the conclusion that this spirit germ was created, with the cell germ, by the action of the solar force on the planetary body.

Watching the spirit germ that passed from the expiring germ cell to the spirit state, I saw that it associated itself with germinating cells producing modified offspring. And that presently co-operating with two of these possible parent cells, it built up for itself, built itself into or clothed itself with, a modified cell—their offspring. And then detaching itself from its parents commenced a second independent life.

During this second life by association with another cell, as in its first embodied existence, it produced material from which, by the act of generation, other modified spirit germs built up for themselves or built themselves into and clothed themselves with cells, yet further modified and further modifiable by the uses of this second life of the spirit parent and second generation of its cellular offspring.

At its second death this spirit germ passed from the second body it had occupied in a modified state; so that it was now clear to me that this spirit had been developed by the life it had led, though it was still but a modified spirit germ.

Watching this spirit germ progressing through countless generations, until from the germ state it had developed into a rudimentary spirit, I saw that it passed from generation to generation by successive repetitions of the process I had first witnessed; having been solely occupied, from each successive death to its return to life, in seeking a suitable parentage for the body it desired next to occupy. But, as it had now reached the stage in which it passed through animated forms and lived in animal bodies, I was able to observe the process it used and was submitted to with greater facility.

In this way I learnt that in generation the parents simply provided the material from, and relations through which a bodily form in their own likeness—in their own likeness modified to suit the appetites and aptitudes of the builder—could be built up; but that the builder of this bodily form was a spirit that had reached the stage in which it required, and was fitted to build itself into, occupy and use just such a body as these parents were enabled to provide it with the means of producing.

I had watched the spirit germ passing through cellular changes to germinating forms, through these to animal bodies, and then through the several orders of animal bodies to the animated human form. And, in each and all of these progressive changes, I had always seen the same means, always used in the same way, and always producing like results. Spirit was, in each case, the factor, life, the worker, and death was as necessary as life for the advancing work—death with a view to renewed life in a higher state.

But, although in this way there was a general and uninterrupted advance in the progressing work, all the spirits at first engaged therein did not continue their advance; for, at different stages of their progression, some dropped out of the advancing line and presently retrograded, becoming retrograde spirits, which, by the use they made of life, degraded the bodily forms they occupied, thus causing degraded and retrogressing forms, which tended to further degradation as they carried on their less perfect existence side by side with the advancing orders. But these, now forming no part of the advancing order, had no present interest for me.

As the work progressed, and when a complete series of necessary orders of life had been formed, I observed that the advance of the spirits was easier and more rapid: for, the evolution of serial bodily forms being now completed, the spirits had but to use these for the purpose for which they had been created, to use them as the channel and means for their own development, as the apparently complex but in reality very simple machinery by which their own evolution was to be effected.

I now noticed that some of the orders of organic life dropped, one after the other, from the series; these being no longer necessary to the work in view, their forms no longer sought by the advancing spirits; so that the natural order was a constant reflex of spiritual order working in and through it. And thus I obtained the proof, if such proof were now needed, that the serial order of life on the earth, as interpreted through these observations, was the instrument by which the spirit that passed its last earth life in man was created, the process by which it was made. And that it was created and made by passing from the germ state in succession through, and living the lives of the several organic and animal forms it thus consecutively clothed itself with and animated. And I then saw that under this process of creation the life was everything; the use made of each successive life the factor which determined in what direction the advancing being would progress: the created being thus constituting itself and becoming the outcome and impersonation of the several lives by passing through which it had been created, having shared in that passage, and by use appropriated, the several tendencies, inclinations and appetites of the organic and animal forms that had contributed in this way to its formation. For no two spirits passed through the same serial order of forms—each tending in succession to that form through the aptitudes of which the inclinations and appetites it had developed during its previous lives could be most fully satisfied.

It thus became evident to me that in the natural order a constant action and reaction were going on between spirit and body; the spirit engendering the body, in which it proposed to live a renewed life, out of the bodies of the parents that had produced it; and, by living the natural life of the natural body with which it had thus naturally clothed itself, developing the bodily form of the natural body of which it had thus by natural means made itself the spirit.

In all this action was evident—the action that produced the creative development of natural form.

But while the spirit was thus using, and by use developing the body of the being of which it had become the spirit, by the action of life, the body was itself reacting on the spirit by the use of life—developing it in the direction to which the use it made of the life it was passing through tended: and, by so developing, preparing it for a renewed life in a more developed natural form of the advancing series. And the character of the form to be taken in this renewed life was determined by its aptitudes for the indulgence of the tendencies the spirit acquired, or strengthened through the uses it made of the life through which it was actually passing; for these tendencies, as inclinations or appetites, urged the spirit, in its next search for a suitable parentage for a renewed body, to choose that form through which they could secure the fullest satisfaction.

Thus, while by its action the spirit engendered and built up the natural body, and then, by continued action in the use of that body for the purposes of life, developed it, and so enabled it to produce a developed offspring fitted for the uses of advancing spirits, simultaneously the body, by reaction on the spirit thus using it for the purposes of life, developed that spirit and fitted it to occupy some one of the more advanced bodily forms which, through the developed and developing use of the body, spirit had produced. This continuous action and reaction causing that natural evolution of bodily form—the Creation; and being fully adequate to carry it on to its highest attainable limits.

Still considering this chain of natural development on its spiritual side, I now noticed that the spirits passing from the human form at death ceased to occupy themselves with the processes of generation and life. And I could thus at once distinguish the spirits that had not yet reached, from those which had passed through the human form—because the former were busied with their search for a renewed parentage, while the latter were not. And I thus found that the spirit state was divided into two classes—advancing and matured spirits; not taking the retrograde spirits into account, these having dropped out of the line of progression.

Of these the matured were at once distinguishable from the advancing spirits by the occupations they pursued—for having completed their migrations through natural life and drawn from nature all she could impart to them, they were applying the knowledge they had acquired and using the experience they had gained.

And they had a wide field for this application and use—a field as wide as the human race spread over and living on the earth,

for the life of man was that with which they occupied themselves, as I now perceived.

The picture thus presented to me was an impressive one—a busy spiritual world the complement of a busy natural world; a busy spiritual world working in, on and through a busy natural world; a busy spiritual world of advancing spirits hurrying on to the human form, through which to reach the true end of its being; a busy natural world wholly unconscious of the workings of the spiritual world with which it was associated; a busy spiritual world of matured spirits seeking to influence, teach and guide that human race through which themselves had passed; a busy natural world of human beings absolutely unconscious of the meaning of life—some of the more intelligent groping after a knowledge constantly unfolding itself to them, but which they could not understand.

I considered this picture attentively, and—struck by the importance of a conclusion whose sum was, a race of spiritual beings seeking to influence the race of natural beings from which themselves had sprung, but failing in their efforts, because no natural channel had been provided for intelligible intercommunication between the two orders of being thus remaining in juxta-position—saw that more was being done by this creative energy than I had as yet been able to distinguish, and that the real motive of creation and the end it had in view had yet to be reached.

It was evident to me that this portion of the work was a failure, if only because free communication could not take place between man and the spirits seeking to influence him; and I was constrained to the belief that these spirits were beings that had failed to attain to the end of their being, though ignorant that this was the case.

Considering this position, and that man was the ultimate in the natural order, it seemed to me that it must have been intended that the spiritual being in process of creation should undergo some change in the human form, in virtue of which it would leave that form in a different state from that in which it had entered the same; or cease to be a merely spiritual being, whatever it might become, and that this change in it depended upon the use it made of its human life. So that all did not undergo this change; those which failed quitting the human body at death as spirits, but as spirits that had completed their bodily migrations. Hence in observing the workings of the matured spirits, I had simply been watching the operations of those that had failed to attain the end of their being, and were lost as far as that end was concerned.

Strange and startling as was the thought, I seemed to be gazing on a perishing race—a race that was passing away before it had attained to fruition. But that its fruition would be, was reached, though so far this had escaped my view, I could not doubt when I reflected on the marvellous process by which its creation had been accomplished. The individual must be renewable; may be renewed, I said to myself, even though the race perisheth; and there must be a process by which this renewing can be, will be, is accomplished;—a process analogous to that by which the race was originally created.

I saw that this process could but be introduced at the generation of man. Hitherto I had not examined the process of human generation, considering it but the last stage in a series of displays of creative energies—a stage in which what had previously occurred was simply repeated.

Viewing it more attentively I now found that, while the parents, as in animal generation, found the material out of and the relations through which the spirit, about to be clothed in a new body, built up and built itself into the body with which it was to be clothed, and in which it was to lead a new, a renewed life, a force was co-operating here, a new force as far as this special action was concerned, though it had been continuously acting on the progressing work.

This force I have already noticed as a luminous force passing in pulsating waves from the central luminous body and permeating the whole circulating system.

This force had given the first impulse to the creation of the non-luminous bodies.

This force by its restraining power had determined the conditions under which the creation I had been following, from its cradle so to say, had been carried on.

And now I again, and most unexpectedly, found this force giving a new impulse to this same creation, just as the power which had hitherto carried it on seemed culminating to decay.

Watching the outcome of this common action of the parents, the spirit clothing itself in flesh, and the central luminous force co-operating in this clothing, I found that every human being on coming into the world had this central luminous force continuously working on and in itself, so that the pressure of this force constituted the human, and distinguished it from the animal, from which, through it, the human was derived.

Starting from this observation I now watched the human, as I had been hitherto watching the spirit world. And so watching it I found that, as life progressed and man increased in years, the action of this force became weaker and weaker in and on him, until at length, seemingly resisted and driven away, it finally forsook him.

This was my first impression. And this resisting, overcoming and casting out of the central luminous force seemed universal. But it was not so; for, though this resisting, overcoming and casting out was so general as to be almost universal, closer observation showed me that in the crowd of those abandoned by the central luminous force were isolated individuals, isolated couples for the most part, on whom and in whom the action of this force was persistent; in some of them even increasing in energy as life advanced. But those living under the influence of this force were so few that they were easily overlooked in the teeming multitudes amongst whom their lives were passed.

My interest was now centred in these, and watching them, I observed that, while the rest of the human race were for the most part passing their lives in a whirl of excitement, in which each selfishly sought the indulgence of appetite, the gratification of impulse, they, living more or less apart from the busy throng,

employed themselves in self-forgetfully promoting the welfare and happiness of others, while seeking in tranquil retirement a harmony of being more or less complete.

Pondering on the difference between lives so passed and the lives of the throng from which they thus sought to withdraw themselves, I was prepared for a great difference in the respective outcomes of such lives. And I was not, therefore, surprised to find that, while on the death of the multitude spirits were given forth by the expiring bodies—shapeless, cloudlike, more or less opaque spirits, on the death of these, the chosen few, a luminous emanation in the semblance of the human form, only momentarily visible, passed away, apparently vanishing in space.

This luminous semblance of the expiring body, I at once saw, was the being formed by the process of creation I had been passing under review, which was thus, as I perceived, transferred to some other sphere of renewed life.

The difference between this luminous emanation and the spirits from which it was distinguished is at once expressed in the statement, that it was a semblance or image of the matrix in which it was formed and fashioned, or moulded; for the spirits were, in every case, formless and void—mere clouds, more or less transparent, more or less opaque, according to the character and condition of the spirit, but still mere non-luminous clouds.

This luminous image vanishing beneath my gaze, I could not examine it further. It passed at once from the sphere in which it had been created, as though drawn to some other state for which it had been preparing. The spirit world and the world of flesh and blood were alone submitted to my investigation.

Considering the relations of the matured spirits to the human beings in whom they had been matured, and of these to the luminous image which, in certain individuals, took the place of the matured spirits ordinarily given forth by the expiring human beings; and considering further that the only distinction I could detect between the human giving forth a matured spirit and the human giving forth a luminous self at death was, that the latter had been continuously acted upon by the central luminous force, whereas the former was abandoned by that force during the course of life, it was at once evident to me that the different result of the life was due to a different action through the life, which difference expressed itself physically in the attraction or repulsion, the retention or loss of the central luminous force.

The difference here seemed to be purely physical, and further to be determined by the life; though why a difference in life should cause such a physical difference in action as to produce a complete change in the being submitted to action by the process of life, was difficult to understand.

And yet since the whole creation had been carried on by extension of the process of life, and since to convert the animal into the human a fresh action had been introduced,—an action which produced its effect, or not, according to the life during and through which it was applied, nothing was more evident than that the whole difference in result was due to a difference in use;

was due to a difference made in the use of its life by the being submitted to an action, which, first changing it from the animal to the human, was seeking, during and through its human life, to produce yet further change in its nature by giving form, consistency and stability to that which would otherwise have remained a mere shadow, or to convert the spirit of man into the human soul.

Thus the use made by the being under creation—for this being was a being under creation, and its actual life but a stage in that creation and a part of the process by which it was being created; thus the use made by this being of the life through which it was passing determined whether its creation was to be carried further.

In this way I learnt that the problem now submitted to my judgment was no less than the meaning of the life of man, considered as a use, that I might discover, through studying the same, what it was in that life that arrested the creative process in his regard and threw him back into the spirit state, from which in the human the being under creation in him had been already lifted, and what promoted creative energy in its, in his regard.

The life was everything here. And the study of that life now lay before me. This study was a wide one. But being in the infinite—that is outside the limits of the temporal and so not bound by the laws of time, as regards the past,—I was free from restraint in applying myself thereto.

Observation soon showed me that self-seeking was the actuating motive of human action. Nor was this surprising; for self-seeking had been the actuating motive of the being under creation from its origin, as a spirit germ in a germ cell, until it entered the human form.

I had previously seen that this self-seeking was the cause of progressive creation; that without it evolution of form would not have taken place and the work would have been arrested; so that self-seeking was the necessary actuating motive.

I had also, and as a matter of course, seen that this self-seeking had developed a reckless, ruthless selfishness, which expressed itself in an indifference to others that soon became cruelty and was the cause of inexpressible suffering and misery. But in seeing this I had not failed to observe that this very cruelty and consequent suffering were not without compensating advantages; for, while they trained the victims thereof, and so tempered the selfish impulse under which their advance was carried on, they hastened the migratory transformations of these by shortening the span of their temporary lives.

Cruelty and suffering—the “Evil” as contrasted with the “Good” from man’s circumscribed point of view—though everywhere prevailing, I thus learnt, were but incidents in creation; useful incidents, moreover, playing an important part in the work: for, tracing the migrating spirits through successive migrations, I found that though the self-seeking of all caused suffering and misery and made the self-seeker selfish in a greater or less degree, according to the circumstances under which the self-seeking appetite was indulged, yet upon the whole it divided the develop-

ing spirits into two classes—aggressive and victim—of which either class sought its advance in the line of animal forms conformed to its disposition: the aggressive spirits tending to the fierce and cruel, their victims to the submissive and gentle forms.

Now all these spirits carried the disposition they had thus acquired into the human form. Hence human beings were naturally imperious or submissive, tended to be cruel or gentle, and were, in a word, reflections of the sum of the blended dispositions and propensities of the animal series through which their spirits had severally passed, and from which they had acquired their dominant appetites. Thus the human was but a reproduction of the animal in a higher form. Thus the animal transmitted to the human its self-seeking impulses, its acquired and developed selfishness. And thus the cruelty and suffering attendant on and flowing from the human, which have led man to the knowledge of “Good” and “Evil,” were but incidents of the life—expressions of the self-seeking selfishness which continued to actuate the beings passing through it.

I thus learnt that in the human the harvest planted in the animal was gathered in; that the individual man reaped what he had sown in his previous lives; that each had made himself what he was by his uses of his progressive opportunities; and that in the end each, whatever his state might be, would realize that it was the necessary and inevitable outcome of the career he had pursued.

This reflection brought me back to the position that, though man was naturally a self-seeking selfish being, there were great variations in degree in the self-seeking selfishness that actuated him. And that these variations were so great that, while in some it engrossed the whole being, in others it might almost be said to have disappeared—the shades of difference between these two extremes being infinite.

And now I noticed a curious phenomenon. For, at first, when man had indulged his self-seeking appetites at the expense or to the detriment of another, a feeling of remorse followed the act of self-indulgence, and he seemed urged to compensate for the sacrifice he had exacted from that other by an act of self-sacrifice on his own part. This was while the central luminous force was acting on him.

For the most part this feeling of remorse was disregarded and put away; and then the action of the central luminous force was sensibly weakened.

When acted upon, the action was generally directed to the appeasement of the feeling of remorse in which it had originated, when it took the form of some kind of self-sacrifice, as though by way of expiation.

But sometimes it expressed itself as sorrow for the pain given to that other; and then the self-sacrificing act was directed to the satisfaction of that other, in atonement for the previously inflicted suffering. And in this case the central luminous force received a sensible increase in vigour.

HENRY PRATT, M. D.

(To be continued.)

MIND AND BODY.*

IN connection with the fact that every thought has its physical correlate, it has been pertinently asked by "Materialists" (e. g., the late Prof. Clifford), *Why should molecular change accompany thought at all—if the latter is no mere resultant or subjective concomitant of nervous motion?* This *pons asinorum* of Western psychologists (one however ignored completely by the inaccurate physiological side of all the old spiritual philosophies) admits in reality of a simple solution.

The brain is a REGISTER of our physical sensations—a recording instrument which grows and decays according to ordinary physical laws. To relate an experience (or group of sensations) to the memory involves a molecular re-adjustment in the central nervous centres. To relate thought—which, as Goethe tells us, while arising in man often has at the same time a spiritual origin—to the brain-consciousness permanently, requires a similar process. The difficulty experienced by "astral voyagers," clairvoyants, etc., in bringing back their experiences to the plane of the physical intellect, is solely due to the want of registration of molecular motion to run in beaten tracks is the cause of all the automatic phenomena of memory, etc.

II. If the objection is made by the negative thinker to the doctrine of the causation of nervous motion by thought, that "much of our thought is consciously automatic, and certainly the greater proportion of the sequence of our remembered ideas, etc.," the answer is,—Have you ever watched the piston of a locomotive, how it primarily imparts motion to the engine wheel, but is subsequently itself, on the withdrawal of the motive force behind it (by the shutting off of the regulator) kept in motion by the energy imparted to the same wheel?

Well, in a similar manner, Thought, like a piston, can set the machinery of the nervous ganglia at work. Often, however, when the conscious subject is inactive, so to speak, the states of consciousness suggest one another, and one definite nervous state succeeds another in an almost endless series, offering an exact analogy with the slowly running down energy of the engine wheel. Thought *does* cause nervous motion, but, a certain train of molecular motions once established, the ideas connected with that register may recur subsequently without any co-operation of the active self—automatically that is to say. The latter is undoubtedly the sole factor in animal ideation and probably in that of the lower races of men.

III. Have we a consciousness of self as an entity, or is the idea one drawn from the close association of other ideas? Kant denies our ability to cognise self. Like Herbert Spencer and Dr. Bain he holds (Critique of Pure Reason) that knowledge implying a knower AND a known—the Ego cannot know itself. There is no dualism of subject and object—a process essential to the act of knowing.

* Postscript to Article "Mind and Body," Theosophist, page 485.

There is then no way out of this difficulty except that offered us by Esoteric psychology. The dualism must lie in the fact that the higher 5th Principle is the subject cognising and the lower 5th the object cognised. This explanation I put forward with some hesitation, but it appears to me sound. It is, moreover, wholly in accord with the present presentation to us of the Esoteric Doctrine.

E. D. F.

DIVINE HEARTACHE.

"Those who through heart and mind know Him thus abiding in the heart, become immortal."—Svetasvatara Upanishad, IV. 20.

THERE has sprung up of late a certain class of theosophists—whose number we hope is not large—who complain that though they have been Fellows of the Theosophical Society for several years, leading a moral life, studying the theosophical literature, and, moreover, strict vegetarians, yet they see in themselves hardly any perceptible signs of spiritual progress, nor have they been able to attract the attention of the Masters, much as they wished it. To such we say: All that you have been doing is well and good and is sure to form a firm ground-work for future advancement; but we only regret you could not see for yourself the impossibility of negative virtues and mere intellectual culture, even when rightly directed, forming the direct instrument of the soul's elevation. An intellectual grasp of the broad truths of occult science is indeed indispensable as a first step, in so far as they acquaint you, however vaguely it may be, with what should be the aim of your precious life, and how you are to work in order to attain the end. But no one in the Theosophical Society, so far as we know, postulated the absurdity that a life of vegetarianism, coupled with the study of a few books, would, like the magical slippers, transport you to the desired goal. If then you have been disappointed in the realisation of hopes which you never cared to work for, you have nobody to blame but yourself; and unless you choose now to go beyond the vain acquisition of a surface acquaintance with uncommon technical names and metaphysical ideas—so "to look big and talk away"—the approach to the land of Mystic Rest must for ever remain barred against your advance.

Much of the difficulty seems to have arisen from the misunderstanding of the term *Gyan*—which in Sanscrit works on occultism has been called the sole instrument of *Mukti*—as signifying knowledge acquired on the intellectual plane and that only. From a similar misconception has also originated the deplorable ill-feeling that may be observed even to this day between the respective followers of *Gyan-marga* and *Bhakti-marga*. The *Gyan*, referred to as forming the means of *Moksha*, is not the mere intellectual understanding of scientific and philosophical truths, but signifies the intuitive perception of the real as distinguished from the unreal world of phenomena. Now it is difficult to see how one can attain this perception without having a *quantum sufficit* of what is called *Bhakti*, without being permeated, as it were,

with a rapt devotion towards the God within—without paying “the profound obeisance of the soul to the dim star that burns within.” It is known to all how powerful are the attractions of sense-objects, and any amount of simple will-power will not be enough of itself to counteract the inherent tendencies of a myriad-fold existence, unless the will itself is strengthened and vivified by some higher impulse from the soul. No one has urged the necessity of *Gyan* more forcibly than the sage Sankara, and yet his enumeration of the means of liberation are *Shraddha*, *Bhakti*, *Dhyan* and *Yoga*. On the other hand *Bhakti*, unless properly directed and controlled by right discrimination, cannot acquire the momentum necessary to push one beyond the attraction of the world of sense, and to carry one to the Supreme goal; as it will be evident on a little consideration that such a refined and spiritual force cannot flow with the same vigour when applied to material conceptions, as when directed to the pure Spirit alone. To us, therefore, *Bhakti* and *Gyan* in their true sense appear to be, if not two names for the identical subjective elevation that becomes the lot of spiritual persons, at any rate, the two aspects of the same state, one being the inseparable complement of the other.

It will thus be seen that spiritual development requires for its basis the cultivation of the heart rather than that of the head, although the latter *cannot*, as we have said, be dispensed with altogether. In the dreary journey of every man's life there come moments when, withdrawing from the lurid glare of the outside world, he sinks into the inmost depths of his soul and there resting upon the bosom of Infinity, hears a voice speaking to him in soft and silent whispers:—“Child of the earth! the life thou livest is all a dream. Wake up to find thyself transformed into an angel!” And blessed is he who not only hears with a sense of passing delight, but has also the heart and strength to obey. But how is he to obey? During moments of exaltation we do indeed feel how delusive is the world in which we live, and how shadowy are our highest aspirations, our deepest sorrows and joys, but how are we to awake from our dream? The flow of the spirit descends upon us even as the “dew of heaven” unsolicited and unnoticed, how then, finite as we are, can we command it and, transforming its fitful gushes into a steady constant current, cause it to break down the barriers of illusion and bear us to the reality beyond? Is there then no end to this dream, no means of obtaining more frequent draughts of this Soma-juice? Surely there must be, since so many have safely crossed this ocean of delusion. Shall we try to suggest a means? Thought, meditation, *Vichara*—herein lies the secret of success. Does not the thrice-great Hermes say “without philosophy there is no lofty religion,” and does not the Holy Sankara entreat you thus:—

“*Kasyatvam va kuba ayata Tattvam chintaya adidam bhata.*”

“O brother! meditate upon the truth as to whose you are and whence you come.” Here is the path for you to follow. Develope thought—ponder day and night over the unreality of all your surroundings and of yourself, and try with unceasing effort to realise

that underneath this array of phantoms there is an essence, unknown and unheeded in the tumult of every-day life, but nevertheless, the only Reality from whence has sprung all that has the appearance of beauty, of love and of joy.

Begin then by checking all thoughts that relate to the illusory life. Depend no more on the mercy of such noble and elevating thoughts as may chance at intervals to sweep over your heart. No appreciable change will be observed if you leave yourself to the help of such fortuitous advents of spiritual impulse. Look around and see how untiringly men have to work to obtain such trifles as have aroused their fancy. Think you, then, that such a glorious result as freedom from the clutches of Death and Misery—supposed to be the inevitable companions of human life—can be attained without hard labour? Ah no! All your energies, active and dormant—will have to put forth their utmost strength before you can reach the end of your journey. Strive then by concentrating the whole force of your soul to shut the door of your mind to all stray thoughts, allowing none to enter but those calculated to reveal to you the unreality of sense-life and the Peace of the Inner World. You have to address your own soul in the words of the Prince of Denmark:—

“Yea, from the table of my memory
I'll wipe away all fond trivial records,
All saws of books, all forms, all pressures past,
That youth and observation copied there;
And thy commandment *all alone* shall live
Within the book and volume of my brain,
Unmix'd with baser matter.”

We have often felt that to a person turning towards the life of occultism, the springing up of evil thoughts is less injurious than that of idle and indifferent ones. Because as to evil thoughts he is always on his guard, and having determined to fight and conquer them, they help in developing his will-power. Indifferent thoughts, however, serve merely to distract his attention and waste his energy without imparting the slightest benefit. Avoid therefore carefully all “fruitless thinking, thinking of possibilities and contradictory thinking.”

The first great basic delusion you have to get over is the identification of yourself with the physical body. The form of language in vogue in this material age of ours has much to answer for in this egregious error that has taken root in us. Even in childhood our susceptible nature is broken upon the wheel of this crushing blunder when we hear all around us sounds of “I go,” “I come,” and so on, when it is merely the physical envelope that is seen to perform the act. The ascetics of India are the only people who always speak of “*Sarira*” as distinct from themselves and thus take care not to mislead people into an erroneous belief. Consider within yourself, without being deluded by the false notions floating around you, and begin to think of this body as nothing better than the house you have to dwell in for a time, and then you will never yield to its temptations. Wherein, dear friend, does the mass of flesh you are not ash-

amed to call yourself, differ from the tree in your garden? Does not the axe cut it, the fire burn it? Does it not wither and die even more rapidly? What better than the air and water that supply nourishment to the tree is the food you eat with so much relish? Ah! sad fate! amazing fall! you who are a God, yet revelling in the delight of flesh and blood! And lo! you are enamoured of this fantastically shaped puppet, and spending your invaluable life in decorating and clothing it in strange garbs, so that other puppets may bend before it. Answer candidly if this mere puppet-show is worth your life's devotion. Serve the body only if it helps you in serving your God; otherwise it were far better for you that it should perish and be scattered in pieces than serve the purpose of creating a host of delusions to enslave you. Work for it never so faithfully, it will inevitably betray you some day; so take warning while yet there is time. Sink into nothingness all concerns about its comforts, and awakening to the true object for which you are born, devote every moment of your time in advancing towards the centre of Light that is beckoning you from afar.

When you have in some degree realised the insignificance of the gross body, you will begin to doubt if the idea of self, which springs up almost entirely from the sensations derived from the body, is really your true self. How can the world, in relation to which alone the false self exists, have any more reality and permanency than a dream, when there is absolutely no proof of the objective existence of matter, apart from the cognising mind? Analyse thus constantly the phantom to which you have given the name of self and reflect upon its illusory character. Try also with consistent attempts to conquer the prominent weaknesses of your nature by developing thought in the direction that will kill each particular passion. Are you home-sick? Then will you tell us, dear brother, what is it that attracts you? Is it the fond caresses and sweet speech of your relatives? Know you not that all your connection with the persons you regard as your own arises from the body, and even while you are enjoying their embraces, if the machine stops, they are the first to turn you out of doors. Cease then to love any forms of clay. You will not thereby be deprived of the only fire that makes life divine. Begin to love the Unseen Principle, set all your affections on Him, and you will then bask beneath the Sun of Love from which at present only a few stray rays now and then pierce through the darkness of your heart. Be home-sick as passionately as you can, but let it be the true home that you long for and not a pile of bricks. Are you again sensitive to the injustice and vile slanders of people around you. Then, ask yourself why you suffer. Is it not wholly due to your own actions, and would you not have suffered as certainly and as bitterly if the person against whom you are irritated had never existed? Why then indulge angry feelings against the unfortunate person who has merely formed the instrument of the Law? Pity rather the poor mortal who has thus added to the heavy burden of his sin. Pray heartily for the erring brother that the iron will of karma, that never stops, may not grind him utterly to dust. This you can do only by having a firm

faith in karma. Thus on serious thought all weakness will be found to arise in some error: use head and heart to drive it out.

Your first efforts, however, in this direction are likely to prove discouraging. Not only will you be unable to observe any signs of development or to feel any nearer the spiritual Light, but on the other hand you will find yourself sinking under such a dead weight as will make you stagger, and doubt if it will ever be in your power to lift it up. Your incipient efforts have now detached you from objects of sense only in so far that you cannot take anything like your original delight in friends, relatives and amusements; but they have not yet supplied you with the true ambrosia that can not only fill their place, but absorb your whole being into itself; you begin to feel a sort of *indescribable* vacuum in your heart—we say *indescribable*, because nothing akin to that painful blankness is felt even in the saddest moments of worldly life. Particularly will this terrible monster of hollowness oppress you when you wake up from sleep; because on the dream-plane you will find yourself attracted to and made happy in your former delights, but as soon as you open your eyes, you find yourself, with a suddenness that takes your breath away, transplanted into a land of nameless horror, where there is nothing that can give you a moment's pleasure. The very fountain from which you now and then received refreshing draughts of the elixir seems to be dried up for ever, and for some time you walk upon the earth a disconsolate being under a grim shade, without one ray of hope or joy to cheer you. Here it is that the poor souls that are not firm-footed, stumble. But you, noble aspirant—who would fain enter the sanctuary of Truth, despair not! Doubt not! Falter not! beloved of the sages—for here it is that glorious saints are waiting with cups of infinite bliss for you, will you but take one more step undimmed.

There would be greater reason to doubt the law of expansion by heat, because certain organic substances contract by heat owing to the moisture they contain, than for you to doubt the final expansion of your soul because of the apparent contraction you may be experiencing. Know you not it is but the driving out of the rheum and the filthy moisture of your heart. Regard this shade then as the soft twilight heralding the rise of the sun of *Ananda* (spiritual bliss). Pursue your determined course with undaunted courage and the clouds will break. The weight under whose pressure you had all but succumbed will then be lifted up and your heart will spring back into the free air with an elasticity unknown before. Once more the life-imparting stream of your soul begins to flow, but it is more continuous and its waters more tranquil and pellucid. Once more you are blessed with "angelic visits," but not "few and far between" as before. Remember that sadness is by no means the unmitigated evil it is supposed to be, and that there is a limit to the pain caused by it. When that limit is passed you enter quite unexpectedly into a region of unthought-of beauty, just as a ray of light is refracted or broken until the critical angle is reached, after which refraction gives place to the perfect reflection called "*total reflection*."

Bear in mind that sadness has two stages. First, the *painful*, which is almost the only one known to the ordinary material man; and second, the *serene*, into which the first gradually merges in the case of comparatively pure persons, even as calm follows storm. In fact, on surviving the first terrible blow of despondency you will learn the novel lesson that sadness is not after all the fabled vulture devouring the heart of Prometheus to eternity. You will no longer dread it and fly impatiently from it, but will try to use it as a ladder to ascend to the clear sky. You will recognise it as the shadow of the Light that shines beyond. It is only in the Cimmerian darkness of all-absorbing material occupation that there is neither light nor shadow. Sometimes when the serenity of your soul will be marred by some worldly engrossment, sadness will prove a welcome guest—nay, you will yearn to fly to it for refuge, so that it may infuse into you the calm of a life the busy world knows nothing about, and for which your heart pines. You would much rather have your soul drowned in the sweetness of melancholy than lost in the noisy hubbub and meaningless laughter of what is called social life. Brother! do not hastily turn round and say: would you then deprive man of his sole delight, the capacity for laughter? No indeed! We are only suggesting the replacing of mimicry by reality—by that centre from which radiate beams of cheerfulness not only lighting up the gloom of men, but piercing the very heart of the earth. Laugh, then, the laugh of spirit, if you can, otherwise keep silent. "Silence is golden" is an old saying, but if we may be permitted the liberty of altering it a little we may say "Silence is the philosopher's stone." Ordinarily it is golden, because it is of the greatest use to us even in our ordinary dealings with men, but when directed towards the contemplation of the Supreme, it becomes a true philosopher's stone. All objects which then come within its influence instantly borrow its charm and reflect a beauty so exquisite that we feel as if everything around us has suddenly changed into something brighter and nobler. Silence, therefore, is essential for the neophyte. When, however, it proves oppressive—as it will sometimes—then talk if you will, but talk, as far as may be, only on subjects allied to what you have made the aim of your life. When the mind is fatigued by continuous meditation or when it is rambling, books on spiritual subjects are of great help, and much depends upon your selection of books and how you read them. Your object in study should not be, as is usual with men, a confused mixture of obtaining a tremendous amount of information and of finding a sort of sedative amusement for the intellect. You should have a well-defined purpose in view—and need we say what it should be? Surely none other than to achieve which you have made your life-effort—Soul-elevation. You must therefore read little and think more in order to "feed the flame of thought." Give up all desire of turning into a *gourmand* devouring a heap of sundry books. Oh! how gladly would we part with a whole library of books for one such invaluable gem as the *Bhagavad-gita*, *Light on the Path*, *Idyll of the White Lotus*, or *Sowing and Reaping*—with one such book in your hand, ponder well till you

find yourself absorbed into the Spirit of Truth. "Read to live, and do not live to read."

A general complaint that often reaches our ears is that one is not placed in circumstances favourable for progress, and that, much as one desires to live and work for the higher life, there are embarrassments that make it completely out of one's power to advance even a single step. How deeply such a person laments his peculiarly harrowing strait and how he vainly thinks he would attempt and succeed in living the life of the soul, were he better situated. We say to such persons, You are but throwing away the energy of your soul in foolish lamentation, and cheating yourself with fine imagery as an excuse for negligence and want of determined effort. Firstly, you who are acquainted with and believe in the law of karma ought to know that favouring circumstances are the result of hard work in a previous incarnation, and not the offspring of the injustice of a blind destiny. Sri Krishna says that only those who have worked up to a certain point in occultism in one life are blessed in the next with surroundings suited to soul-growth. Why then complain for not having what you do not deserve? And unless you determine now to create better circumstances for the future, you might go on idly wishing for a change in which you please yourself with the belief that you will thrive, but be sure that nothing is attained without working for it. Surely the beginning must be made somewhere by controlling circumstances and working up to a certain degree, and then you can hope for and obtain surroundings calculated to assist your efforts. Then again you should begin to realise that the circumstances under which you are placed can obtain no mastery over you, unless you deliberately put your neck under the yoke. The surroundings, however manifold, have no inherent power in them to distract your attention from the one star that is the guide of your life unless you voluntarily give them the power. Even a school-boy knows that a quantity, however large, if raised to the power zero gives unity as the result. So you should constantly deny to all outside objects the slightest power over you, and then though their number be infinite, you will see nothing but unity. It is merely your own desire that restrains you from soaring high. The fact is beautifully illustrated in Indian books by the way in which monkey-traps are made in this country. A quantity of gram is placed in an earthen vessel in which there is a small opening, just enough to let the open palm of the monkey pass in. When the monkey has closed his fist having a handful of gram, he cannot take it out. If he only lets the gram drop he can with the greatest ease run away and be free. But no! The attraction of the gram so bewilders his sense that he begins to think himself a captive and is thus caught. Exactly the same is the case with man; there is nothing to bind him to slavery if he can see through the folly of unchecked *Vasana* (desire). It is your own weakness that is forming an obstacle for you. There is positively nothing outside of yourself that can in the least hinder your progress.

There is however another truth that has to be so learnt and assimilated as to form a corner-stone of your belief. You have to

understand that the aim of nature being identical with your own, all that you, in your ignorance, call sufferings and obstacles, are in reality the mysterious efforts of nature to help you in your work if you can manage them properly. An idea of how karma is a never-failing aid to evolution can be gleaned from the consideration that resistance always develops the will-power. The mental height and quiet that has been attained by overcoming obstacles form a guarantee of our having advanced some distance, and give us the assurance that it is no fungus-growth, destined to live but for a day. *Moksha* being another name for perfection, requires that you should have experienced all phases of existence; hence you should look upon all circumstances with the gratitude of a pupil. All complaint is a silent rebellion against the law of progress. An occultist's object being to hurry on the work of evolution, if you complain you will, instead of reaping any benefit thereby, retard your progress. Leaving all complaint aside, devote yourself heart and soul in the work of helping the growth of your soul. All disturbance of equilibrium is prejudicial; bearing in mind therefore that there is but one pivot in the universe on which equilibrium can be restored, detach yourself with effort from objects of sense, fixing your heart on the Supreme Unity. Equilibrium, however, is of three kinds in the mental as well as on the physical plane. First, unstable equilibrium, in which if the mind is disturbed ever so little, it turns away the more forcibly from its position of rest. This is the nature of the devout feelings that incidentally fall to the lot of the man of the world and which are next to useless for an occultist. Second, neutral equilibrium, in which there is no active tendency either way, and the mind is occupied either in sublime thoughts or in objects of sense. This is a distinct step no doubt, but you must not rest satisfied with it, but should strive to attain the third—stable equilibrium. At this stage, however busy a man may be in the performance of his material duties, his heart for ever flies from them to attain calmness and peace. So our final advice is that all duties should be performed conscientiously with the conviction that their avoidance instead of being a help is sure to prove an obstacle. At the same time never forget for a moment that the aim for which you work is not what your hands are plying for. Ever take care not to be so attracted by work as to lose sight, even for a short time, of the magic charms which your soul reveals. Love solitude with all your heart and enjoy it whenever you can afford to fly to it. Imagination is of the greatest help in the elevation of the soul. You will realise its power only when you apply it to a distinct end under the command of your will. Retire to a secluded spot—the bank of a river or a solitary grove if possible—and call up spiritual scenes before your mind's eye, and in thought lose yourself in the supreme self. Dreaming is supposed to be an odd and foolish habit in this matter-of-fact practical age of ours. Hardly is it guessed that dreaming spiritual dreams is the highest heritage of the human race. Yes, we say, conjure up dreams by will and then calmly drink in the invigorating *amrita* that will then flow into your heart. Learn to withdraw into the *sanctum sanc-*

torum of your soul and the bliss of all the three worlds is there. Be meditative and you will reach the goal of all happiness. The divine flute of Krishna is ever sending forth celestial melodies in the very atmosphere which we breathe, but we can hear it only when the chaotic tumult of worldly thoughts has been laid asleep. Drowned in the solemn profundity of your soul, worship devoutly the sweet influence which then remains upon you, and from this it is, you should know, that you are to derive strength to fight with the terrible foes around you. Look back upon the earlier portion of your life, and there buried under the ashes of subsequent physical experiences you will find the glowing embers having a spiritual fire. In childhood the consciousness is not completely materialised, and as we are just then bringing to a close a period of spiritual existence, we continue to be vivified by soul-influence. Then we do not quite understand nor very much care for the wild chatter of men around, and have no option but to dream happily. What will help you most in spiritual development is the putting forth of all your energies to keep the Mystic Peace of your soul undisturbed, even in the midst of worldly company and in the thick of material affairs. While conversing, to all appearances, with your friends and relatives try with head and heart to live in a world of your own creation. Create in yourself a sort of inward yearning for the soul, a "Heart-ache for the Beloved," to use the language of the Sufis, without whom your very life would be one vast barren desert of horror and pain. How pathetically does the Sufi poet sing :—

Marà dar manzile jánàn ché anno ayesh chem hardum.

Jaras faryàd midárad ké bar bundaid mahmilha."

"What possible delight could I find in the stages of my journey to the beloved when every moment arises the sound: Prepare for thy journey." Think not that we are talking of vague improbabilities. See in the case of a mesmerist, what human will, though distracted by a thousand and one material ambitions, can do. What then of the will, subtle as it is, when it is directed on the highest subtlety, and moreover, spirit, body and soul are all working in the same direction—which cannot be possible in any other pursuit. Only try constantly to live in the Inner World of Rest and Calm, and your external consciousness will then lose its intensity of colour. True you will move in the world all the same, but its appearances and events will affect you but as dreams—compared to the beauties of the new life you have begun to live. See how the moon which shines with all effulgence by the reflection of the light of the sun, loses its brightness and turns into a pale piece of cloud on the rise of the sun itself; so our external consciousness that shines with a dazzle by the reflection of the spiritual light gets dimmed and pale on the approach of a higher consciousness. Therefore, whether you are travelling lonely and unfriended to a distant country, or are lying on the bosom of a dear wife enjoying the sweets of a comfortable home, forget not that you are but a pilgrim journeying to your native land from which

you have strayed out. Let us then pray in Matthew Arnold's sad, sweet words:—

"Calm soul of all things! Make it mine
To feel amid the city's jar,
That there abides a piece of thine,
Man did not make, and cannot mar!
The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live."

GYANBHIKSHACHARI.

THE ARABIAN NIGHTS.

SIR RICHARD BURTON has at length brought his magnum opus to a finish by the issue of the tenth and last volume. After the first volume the stories become decidedly wearisome, as they are all more or less cast in the same mould. How King Shahriar could have endured them, save as an opiate, for a thousand and one nights, is a marvel to us Westerns. It would be a wise plan, if people who suffer from sleeplessness, would keep a soporific book, instead of chloral, for a sleeping draught; from my own experience, I can truthfully say, that five minutes perusal of Maisey's "Military Law," always procured me a refreshing slumber.

The most valuable portions of the ten volumes are the foot-notes and appendices, which contain a store house of sociological and anthropological facts. Especially valuable is the Terminal Essay, comprising some 250 pages. As these ten volumes were not published "pueris virginibusque," but rather as scientific works of reference, it is most unfair to accuse the author of being too plain spoken. The cost alone, ten guineas, would put them out of the reach of all but the wealthy few.

With all that Sir Richard Burton writes, we cannot agree, especially when he states that the civilisation of the Nile Valley was the oldest in the world, and of which history is cognisant. It is needless to say, that Sir Richard Burton has something more than a partial bias for Al Islam, which he loses no opportunity of contrasting to the manifest disadvantage of Christianity, especially in its Eastern garb. As to the origin of the Arabian Nights, he coincides with the views of the late savant, Baron von Hammer-Purgstall, of Gratz in Styria: vide *Journal Asiatique* (Paris, Doudey Dupré, 1826) "Sur l'Origine des Mille et une Nuits." It is evident these tales are an Arabic translation of the Persian work "Hazâr Afsânah," but unfortunately not a single copy of this book is now extant. If any of our readers should come across this missing treatise, they will confer a great boon on the scholars and orientalist of Europe, by rescuing it from oblivion and the white ants. Without doubt there must be more than one copy of this precious work between Comorin and Constantinople, lying hidden and neglected in some old-world library. It may be a surprise to many of our readers to learn that Aladdin and the Wonderful Lamp, Ali Baba and the Forty Thieves, and about a dozen other

equally well known stories, are not to be found in the genuine tales at all of the Thousand and one Nights.

We quote the following passages from the Terminal Essay, (which we would much wish to see published as a separate work, apart from the Nights) which, in our opinion, are decidedly heterodox, and which we have every confidence will be shortly proved to be so.

"The literary origin of the fable is not Buddhistic: we must especially shun that 'Indo Germanic' school which goes to India for its origins, when Pythagoras, Solon, Herodotus, Plato, Aristotle, and possibly Homer, sat for instruction at the feet of the Hir-seshtha, the learned grammarians of the Pharaonic court. This reference to India, also learnedly advocated by M. Langles, was inevitable in those days: it had not then been proved that India owed all her literature to far older civilisations, and even that her alphabet the Nâgare, erroneously called Devanâgari, was derived through Phœnicia and Himyar-land from ancient Egypt."

As a further proof that the Himalayan Brothers were not invented by Madame Blavatsky, Sir Richard Burton states that they were recognised by old Arab traditions, and further in vol. II, p. 211, quotes Herklots concerning them. In a few of the Nights, they appear under the name of "Rijâlâl-Ghayb," the Invisible Controls; and as such were held in great veneration, even in pre-Islamite days.

We shall conclude this paper by giving two long extracts from the Terminal Essay, as the matter they contain will not fail to prove intensely interesting to all Theosophists.

"Nor was it Æsopic, evidently Æsop inherited the hoarded wealth of ages as Professor Lepsius taught us, 'In the olden times within the memory of man, we know only of one advanced culture, of only one mode of writing, and of only one literary development, viz., those of Egypt.' The invention of an alphabet as opposed to a syllabary, unknown to Babylonia, to Assyria, and to that extreme bourne of their civilising influences, China, would forever fix their literature—poetry, history, and criticism, the apologue and the anecdote. To mention no others *The Lion and the Mouse* appears in a Leyden papyrus dating from B. C. 1200—1166, the days of Rameses III (Rhampsinitus) or Hak On, not as a rude and early attempt, but in a finished form, postulating an ancient origin and illustrious ancestry. The dialogue also is brought to perfection in the discourse between the Jackal Konfi and the Ethiopian Cat (*Revue Egyptologique* IVme Année, Part I). Africa therefore was the home of the Beast-fable, not, as Professor Mahaffy thinks, because it was the chosen land of animal worship, where *oppida tota canem venefantur, nemo Dianam*; but simply because the Nile-land originated every form of literature between Fablian and Epos.

"Every old Egyptian city had its idols (images of metal, stone or wood), in which the Deity became incarnate as in the Catholic host; besides its own symbolic animal used as a kiblâh or prayer direction (Jerusalem or Meccah), the visible means of fixing and concentrating the thoughts of the vulgar, like the crystal of the hypnotist or the disk of the electro-biologist. And goddess Diana was in no way better than goddess Pasht. For the true view of idolatry see Koran XXXIX, 4. I am deeply grateful to Mr. P. lePage Renouf (Soc. of Biblical Archaeology, April 6, 1886) for identifying the Manibogh, Michabo, or Great Hare of the American Indigenes with Osiris Unnefer ("Hare God"). These are the lines upon which investigation should run. And of late years there is a notable improvement of tone in treating of symbolism or idolatry: the Lingam and the Yoni are now described as "mystical representations," and perhaps the best possible impersonal representatives of the abstract expressions "paternity and maternity" (Prof. Monier Williams in "Folklore Record," Vol. III, Part I, p. 118).

"From Kemi the Black-land it was but a step to Phœnicia, Judea, Phrygia and Asia Minor, whence a ferry led over to Greece. Here the Apologue

found its populariser in *Aisôpos*, *Æsop*, whose name, involved in myth, possibly connects with *aithioph*:—"Æsopus et Aithiops idem sonant", say the sages. This would show that the Hellenes preserved a legend of the land whence the Beast-fable arose, and we may accept the fabulist's æra as contemporary with Croesus and Solon (B. C. 570), about a century after Psammetichus (Psamethik 1st) threw Egypt open to the restless Greek. From Africa too the Fable would in early ages migrate eastwards and make for itself a new home in the second great focus of civilisation formed by the Tigris-Euphrates Valley. The late Mr. George Smith found amongst the cuneiforms fragmentary Beast-fables, such as dialogues between the Ox and the Horse, the Eagle and the Sun. In after centuries, when the conquests of Macedonian Alexander completed what Sesostris and Semiramis had begun, and mingled the manifold families of mankind by joining the Eastern to the Western world, the Orient became formally hellenised. Under the Seleucidæ and during the life of the independent Bactrian kingdom (B. C. 255-125), Grecian art and science, literature and even language overran the old Iranic reign and extended eastwards throughout Northern India. Porus sent two embassies to Augustus in B. C. 19, and in one of them the herald Zarmanochagas (Shramanacharya) of Barygaza, the modern Baroch in Guzerat, bore an epistle upon Vellum written in Greek (Strabo XV, 1, § 78). Upper India, in the Macedonian days, would have been mainly Buddhistic, possessing a rude alphabet borrowed from Egypt through Arabia and Phœnicia, but still in a low and barbarous condition: her buildings were wooden and she lacked, as far as we know, stone-architecture—the main test of social development. But the Bactrian kingdom gave an impulse to her civilization and the result was classical opposed to Vedic Sanscrit.

"The fairy tale in the Nights is wholly and purely Persian. The gifted Iranian race, physically the noblest and the most beautiful of all known to me, has exercised upon the world-history an amount of influence which has not yet been fully recognised. It repeated for Babylonian art and literature what Greece has done for Egyptian, whose dominant idea was that of working for eternity *a ktê ua eis aet*; Hellas and Iran instinctively chose as their characteristic the idea of Beauty, rejecting all that was exaggerated and grotesque; and they made the sphere of Art and Fancy as real as the world of Nature and Fact. The innovation was hailed by the Hebrews. The so-called books of Moses deliberately and ostentatiously ignored the future state of rewards and punishments, the other world which ruled the life of the Egyptian in this world: the law giver, whoever he may have been, Osarsiph or Moshe, apparently held the tenet unworthy of a race whose career he was directing to conquest and isolation in dominion. But the Jews, removed to Mesopotamia, the second cradle of the creeds, presently caught the infection of their Asiatic media; superadded Babylonian legend to Egyptian myth, stylified the Law by supplementing it with the "absurdities of foreign fable" and ended, as the Talmud proves, with becoming the most wildly superstitious and "other worldly" of mankind.

"The same change befel Al Islam. The whole of its supernaturalism is borrowed bodily from Persia, which had "imparadised earth by making it the abode of angels." Mohammed, a great and commanding genius, blighted and narrowed by surroundings and circumstance to something little higher than a covenanter or a Puritan, declared to his followers:—

"I am sent to stablish the manners and customs;" and his deficiency of imagination made him dislike every thing but "women, perfumes, and prayers," with an especial aversion to music and poetry, plastic art and fiction. Yet his system, unlike that of Moses, demanded thaumaturgy and metaphysical entities, and these he perforce borrowed from the Jews who had borrowed them from the Babylonians: his soul and spirit, his angels and devils, his cosmogony, his heavens and hells, even the bridge over the Great Depth are all either Talmudic or Iranian. But there he stopped and would have stopped others. His enemies among the Koraysh were in the habit of reciting certain Persian tableaux and of extolling them as superior to the silly and equally fictitious stories of the "Glorious Koran." The leader of these scoffers was one Nazr ibn Hâris who, taken prisoner after the Battle of Bedr, was incontinently decapitated, by apostolic command, for what appears to be natu-

ral and sensible preference. It was the same furious fanaticism and one idea'd intolerance which made Caliph Omar destroy all he could find of the Alexandrian Library and prescribe burning for the Holy Books of the Persian Guebres. And the taint still lingers in Al-Islam: it will be said of a pious man, "He always studies the Koran, the traditions and other books of law and religion; and he never reads poems nor listens to music or to stories."

"Mohammed left a dispensation or rather a reformation so arid, jejune and material that it promised little more than the "Law of Moses," before it was vivified and racially baptised by Mesopotamian and Persic influences. But human nature was stronger than the Prophet, and, thus outraged, took speedy and absolute revenge. Before the first century had elapsed, orthodox Al-Islam was startled by the rise of Tasawwuf or Sufyism, a revival of classic Platonism and Christian Gnosticism, with a mingling of modern Hylozoism; which, quickened by the glowing imagination of the East, speedily formed itself into a creed the most poetical and impractical, the most spiritual and the most transcendental ever invented; satisfying all man's hunger for "belief," which, if placed upon a solid basis of fact and proof, would forthwith cease to be belief.

"I will take from The Nights, as a specimen of the true Persian romance, "The Queen of the Serpents" (Vol V, 298), the subject of Lane's Carlylean denunciation. The first gorgeous picture is the Session of the Snakes which, like their Indian congeners the Nâga kings and queens, have human heads and reptile bodies, an Egyptian myth that engendered the "old serpent" of Genesis. The Sultanah welcomes Hâsib Karim al-Din, the hapless lad who had been left in a cavern to die by the greedy wood cutters; and, in order to tell him her tale, introduces the "Adventures of Bulûkiya;" the latter is an Israelite converted by editor and scribe to Mahomedanism; but we can detect under his assumed faith the older creed. Solomon is not buried by authentic history "beyond the seven (mystic) seas," but at Jerusalem or Tiberias; and his seal ring suggests the Jâm-i-Jam, the crystal cup of the great King Jamshid. The descent of the Archangel Gabriel, so familiar to Al-Islam, is the manifestation of Bahman, the First Intelligence, the mightiest of the Angels who enabled Zarathustra-Zoroaster to walk like Bulukiya over the Dalati or Caspian Sea (Dâbistan I, 231, etc.) Amongst the sights shown to Bulukiya, as he traverses the Seven Oceans, is a battle royal between the believing and the unbelieving Jinus, true Magian dualism, the eternal duels of the Two Roots or antagonistic Principles, Good and Evil, Hormuzd and Ahriman, which Milton has debased into a common-place modern combat fought also with cannon. Sakhr the Jinni is Eshem chief of the Divis, and Kaf, the encircling mountain, is a later edition of Persian Alborz. So in the Mautakal Tayr (Colloquy of the Flyers) the Birds, emblems of souls, seeking the presence of the gigantic feathered biped Simurgh, their god, traverse seven Seas of Search, of Love, of Knowledge, of Competence, of Unity, of Stupefaction, and of Altruism (i. e., annihilation of self), the several stages of contemplative life. At last, standing upon the mysterious island of the Simorgh and "casting a clandestine glance at him, they saw thirty birds in him (Si=thirty and Murgh=bird); and when they turned their eyes to themselves the thirty birds seemed one Simurgh: they saw in themselves the entire Simurgh; they saw in the Simurgh the thirty birds entirely." Therefore they arrived at the solution of the problem "We and Thou"; that is, the identity of God and Man; they were for ever annihilated in the Simurgh and the shade vanished in the sun (Ibid. III, 250). In McClenahan's Addendum to Mackay's Encyclopædia of Freemasonry, we find the following definition: "Simorgh. A monstrous griffin, guardian of the Persian mysteries." The wild ideas concerning Khalit and Malit (Vol V, 319) are again Guebre. "From the seed of Kyomars (the androgyne, like pre-Adamite man) sprang a tree shaped like two human beings and thence proceeded Meshia and Meshianah, first man and woman, progenitors of mankind;" who, though created for "Shidistan, Light land," were seduced by Ahriman. This "two man tree" is evidently the duality of Physis and Ante-physis, Nature and her counterpart, the battle between Mihr, Izad or Mithra with his Srush and Feristeh (Seraphs and Angels) against the Divs who are the children of Time led by the arch-demon Eshem. Thus

when Hormuzd created the planets, the dog, and all useful animals and plants, Ahriman produced the comets, the wolf, noxious beasts and poisonous growths. The Hindoos represent the same metaphysical idea by Bramhâ the Creator and Visva-karma, the Ante-creator, mis-called by Europeans Vulcan: the former fashions a horse and a bull and the latter caricatures them with an ass and a Buffalo,—evolution turned topsy turvy. After seeing nine angels and obtaining an explanation of the seven stages of Earth which is supported by the Gav-i-zamin, the energy, symbolised by a bull implanted by the Creator in the mundane sphere, Bulukiya meets the four Archangels, to wit Gabriel, who is the Persian Ravân-baksh or Life-giver; Michael or Beshter, Raphael or Osrafil *alias* Ardibihisht, and Azazel or Azrail who is Dumâ or Mordâd, the Death-giver; and the four are about to attack the Dragon, that is, the demons hostile to mankind who were driven behind Alborz—Kaf by Tahmuras the ancient Persian king. The rest of the tale calls for no comment."

Sir Richard Burton also mentions two curious matters in the tenth volume, which are given as follows:—

"The princess, be it noted, is not supposed to be merely romancing, but speaking with the second sight, the clairvoyance, of perfect affection. Men seem to know very little upon this subject, though every one has at times been more or less startled by the abnormal introvision and divination of things hidden which are the property and prerogative of perfect love."

"According to Demmin, bullets for stuffing with some incendiary composition, in fact bombs, were discovered by Dr. Keller in the Palafites or Crannogs of Switzerland; and the Hindu's Agni-astar (fire-weapon), Agni-ban (fire-arrow) and Shatagni (hundred killer), like the Roman Phalarica, and the Greek-fire of Byzantium, suggest explosives. Indeed, Dr. Oppert (Chapter IV. Dr. Gustav Oppert "On the Weapons etc; of the Ancient Hindus;" London; Trubner and Co., 1880) accepts the statement of Flavius Philostratus that when Appolonius of Tyana, that grand semi-mythical figure, was travelling in India, he learned the reason why Alexander of Macedon desisted from attacking the Oxydrack who live between the Ganges and the Hyphasis (Satadru or Sutledge):—These holy men, beloved by the gods, overthrow their enemies with tempests and thunderbolts shot from their walls."

A. T. BANON, F. T. S.

KILLING.

A dialogue.

MUNDANUS.—Good-day, Mysticus. I was wishing to see you. It seems the gods have granted my unspoken desire. I have been thinking over the old, old question of the taking of life, and I cannot see my way through it. Will you permit me to join you in your walk, that I may state my difficulties at some length and have the benefit of hearing your views?

Mysticus.—It is a pleasure to me to exchange ideas with those men of the world who make use of their thinking faculties, and do not pride themselves upon absolute ignorance of everything except horses, cards, dinners,—and perhaps I may add womankind. Such men base their theories upon experience, and are singularly free from prejudice: their ideas are generally their own and not merely taken from the last book they read.—So say on.

Mundanus.—I think it may be broadly stated that the precept 'Thou shalt not kill' has been accepted by all civilised nations. A prominent place is assigned to it in most religious writings, the Buddhistic in particular. Even supposing such authority for it did not exist, its adoption as a principle in Ethics would be of primary importance to the common weal of a State. It may, I think, be

included in the category of John Stuart Mill of truths which are known to us directly and of themselves, being the subject of Intuition or Consciousness. But, if a general principle is sound and correctly stated, it should be able to stand the test of universal application. Herein lies the difficulty. For it is impossible under the present conditions of the world for a man to avoid taking life in every act that he performs, even when he kneels in prayer and when he sleeps: for the microscope shows us that life is everywhere. Let us take a cursory view of the subject and analyse it shortly. Laying aside for the time being the question of micro-organisms, most people will, I think, allow that a habit of killing is conducive to the growth of animal passions and antagonistic to spiritual development. For butchers whose vocation is to kill, and men who delight in killing, usually belong to a low type of humanity, whilst the saintly characters of history have for the most part scrupulously avoided hurting any living thing. So far the question will hardly allow of difference of opinion. But, though killing from motives of envy, avarice, or wantonness, in fact from any egotistic motive, has been pretty generally condemned, nevertheless, when altruism is the mainspring of action, when, for example, the act of killing is for the protection of one's country or some other worthy object, then it has been considered meritorious and called heroism, an attribute of nobility. Moreover, to my mind such conduct develops manly virtues; but concerning its effect upon the spiritual plane I have no decided opinion. Thus it appears, that killing for a personal object is held criminal or brutal by good men, killing for an impersonal object virtuous and noble. Furthermore, we find that the slaughter of animals for human food is placed by many races in a category by itself, and to get over the difficulty or inconsistency of this exception to the law, the priests formulated the dogma that God created animals for the use of man, and interpreted the word use to mean food. That is a very comfortable belief for a pious eater of meat. But for us there is this difficulty. What is the effect upon the animal killed, and upon evolution in general? Now Darwin has shown pretty conclusively that, as regards the physical well-being of animals in general, the breed is improved by the periodical thinning of their numbers by slaughter, as is done for sport and for the table; for, if man did not deal thus summarily with them, nature would herself perform the task, but less advantageously, by means of her own instruments, disease and hunger. But does this materialistic aspect of the question warrant us in taking the law into our own hands, and even rearing hecatombs of beautiful beings to fall beneath the butcher's knife? Conscience answers, No! Believing as I do that the beast has a soul, destined to develop at some future age into a human soul, I cannot but think that such wholesale massacre must impede its development. In nature there are no breaks; life is like a continuous rope extending through infinity, so that an injury to a part must weaken the whole. Nevertheless, as regards the animal monads themselves no doubt a benign law of compensation exists, corresponding to the law of Karma in the human kingdom; but by the law of Karma this compensation should be at our cost who

kill and eat the animals; but I think it better to leave these involved questions of Karma for the present. Now let us revert to the lowlier forms of animal life, vermin and the denizens of air and water, the myriad ephemeral lives that surround us. In good truth I am on the horns of a dilemma. For if it is wrong to take life, it is the duty of a man who realises the truth of the precept not to take a life in however humble a form. Yet how can he keep clean, for insects will not go away for the asking? How is he even to sustain his own life, for he cannot filter every breath of air he inhales and restore its Lilliputian inhabitants to their element? Life under such straitened circumstances is unthinkable. The Jain professes absolute observance of the law; but Jains are not generally afflicted with a profound knowledge of the microscope. If a man of that creed had studied natural history and still remained true to his principles, his only course would be a voluntary death, which would amount to taking his own life; and it stands to reason that men are born for a purpose, and have no right to abdicate. This ultra-Quixotic doctrine has nevertheless the authority of Buddhist writings. For it is related how the Lord Buddha in a former incarnation gave away his life to a starving tigress with whelps, saying, "Mother, here is meat for thee;" and in the Dhammapada we are told how a convert carried out the precept to the letter, refusing to save his life by a draught of water which contained infusoria, when he was seeking his Lord; and that he immediately became a bright Deva: whereas his companion, who had said, "The end justifies the means,"—seeing that he was journeying to find his master,—and had drunk of the water, was reprimanded by the Buddha, who said, "You who have transgressed the Law are not seen by me, whereas this man who has kept the Law dwells ever in my sight." After giving me this patient hearing will you now give me your opinion on the questions raised?

Mysticus.—The great religious teachers, my dear Mundanus, strove, if I may use a favourite formula of your general utility to philosophers, to do the greatest good to the greatest number. The simple law "Thou shalt not kill" was something the multitude could grasp and bear in mind as a rule in life. Nevertheless they forgot not the learned, but wrote for them philosophical works and allegories, going deep into the real mystery of life, and oftentimes containing in cypher secrets which it would be perilous to the world for any man to understand who had not passed through the trials of initiation. However you need go no farther than the Bhagavad Gita for an answer to your questions. Therein you will read that it is impossible for a man to take life, which is something imperishable, eternal, an attribute of the Eswara or Logos: the utmost you can do is to destroy an *upadhi*, or vehicle through which life works. Do you now see a way out of your metaphysical blind-alley?

Mundanus.—Certainly the question now stands on a broader basis, but in itself it remains unaltered. The morality and the brutality of the act are the same, whether you call it taking life or destroying an *upadhi*. The law nevertheless condemns the actor and

dubs him with the ugly title of murderer. Such a man is an enemy of his kind and a defacer of nature's handiwork. Besides, I have heard it said that the spilling of blood attracts hosts of impure larvæ, which haunt battle fields, shambles and meat markets. In certain recent publications accounts are given of hideous forms seen in such places by persons endowed with that peculiar faculty of vision which is called clairvoyance; and some ladies of my acquaintance tell me they cannot pass a butcher's shop without fainting. The very idea of such filthy vampyres swarming amongst our homes, attracted thither by the smell of blood, is simply revolting, and if their existence is a fact, it would warrant us in abolishing the slaughter of animals. And now I should like to hear what you think of those stories about Buddha. Ought a man to give away his *upadhi* to an hungry tigress, or is he justified in putting a bullet into her *upadhi* to save his own and other people's? Also, how about the animalcules? Is an act of abnegation that virtually amounts to suicide, like that related above, the right and proper way for a man to seek his Lord? For if so, the sooner I make my will and leave my property to support some other destroyer of *upadhis* the better.

Mysticus.—My friend, if you destroy *upadhis* you interfere with Nature's work: therefore the general rule is that such acts are to be avoided. But if you sacrifice a higher organism for a lower one, as your own for a tiger's, and still more for those of the hardly differentiated protozoa, then likewise you hinder evolution; for the higher organism is of greater use than the lower. You cannot altogether avoid destroying *upadhis*; for the world itself and all things in it are *upadhis*, and life is everywhere. Just as in involution the higher must be sacrificed for the lower and sent down into it—when 'the Word is made flesh' as your Bible puts it,—so in evolution the lower must be sacrificed to the higher and absorbed into it. Granted that you cannot exist without destroying *upadhis*, as a practical guide, I should say, *Never destroy unnecessarily; and, when you must do so, take a lower in preference to a higher organism.* Those stories about Buddha I believe to be pious frauds, invented by zealous preachers to point a moral and adorn a sermon. Of course a man has no right to give away his *upadhi* to a tigress, but if in danger of his life he would be justified in killing her; otherwise she would probably become a man eater and destroy not one human being but many. A devotee, who died rather than swallow animalcules, would, without doubt, obtain his reward in Paradise for being true to his principles, and subsequently be born again under suitable conditions for obtaining right knowledge; but it would be sheer madness for an enlightened man to adopt such a course. I will tell you an anecdote about Buddha that I believe to be authentic: it shows him in a far more practical light:—After one of his sermons to the multitude directed against taking life, Buddha from an inner chamber saw one of his chelas, who had developed clairvoyance, repeatedly straining water through his cloth and gazing into it. 'What are you doing?' he asked. 'Sir,' answered the other, 'you enjoined upon us not to take life: I would separate the living from the dead that I may quench my parching thirst.' Gently and kindly laughed the Guru, and told his

disciple that clairvoyant powers were not given him for discovering animalculæ in drinking water: that he had spoken to the ignorant multitude in general terms that they could understand, but had only meant the precept to include the life of fully organised animals; were it otherwise, living upon earth would be impossible, for everything in the universe contained life. It is quite true that all sorts of unholy shapes flock in shoals to battle fields and other places where blood is spilt, sucking in the *aura* that it exhales, and gaining strength whereby to act upon persons sensitive to such influence, exciting desires and urging them to the commission of crimes; for the *aura* arising from lust and blood is the food of these ghouls. Such places are plague spots on the fair face of Nature and have a pernicious influence on a community. Furthermore, those vile slaves of lust, who pervert knowledge to the service of false gods, choose such unhallowed localities for the performance of their necromantic rites, and utilize the power which is focussed there for their own vile purposes. To prevent such evils those who watch over poor helpless humanity hold at their command a company of astral scavengers,—if I may apply the term to these beneficent beings,—who purge such localities of the brood of darkness.

Mundanus.—I am right glad you have cleared the beautiful character of Buddha from the imputation of preaching a doctrine that is at once impracticable and absurd. What you have told me about the collections of larvæ is a weighty argument against both war and meat-eating. Surely a nation that kills and eats animals brings a terrible curse upon itself?

Mysticus.—A man like yourself, who has thought the matter out and arrived at like conclusions, would be wrong to do so if he could perform his work in the world upon a vegetable diet, as the vast majority can; but, under exceptional circumstances, such as disease or constitutional idiosyncrasy, it might be warranted. I am of opinion that it is better for a race to be vegetarian. For all organic matter that we consume as food has inhering in it a subtle magnetism possessing definite characteristic properties according to its kind. As our physical bodies absorb material particles, so our ethereal bodies absorb the subtle fluids belonging to their own plane. The *aura* of animals is highly stimulating, and it effects some constitutions much as alcohol does. Doubtless such stimulants increase physical energy and courage, but they are apt to arouse passion and desire. A man under such stimulation usually expends his energy on worldly objects, and is shut off from true spiritual contemplation. The gentler magnetism of the vegetable, however, is conducive to peace of mind and philosophic meditation. Invertebrates, fish and birds belong to intermediate classes; and the flesh of sheep and goats is less stimulating than that of bees. This may be differently expressed by saying that a man draws into his *aura* the elementals belonging to the organisms he eats. A race of meat-eaters is generally more active than a vegetarian one, but is apt to be rather aggressive: and although such a nation may on the whole be virtuous and generous, it is unlikely to rise to great spiritual heights.

Mundanus.—By Jupiter! You have hit off the character of my countrymen; and a circumstance that I have myself noticed confirms what you say: namely, that many of our most spiritual men and of our deepest philosophers are very light eaters, especially of strong animal food, preferring to partake of a little fish and white meat with a preponderance of grain and vegetable. They generally explain their preference by saying that light food is easy to digest, hence it interferes less with the thinking faculties. I have also seen that many ambitious, self-seeking men devour half cooked beef with avidity, and the low class glutton loves the flesh of the pig. That will do for the food question. But there is another side issue that I should like to ask you about. Granting that I should do wrong, except under very exceptional circumstances, in having animals slaughtered for my food, what a blot should I make upon my soul, if I destroyed an human *upadhi*! I suppose that as a philosopher I ought to see my country laid waste by the invader, without so much as lifting a finger to save it, saying to myself: Every land is my country, every man my brother; if others in their ignorance and folly wield murderous weapons, all that I can do is to preach the law of peace and set an example of that higher courage of the brave man who abstains from the fray. If in my travels I behold a caravan of defenceless women and children ruthlessly attacked by murderous robbers, I must say: It is the law of Karma! What right have I to interfere with the law! though I felt as if the effort of self-restraint would kill me; for I have held a commission in the Army, and have always been imbued with the idea, that it is the duty of a man to fight for his country, and indeed for any righteous cause.

Mysticus.—Stay, my friend, you o'erleap yourself. Such a course is not advocated in any scriptures. Amongst the ancient Greeks it was held criminal not to fight, even in civil war. War is a necessary factor in the world's development, and will be for ages to come. Did not our Kshatryas of old, devout men and true, many of them deeply versed in the sacred science, did they not adopt the honorable profession of arms and fight for the protection of their country and the preservation of law and order! Remember how Sri Krishna told Arjuna to banish cowardly doubts and perform his duty as a warrior—to stand up and fight! The Mahabharat war was an actual occurrence, and Arjuna really lived. That contest formed one of the most important episodes in the world's history, and the incidents, which were subsequently used for the exposition of a spiritual philosophy, were none the less actual facts. Even supposing such a maxim were of practical application, it could only be accepted by the more civilised nations: the barbarian could not rise to it. The natural consequence would be an universal attack upon civilization by barbarism, inevitably ending in the destruction of institutions which were the growth of ages, and a terrible relapse in the world's progress towards the objects of evolution. If such a state of things came to pass, the gods would have to undertake man's work and send forth heavenly armies to prevent the destruction of their hopes; and I assure you the gods have plenty

of work of their own and have no desire to take upon themselves man's responsibilities. Certainly a man has obligations towards the country that bore him, or the land of his adoption; he must fight for the right and protect the weak. Impersonality can be practised as much in fighting as in any other occupation. For a man to fight from motives of passion, covetousness, or ambition, is one thing, from a sense of duty another. A common man may do doughty deeds on the battle field through his innate animal courage, and such an one is to be admired; but far higher is the moral courage of him, who with calm mind performs valorous acts, because he considers that his obligations necessitate their performance, whilst a great pity on account of the suffering inflicted fills his heart. A soldier should fight in his own army, whether he considers the cause righteous or otherwise. He owes a debt to the Government which has kept him during the time of peace, in return for which he has undertaken to fight in the event of war. He has, as it were, received his wages in advance. Furthermore, if every man was to act upon his own private opinion at times of public danger, all co-operation and representative direction of affairs would be rendered impossible, and the unity and strength of the State would disappear. An historical instance of a man fighting for a cause that he considered unjust occurs in the annals of the Mahabharat war. Drona, the general of the Kurus, was one of the most estimable characters the world has known. He strove his utmost to dissuade the council from going to war, declaring that they had not right on their side. However, when he was out-voted, he led their armies in the field and died fighting in their cause. Thus, in my opinion, a true man fights on principle and from a sense of duty.

Mundanus.—My dear friend, I am right glad to hear you say this: you have removed a load from my mind. For I assure you, that, in spite of all the philosophy in the world, I should feel myself a miserable wretch, if I remained an inactive spectator in the hour of my country's peril. But another point occurs to me. Supposing I slew a bandit in the heat of his passion, eager for slaughter and burning with desire for plunder and rape, would not that man, when he reincarnated upon earth, come back a worse ruffian than if he had been allowed to fulfil his destiny? For had he lived he might have repented and turned to better ways; whereas being killed he returns with an added momentum of evil energy, and kills more people than before. So that the world would in the long run be anything but a gainer by such destruction.

Mysticus.—Such men might come back a time or two as ruffians, but their repeated slaughter would be a terrible lesson to them, and they might instinctively come to the conclusion that robbery and violence are not conducive to happiness. Such men are often possessed of courage and energy; and if these forces were gradually directed into more healthy channels, the quondam desperado might at length become a useful citizen, a faithful husband and the father of an excellent family. I must now bid you farewell.

Mundanus.—Let it be *au revoir*; and before you go permit me to say that I think you are a most blood-thirsty mystic. If the

rest of your fraternity are equally sanguinary, I shall have completely to remodel my idea of what constitutes a mystic. By the way, I hope before long to trouble you again with my doubts and queries. Meanwhile I will destroy no more *upadhis* than I can help; and, if it falls to my lot to fight, I hope I shall stand up and do my duty—of course impersonally!

HENRY MERVYN, F. T. S.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART I.

(Continued from page 490.)

64. "IS the aforementioned tenth person that Vast Void he found in the interval after he did not discover the One, namely himself, who, (though) counting and recounting, beheld through mental delusion nine persons? See! Thou alone, O my loving Son! art the seer of all that are seen (both internally and externally).

65. "The gross, subtle and causal (bodies), the three *avestas* (in which they) appear and the three (divisions of) time, Oh, how many (of these) have successively come on and gone off (to thee) like waves rising in the sea of conditioned existence, I am quite at a loss to say! By Siva under the banyan², (I tell thee) thou art (and hast been) truly witness to all these.

66. "Say not 'with what shall I know myself that sees and knows all?' (for) is another sun (necessary) to see the naturally self-resplendent sun with? (In our illustrative tale) it was only with himself that the tenth person, in the presence of (so) many, saw and recognized himself. Save (this), was there a eleventh person in him? (Only think and) see!

67. "To those ignorant sophisticated fools who think (and declare) that there is another intelligence that intelligences even the (ultimate) Intelligence, (the fallacy called) *anavastha*³ will be the result. Thou art not a knowable thing⁴, nor art thou an

1. i. e., they are simply innumerable. The English language does not allow of this passage being rendered as it is in the original.

2. The four sons of Brahma, Sanaka, Sananda, Santakumāra and Sanāta, studied occultism and became well versed in that science. But they had a single doubt in their minds. They were therefore determined to seek out the true Guru who would clear it up, when Siva appeared before them in human form, and seating himself under a Banyan tree in the posture of a Guru with his face to the south, showed them the *Chinmudra* (spiritual seal) without uttering a word. Their doubt was at once solved. This is the Puranic account.

3. This is the fallacy of assigning a cause for the ultimate cause. When once a cause is assigned to the ultimate cause, there can be no finality in any investigation; for then the chain of causes will extend *ad infinitum*. This is a very serious defect in logical reasoning.

4. i. e., the phenomenal, or non-ego.

unknowable thing¹. Thou that art an intelligencing entity, thou shalt know thyself by self-experience².

68. "Is not sweetness natural to that which has sweetened all the flour-cakes baked with a piece of sweet (sugar)? Thou thyself shalt know the entity *I* which endows the *Jadas*³ called 'this' and 'that' with intelligence, so that they may (themselves) become intelligence, but which (still) exists without the dualism of 'this' and 'that.'

69. "This 'thou'⁴ is the esoteric⁵ meaning of the term *Twam*. The Brahman itself ever free from condition is the esoteric meaning of the term *Tat*. Jiva and Iswara having finality are (respectively) the exoteric⁶ meanings. To these that are ever dissimilar there can never be union (*aikyam*)⁷.

70. "Now hear (in what) the dissimilarity lies. By name,⁸ by places⁹, by the rare-to-be-told *upādhi*¹⁰, by body¹¹, and by intelligence¹², they (viz., Jiva and Iswara) stand as very far apart as the nether world and the upper world. Hence what is called union (*aikyam*) is never possible to these.

71. "If a sentence uttered does not (literally) make sense but is discordant, in order that it may yield the (proper) meaning,—those well versed in northern literature (*i. e.*, Sanscrit) would take it in the *lakshanai*¹³ sense. They say it is precisely of three kinds: namely, *Jahal lakshanai*, *Ajahal lakshanai*, and *Jahadajahal lakshanai*¹⁴.

1. Such as the Void (*Sūnya*.)

2. The master cautions him against knowing *ātma* merely by word or thought as pseudognānis do.

3. The commentator renders the passage thus: 'That,' viz., Brahman, and 'This,' viz., *Kūtasta*, are phenomenal, *i. e.*, *Jada*, in reference to the One *Chaitanya*. Exercise therefore thy spiritual sight (faculty) so that they (Brahman and *Kūtasta*) may become the one *Chaitanya*, and realize the one *Chaitanya*, namely, thyself, which is without the duality of 'This' (*Kūtasta*) and 'That' (Brahman).

4. *i. e.*, Thou of this state—*Kūtasta*.

5. The word in the original is *Lakshyartha*, *i. e.*, the intended meaning.

6. *Vachhyārtha*, *i. e.*, literal meaning.

7. *i. e.*, Union with each other.

8. One is called Jiva and the other Iswara.

9. The world and Swarga.

10. *Viyashti* (individual) *upādhi* and *Samashti* (universal) *upādhi*.

11. Body of effect and body of cause. Vide stanza 36 of Part I.

12. Small (*i. e.*, limited) intelligence and great, *i. e.*, (universal) intelligence. Com: Jiva and Iswara have no existence apart from intelligence. In this view they are one. This is the esoteric meaning (*Lakshyartha*). When they are viewed in connection with *upādhi*, they appear dissimilar. When they are viewed in connection with *upādhi*, they appear dissimilar. There is then dissimilarity. This is the exoteric meaning (*Vachhyārtha*).

13. *Lakshanai* is a case of allowed deviation from rule in the use of language,—poetical license. It includes such of the figures as metaphor, personification, metonymy, epigram, &c.

14. In the original these are named *Vitta lakshanai*, *Vidātha lakshanai*, and *Vittum Vidātha lakshanai*, *i. e.*, the abandoning figure, the not-abandoning figure, and the abandoning-and-still-not-abandoning figure,

72. "They mention these as examples (of the three kinds respectively): 'On the Ganga (is) a shepherd's village'¹, 'Black and red run'², 'That one who dwelt (there) is this one—Devadatta'³. By these three figures all (apparently) contradictory passages (occurring in) the eminent-science will make sense.

73. "Giving up all those (notions of) contradiction,—namely, different countries and (points of) time, 'that one' and this one,—implied in the exoteric (literal) sense of the aforesaid terms 'That one (is) this one,' if (thou) dost reflect intermittently on the ultimate esoteric (true) meaning, it will distinctly exhibit the one *Dévadatta*.

74. "So, forsaking the discordant exoteric meaning of the terms *Tat* and *Twam*, but not abandoning the (one) *Chaitanya* that is Brahman and *Sākshi* (*i. e.*, *Kūtasta*), the term *asi*, (connecting the two terms *Tat* and *Twam*), as 'It is thou' and 'Thou art it,' and (thus implying) that the sense (of the two clauses) is always one and the same, will point to union (*aikyam*).

75. "Both the *ākās* seen in the pitcher-water and (that seen) in the cloud-water⁴ are certainly unreal; but the *Ghāta-ākās*⁵ and the *Maha-ākās*⁶ unite together and are always one. (So) these two—Brahman, the basis, and *sākshi* (*i. e.*, *Kūtasta*)—are always one. (Hence) remain firm in (thy) self-realized (conviction) 'I am Siva'⁷."

1. "Ganga means the river Ganges and also water. In this example seeing that a village cannot be on the waters of a river, we abandon the notion of water altogether and take hold of its bank. So when it is said that the power of perception is in every *upādhi* (body), we ask ourselves 'How can an *upādhi* that is *Jada* have this power?' and we therefore give up the notion of *upādhi* altogether, and infer the existence of some other thing.

2. "A man owning a black cow and a red horse asks another coming from the direction in which they have run, away if he met the 'black' and the 'red' which are mere abstract qualities and which therefore cannot be the subjects of the verb of motion. The man replies 'yes, they are running.' Here the man without giving up the *guna* (quality) has understood the *guni* (the subject). So, when we have forsaken the notion of *upādhi* as being *Jada* by the first figure, we ask, what is it that has the power of perception? As it is inconceivable and indescribable its qualities are mentioned, such as eternal, all-pervading, one, sat, chit, ananda, &c., so that by means of these qualities (*gunas*) the subject (*guni*) may be known.

3. "A man named *Dévadatta* was for some time the reigning monarch of Benares. His power, wealth, &c., left him, just as they came, by Karma, and he became a *Sanyāsi* (ascetic) in the south. In the example 'That one that dwelt there (*i. e.*, was reigning in Benares) is this one—*Dévadatta*,' that kingly disguise, that time, and that place on the one hand and this ascetic disguise, this time, and this place are not things apart from *Devadatta* who alone is real, while the others, viz.:—disguise, costume, &c., are illusive, as they have changed. As he is not they (*i. e.*, disguise, &c.), there is the *abandoning figure*, and as they are not things apart from him (*i. e.*, as they have no existence independently of him) there is the not-abandoning figure. . . . Similarly spirit is real and others are illusive. What is called *I* is not a foreign thing, but the absolute spirit and the phenomenal has no existence apart from the spirit." Commentator.

4. *i. e.*, The reflections.

5. *i. e.*, The *ākās* confined in a small vessel.

6. The *ākās* that is unconditioned; the universal *ākās*.

7. The term Siva is generally used in Védāntic works and occult treatises by Siddhas to denote Brahman.

76. Without swerving from the philosophical course prescribed by the master, (his) refuge, he (*i. e.*, the chela) crossed the five *kósás* (one after another), transcended the void (appearing beyond them) and cast off even the least residue (of *Vásana*, *i. e.*, physical affinity or consciousness still left) in (his) inner self. (Then) even the idea of *Kútasta* and Brahm slipping away, he perceived the plenitude that stood forth as one.

77. Being immersed in the flood of ecstatic bliss of self-experience, (he) became boundless. The (notion of) body, organs (internal and external) and all (similar things) dying away, he became *Chit* (*i. e.*, intelligence) and his *manas* became infinite. (Then) the good son, having obtained *sushupti* in *Ságra*, attained to his own real nature, in the sight of the embodied true master.

78. After the loving son had for a long while remained in this state, his *manas* slowly and gradually came out², and he (then) became (objectively) conscious and saw the spotless master (before him). He (now) fell prostrate to worship his feet, rose up, walked around him, and then standing with the palms of his hands joined together over the crown of his head in adoration, spoke (in the following strain), so as to be heard by the mild-faced Lord, his eyes all the while showering down drops of tears³.

79. "O Lord! O you True One, who, dwelling within me, have governed and purified me through an infinite (succession of) births! O you master that have manifested yourself in order to instruct and initiate me! Praise be unto you! For the aid (you have) graciously lent (me), so that (I may) be blessed and happy, I, who am faithful as a dog, can find no other way of recompensing you than (by ejaculating in adoration): Praise be unto your Holy Feet! Praise be unto your Holy Feet!"

80. The Master looked at (his) pupil with delight, exclaiming "Come near (unto me!)" and seating (him by his side), graciously spoke (as follows): "If thou dost perseveringly continue in the contemplation of *Swarúpa gnánam*⁴, so as to keep off the three mischievous obstacles from overtaking (thee), it will be the (best) assistance that thou canst render (me in return)."

81. (The pupil then) said: "Will that *gnánam*, O Master! ever fail, which, without the dual (distinction) of Thou and I, is the All-full Fulness (pervading) everywhere, and which (I) have realized and recognised to be my *I*? (Is it possible?)" (Whereupon the Master replied:) "Though the form of Brahm which is the self

1. This is also expressed as 'sleeping without sleeping,' *i. e.*, he obtained the state of one in profound sleep with regard to the phenomenal universe, but unlike a sleeping person was conscious of self. In ordinary sleep there is complete ignorance, both with regard to external objects and internal consciousness of self remains.

2. Com: His mind or *manas* descended from the state of *Turiyáditam* into *Turiyam*, from that again into general consciousness (*Samánya vismaranat*), from that into the special form of the Universe, and from that into the world.

3. Joy and gratitude caused the tears.

4. *i. e.*, Divine wisdom or knowledge obtained by intuition as distinguished from *Vrittee gnánam* or *Vishaya gnánam*, *i. e.*, knowledge of external objects derived by means of the senses.

will appear by (the grace of) the True Master and Shastras, still there are obstacles, and if (they) succeed (to find room in the mind), self-experience cannot strike root.¹

82. "If (thou) dost ask what the obstacles are (I shall tell thee. They are:) Ignorance, doubt and perversity.² These three affliction-causing (obstacles) will come in rapid succession through force of habit (acquired in passing through) many births. If they so come, the eminent wisdom will be blighted. (Hence) thou shalt firmly destroy these (obstacles) by means of *Sravaṇa*, *Manana* and *Nidityāsana*.³

83. "If fire becomes (magically) bound, it cannot in the least burn (anything); so the fetters forged (by *Māya*) cannot in the least be consumed by the dull fire of wisdom. Hence thou shalt dispel the obstacles of ignorance, doubt and perversity by diligently applying thyself to the practice of *Sravaṇa*, *Manana* and *Nidityāsana*.

84. "That which, obscuring (completely) the idea of Brahm, shows (a world affected with) the difference (of number, gender and person) is ignorance. The fluctuation of the mind, not believing in the teachings of the master, is doubt. That infatuation that spreads within (*i. e.*, in the mind, the notion) that the unstable world is real and the body is *I* is perversity. So say the sages.

85. "Maintaining a persevering practice in the exercise contemplation of *Tat* and *Twam* is called *Sravaṇa*. The rational perquisition into the harmonious meaning (of the two terms) is called *manana*. The (mental) illumination obtained when the mind is completely abstracted is called *Nidityāsana*.⁴ If (thou) dost continue to do so daily, thou wilt certainly attain to *Nirvāṇa*.

86. "As long as thou dost say that the (notion of) *Gnātha*⁵ and *Gnānam*⁶ remains, so long is (the practice just described) necessary; after that not even the least exercise is required. Like the *ākāś*, that is forever (unconditioned though the other elements

1. The word in the original literally means 'to solidify.'

2. Com: Taking a rope to be a serpent and a post to be a man commonly and unsuspectingly is ignorance. (Here one does not so much as even imagine there is such a thing as a rope or a post). Wondering whether what is seen is a rope or a serpent, or a post or a man, is doubt. (Here the man recognises two things, but only his mind is playing to and fro between the two things.) Coming to a firm conclusion that the thing is not a rope but a serpent, or that it is not a post but a man is perversity. Here what the thing is not is conclusively taken to be the thing itself.)

3. For explanation vide Part I, Stanza 85.

4. The master interprets the three terms so as to be applicable to students practising *Samādhi*. The literal meaning of these terms applies only to theoretical students of occult philosophy—*Sravaṇa* (lit. hearing) is listening to the voice within that audibly instructs one in *samādhi*. *Manana* (lit. thinking or reflecting) is the exercising of judgment in taking note of impressions produced in *samādhi*. *Nidityāsana* (lit. clearing up) is the obtaining of one's real nature after dispelling all doubt by the practice of *manana* and the shining forth of one as one's self for ever.

5. One that sees or perceives.

6. The act of seeing or perceiving.

resulting from it are conditioned), the Jivan-muktas that have become merely *Gñeyam*¹ (i. e., *Chidākāsa*), transcending (all the illusions of Jiva) will for ever exist having attained to *Videha-muktee*.²

87. "Well now, hear! The Jivan-muktas full of wisdom are of four kinds: *ākās*—resembling *Brahm-vittu*, *varan*, *variyan* and *varishtan*. Such are their names. Of these I shall (first) describe the condition of the *Brahm-vittu*, and (then) the comparative distinctions of the three others.

88. "Those who have cleared up as *Brahm-vittus* and as the most valiant will, for the benefit of the masses, observe, according to prescribed rules, (the duties of) their caste and *āśramam* owned (by them) before (thus) clearing up, though these are heavy duties prescribed (for only the ritualists)—*Karmis*—these Jivan-muktas that never turn from the consummate state."

89. Even though (passions such as) lust and the like come to them, they will pass away in a moment. They (*Brahm-vittus*) will not fix them (viz., passions) in their mind. They will live having (only as much) connection with the world as the water on the lotus-leaf; they will show themselves to be idiots and will not exhibit the strength of their scientific knowledge; they will act even the part of mutes—these Jivan-muktas who within their heart are in continual rapture.

90. The *Prārabda* resulting from actions³ performed (in former states of existence viewing the universe as) different from (the absolute self) is various. Therefore *Vivakāras* will be appropriate to each individual (according to his *Prārabda*). (Hence) they will perform great penances if they so wish, they will trade if they are so disposed, they will even rule the earth, or they will eat (food) by leading a beggar's life—these Jivan-muktas.

91. "They will not think of what is past nor will they consider about what will accrue to (them) in the future. They will feed on what stands just before (their) eyes. Even if the (hot rays of the) noonday sun were to shoot down from the sky, like the roots of the Banyans, in the shape of (the cool ambrosia-like rays of) the moon, and even if the corpse of a deceased (person) should revive, they would not look upon anything as a novelty. They will not call (anything) good or bad—these Jivan-muktas that as *Sāktis* possess (mental) equilibrium."

1. That which is seen or perceived.

2. i. e., The state of existing for ever as self without having the least notion of the three bodies or of the external universe. This is the purest subjective state.

3. The word in the text is *Béda Karma*. The commentator remarks: "Actions are of two kinds, viz., *Béda* and *Abéda*. The former is action performed with the notion that the universe is different from self, while the latter is quite the opposite."

92. "Of the three others, two (viz., *Varan* and *Variyan*) will always be devoting themselves to *Samādhi Yogam*¹. He who by himself thinks (of eating) for the purpose of keeping the body alive is *Varan*; he who feels through others (the necessity of eating) is *Variyan*; and he who does not feel either by himself or by means of others is *Varishtan*.

93. "Though these rare beings are thus various, still emancipation is equal. But if (thou) dost ask what the fruit (benefit) is for the labour-mixed *Samādhi*² (I shall tell thee). *Brahm-Vittu* will experience great pleasures and pain; whereas the others, namely, *Varan*, *Variyan* and *Varishtan* will enjoy absolute happiness.

94. "But thou dost say, 'if even *Brahm-gnanis* live like fools devoted to rituals and ceremonies, how then will unstable ignorance pass away and the state of not being born again result?' I reply: The all-spreading *ākās* will not cling to anything, but the other four (elements) will associate themselves with the all-comprehending (*ākās*)³. Just so are the two (namely, the wise and the ignorant).

95. "All occult sciences proclaim that those who worship and venerate Jivān-muktas have performed all the duties to the delight of the three (gods), Sivan, Brahma and Vishnu⁴, and that their lives have become purified. Now listen to my exposition of (the nature of) *Videha-muktee* of the rare-to-be-attained Jivān-muktas.

96. "In the same way as *Vadavagni*⁵ (will consume) cotton, the flame of wisdom will burn and reduce to white ashes all *Sanchita Karma*, the manifold seed of many births; and *āgāmyam* will pass away without approaching in the least; but the results of the remaining *Prārabda* must be exhausted by experiencing them.

97. "If (thou) dost ask: 'The *Karma* that is developed while thus experiencing with patience *Prārabda*—how will (this) so exhaust itself as not to accompany (us) in (our) future existence?' (I shall answer:) The base that revile (the *gnāni*) will take to themselves the sins committed (unawares) by the *gnāni*; while the intelligent, knowing (his worth) and worshipping and venerating him, will appropriate to themselves (the results of) all virtuous acts (knowingly done by him) and will enjoy them.

1. As distinguished from *Kriya Yogam*, by the practice of which the mind continually externalizes and is thus exposed to all sorts of vexations which intercourse with the external world necessarily causes. But by *Samādhi Yogam* the mind is completely withdrawn from the external universe and all modifications of the mind are restrained by means of retrospection.

2. i. e., being engaged in worldly acts and at the same time continuing in *Samādhi*.

3. i. e., The *ākās* is independent of the other four elements, while the latter are dependent on it. The *ākās* is unconditioned, but the others are conditioned.

4. i. e., Merely venerating true sages is equal to performing all the duties prescribed in the Shastras and worshipping the three gods. Siva is here used in the sense of Rudra. In most of the occult works *Sivan* is used for Rudra, one of the Trimurtis and *Sivam* for the Absolute Brahm.

5. The fire that is supposed to reside in the sea and to rise up and consume the whole world at the end of the world.

98. "By the rarest fire of True Wisdom the body of *avidya* (i. e., causal body) will be reduced to ashes. The plump *sthula sarira* will fall off as a corpse in time (i. e., when *Prarabda* comes to an end). At that very instant, the *sukshma sarira* belonging (to *Jiván-muktas*) will, like the water that is completely absorbed by iron (heated to whiteness) in a smith's forge, become dissolved in the *swarupa* that stands forth as *Turiya* and as All-pervading.

99. If the *upádhi* called pitcher pass away, the *ákás* (contained in it) becomes one (with the *Maha ákás*). In a similar way, the very instant that the *upádhi* called body passes away, *Jiván-muktas* will, without beginning, middle and end, and without interior and exterior, attain the state of *videhamukti* that shines forth as it actually stands and exists for ever.

100. "O thou my son that hast related (to me then and there thy experience in *samádhi*!) While the all-comprehending *ákás* exists everywhere, an *ákás* seems (newly arisen) in the well formed after the earth is excavated. Like this, (the conception of) the most ancient *Brahm* will seem to have sprung up (only) from (having studied) occult works. (But it is not so). The boundless WE is for ever One. Remain thou (in that state).

101. "The water in the mirage, the silver (in) the conch, the *Gandarva-city*¹, the country (in) dream, the blue (in) the sky, the serpent in the rope, the son of a sterile woman, the horn of a hare, the man (in) the stout post,—like these, the whole universe is truly an illusion. *Gnánam* (alone) is real, O my son! By US, for-get not thyself."

End of Part I.

T. M. SUNDRAM PILLAI, B. A.

Reviews.

THROUGH THE GATES OF GOLD.*

THE books we prize most are those that set us thinking, volumes to which we can turn again and again, finding every time we read them fresh food for thought. And doubly precious are those that, like the one before us, treat of themes that belong to the things of the higher life. Seldom too has the great problem of life been faced so boldly, so directly as by our author. The life he depicts is real human life, the feelings he describes are those that are part and parcel of our common human nature, and his earnest appeals go straight to the heart of the reader.

1. Castles in the air. Some say this refers to the imaginary cities seen by persons in death agony. Of the nine examples given, 'the son of a sterile woman' exists merely in name, while the others present also the respective appearances.

* "Through the Gates of Gold, a Fragment of Thought." London: Ward and Downey. Boston: Roberts and Co.

He shows how men waste time and effort in their search after the impossible, in seeking for pleasure where no pleasure is to be found, and by indolently endeavouring to repeat the pleasure once enjoyed and to intensify it, ignorant that "Not twice can the same cup of pleasure be tasted; the second time it must contain either a grain of poison or a drop of the elixir of life." "Indolence is in fact the curse of man." There are indeed two forces ever working in all of us, the force that makes for construction and that which makes for destruction. The law of the universe is development in a higher direction. "The child becomes the man; he cannot retain his childhood and repeat and intensify the pleasures of childhood, except by paying the inevitable price and becoming an idiot." The man who endeavours to remain where he is, to arrest his own development, becomes the victim of the operation of the great law of being. We cannot stand still, we must either progress or retrograde. Thought is that by which the *karana sarira* is nourished as the body by food, reverie is the disintegration of the astral body. "The man who chooses the way of effort and refuses to allow the sleep of indolence to dull his soul, finds in his pleasures a new and finer joy each time he tastes them; a something subtle and remote, which removes them more and more from the state in which mere sensuousness is all; this subtle essence is that elixir of life which makes man immortal."

But if the pursuit of worldly pleasure is useless, so is the practice of stoicism but a delusion. Both pain and pleasure must be understood: "only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial." All experience must be exhausted before we can become one with the immortal Logos.

To perform the Great Work, the recreation of one's self, effort is needed. Nothing for nothing is the law of Nature: every advantage must be paid for: we must fight our way upwards inch by inch. That effort must moreover be a constant one flowing in a steady current and not, by occasional gushes. Moreover we must work with such materials as we have, and not sigh helplessly for other more advantageous conditions. "It is vain to expect to be born into great possessions. In the kingdom of life there is no heredity except from the man's own past. He has to accumulate that which is his."

No set rule can be prescribed as to where for any particular man the Gates of Gold are to be found. "Man passes through them when he casts off his limitation. He may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any point where it is easiest for him to do so. And most often this point will be where he least expects to find it." Many, says our author, have hoped to pass through by the way of religion, some by the aid of pure intellect, some by virtue alone, but none of these is sufficient in itself: "Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold. When we enter there all the present must disappear alike; virtue and vice, thought and sense."

"But it is little use to reach the threshold of the Gates without the power to pass through." There is a heavy latch to be lifted, and the lifting must be done by our own strength alone. "Nothing," says "Light on the Path," "that is out of the eternal can aid you." There must be the firm conviction that the Gates are there to enter. We must have faith in the unseen. The faith of the inventor, of the poet, of the artist, and "of all who reach out beyond the ordinary mental and psychological level of humanity." We must raise our consciousness to a higher plane, for "it is only by the development and growth of the inner man that the existence of these gates, and of that to which they admit, can be even perceived. While man is content with his gross senses and cares nothing for its subtle ones, the gates remain literally invisible."

The initial difficulty is that "fastening the interest on that which is unseen," and in order to surmount this difficulty we must "obtain a recognition of the inner man, observe its growth and foster it." To do this a man must recognise that he is "a part of the great whole," and "it is through the breaking asunder of the arbitrary bond which holds him to his personal centre that he comes of age, and becomes ruler of his kingdom. As he widens out, reaching by manifold experience along those lines which centre at the point where he stands embodied, he discovers that he has touch with all life; that he contains within himself the whole. And then he has but to yield himself to the great force which we call good—to clasp it tightly with the grasp of his soul, and he is carried swiftly on to the wide waters of real living."

In the chapter on the Mystery of Pain, the author shows that pain "is the result of uneven developments, of monstrous growths, of defective advances at different points," and that the great lesson that the human race seems to be learning is the necessity of equal development.

The first thing the man has to learn, says our author, is to stand. "To remain still amid life and its changes, and stand firmly upon the chosen spot, is a feat which can only be accomplished by the man who has confidence in himself and in his destiny. Otherwise, the hurrying forms of life, the rushing tide of men, the great floods of thought, must inevitably carry him with them, and then he will lose that place of consciousness whence it was possible to start on the great enterprise." This is just what is taught in the *Sastras*, and it is this power of standing that may be more effectively learned in the world than in the forest.

The last chapter is entitled "The Secret of Strength." The source of this strength is said to be profound conviction, and through it man is able to become victorious over himself. "Through that supreme victory is obtained the entrance to the whole, where all that might be conquered and obtained by effort becomes at once not his but himself."

"To put on armour and go forth to war, taking the chances of death in the hurry of the fight, is an easy thing; to stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armour, and without hurry or excitement, take the deadly serpent of self and kill it, is no easy thing. Yet that is what has to be done." That is after all the great end of incarnation. That is the riddle of the Sphinx that has to be tamed and not merely killed, that is the true crucifixion, the evolution of the positive out of the negative.

To accomplish this, and to avoid being swept away by "the great life of the world," we must "turn round and, instead of standing against the forces, join them. Become one with Nature, and go easily upon her

path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you will find you have time and strength to spare, to use in the great battle which it is inevitable every man must fight—that in himself—that which leads to his own conquest." Karma must work itself out, and only by leading a life free from attachment can we transcend its operation and lift ourselves beyond its influence. Nothing must be neglected, the whole man must be cultivated, and that to the utmost. There is in man a god and an animal, both must remain, but they must be brought into and maintained in their proper relation. "Not only is man more than an animal, because there is the god in him, but he is more than a god, because there is the animal in him. Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. The God as servant adds a thousandfold to the pleasures of the animal; the animal as servant adds a thousandfold to the powers of the god." And it is upon the union, the right relation of these two forces in himself, that man stands as a strong king, and is enabled to raise his hand and lift the bar of the Golden Gate."

We hope this book will find many readers. Never did there rise from the hearts of men a more bitter cry than that which goes up today from the weary strugglers to whom life seems so hard and hopeless, and the creeds so lifeless and narrow, and few are the books better calculated to help seekers to the truth than "Through the Golden Gates." It comes as a trumpet call to all of us to be up and doing, a guiding star to lead us onward to the Great Beyond, a warning that the struggle is inevitable, and hence the sooner we earnestly commence it, the better. For the more earnest members of the Theosophical Society "Through the Gates of Gold" will take its place by the side of "Light on the Path" and the "Idyll of the White Lotus," as containing wisdom "more precious than rubies."

GEOMETRICAL PSYCHOLOGY.*

THIS work is the result of more than twenty years' application to the discovery of a method of representing human consciousness in its various stages of development by means of geometrical figures—it is in fact the application of mathematical symbolism to metaphysics. This idea will be new to many of our readers; indeed, so far as we know, Mr. Betts is the only man who has tried to work out a coherent system of this kind, though his work unfortunately remains imperfect.

If it is true, as occultists tell us, that every number, great or small, has some special signification attached to it, if it is true that certain geometrical figures do produce undoubted effects in magical operations, it is not unthinkable that all geometrical figures—both plane and solid—like all numbers, have their special significations, and hence it may be possible to construct—or rather discover, for if the theory be true, Nature has worked it out already—a complete system of mathematical symbols. God geometrizes, says Plato: each idea was supposed by the mystics to have a corresponding form: the universe is fashioned after the form of a dodecahedron, said the Rosicrucians. If Mr. Betts is merely dreaming, he dreams in good company. If the perfect man may be represented by some geometrical figure, why should there not be some way of indicating

* "Geometrical Psychology, or the Science of Representation:" an abstract of the Theories and Diagrams of B. W. Betts; by Louisa S. Cook, London: Redway, 1887.

the state of an individual in any particular incarnation by means of another figure more or less approximate to the perfect type in proportion to the progress already made?

The diagrams in "Geometrical Psychology" are intended to represent the evolution of human consciousness, for "Mr. Betts felt that consciousness is the only fact that we can study directly, since all other objects of knowledge must be perceived through consciousness," hence "the evolution of man is for him the evolution of human consciousness."

Mr. Betts divides human evolution into five planes. "He commences from the animal basis, which he takes as the zero or starting-point of the human scale of progression, and proceeding onwards and upwards ends with that culmination of human possibilities when man becomes more than man, and his further evolution must be as a being on such a transcendent plane of existence that it might be called divine."

"The starting point of the human evolution is the animal sense-consciousness, which, though a positive plane of life for the lower animals, affords but a negative basis of consciousness for man. The symbolic representation of animal sense-consciousness is in two dimensions, and in form resembles a leaf whose apex is about equal to a right angle."

"The first human standing-ground is that of rational sense-consciousness. Self-gratification is the predominant motive on this ground. It is represented by a series of diagrams in two dimensions resembling leaf-forms. They are in pairs, of which those which he calls positive or male forms usually have an apex less than a right angle, and those which he calls female or negative an apex greater than a right angle."

"The second standing-ground is negative, the reaction from the first, which is positive. It is the ground of the lower morality. Will is developed as distinguished from the more impulsive volition of the first ground. Self-control is the predominant motive. The dimensions of the form are contracted to a point which is now not a mere point of possibility as at first, but a focus of realised sensuous activity repressed. Commonly, however, this ground consists rather in the circumscription than suppression of sensuous activity (the total suppression of sensuous activity would be death), which is now no longer allowed exercise for its own sake, but as a means to an end. Thus the representation of forms actually possible in life instead of being a point will be a circle, or rather a circumference, for it is not necessarily a true circle."

"The third standing-ground Mr. Betts calls the ground of spiritual activity, but it is rather psychical than truly spiritual, the spiritual evolution being that of the fifth ground. Work is the motive of this ground. The sensuous activities are now allowed free exercise again, but as servants not as masters. The representative diagrams are in three dimensions, for the consciousness now has depth as well as surface extension. In form they resemble the corollas of flowers, the male series trumpet-shaped, and the female series bell-shaped."

"The fourth is again a negative standing-ground of life, the reaction of the third ground, as the second from the first. It is the sacrifice of the personal Will, from which sacrifice it is re-born as a spiritual Will, in union with the divine or universal Will. Mr. Betts professes himself unable to give any representation of life on this ground, since even the most advanced of ordinary humanity have scarcely entered upon it; also being a negative and reactionary ground it would be almost unrepresentable by diagram. The motive of this ground is a yearning for union with the infinite."

"The fifth standing-ground is spiritual, the ground of intuitive knowledge. As the spiritual now becomes a positive plane of life, it

would be capable of representation if we were able to draw diagrams in four dimensions, but our present consciousness is limited to only three. Normal human beings have not yet attained to this plane of life, though the aspirations of a few tend thitherward; consequently no definite conception can be formed of such a condition, except by inference from the analogies and correspondences of lower planes of life, or through the revelation of higher beings who have already developed this grade of consciousness in themselves. It is the plane of the occult—what we with our limited ideas call the Supernatural."

In the formation of his diagrams Mr. Betts starts with an unposited point, for "the only attribute of a point is that it marks position. Take away this attribute, and in the unposited point we have a symbol of pure Being, the abstract noumenon, that which underlies every mode of phenomenal manifestation, every form of existence. It is at once All and Nothing, at once Absolute Consciousness and Unconsciousness." In other words the unposited point is the symbol of Parabrahmam. As the first law of evolution Mr. Betts postulates: "Being must exist." "Manifestation is to arise. That Being may be manifest as existence the unposited point divides into two, the great Alpha and Omega, the first polarisation of Being." He represents this duality as a circuit of activity proceeding from a point (Alpha) and a circumferential activity tending towards a point (Omega). As the unposited point is at once everywhere and nowhere, so are these activities everywhere and nowhere. They are what is expressed by the Sanskrit words Purusha and Prakriti, the unmanifested principles of soul and matter or form, of energy and causation, of the impulse of desire and the condition of its fruition. Mr. Betts calls them the ideal activities of Positing and Determining. They are unmanifested principles, but of their union comes all manifestation. We should prefer to say that the unposited point being Parabrahmam, when manifestation sets in the point becomes posited as the Logos, while the Alpha and Omega are respectively the light of the Logos and Mulaprakriti.

"From the first law, that 'Being shall exist' Mr. Betts deduces the corollary 'Being exists in variety.' ... Nothing is permanent in the universe, save impermanence—change."

When we confine our attention to human consciousness, the starting-point is again a point—the ego, the centre of consciousness in the human being.

"From this central point of consciousness, the ego proceeds a circuit of ideal activity which is its endowment of life-energy in the abstract—the particular share of the lesser Alpha in the infinite circuit of the great Alpha. This life-energy constitutes the possibility of the individual life. It is impulse, desire, tendency of the ego to go out of itself. It has no absolute limit, save that the ego is within the ideal circumference of Prakriti. That is to say, Existence itself is limited by the abstract ideas of Time and Space—the ego is dependent upon causation, and condition, for the fruition of its desires." Here again we should prefer to state the matter somewhat differently. Taking the central point as the ego and the outgoing impulse as its life activity or energy, we should look upon the field of the diagram as representing Karmic conditions and latent possibilities, and the leaf form as the resultant of the individual action of the one life on its Karmic environment.

"Each determining cause," says Mr. Betts, "conditions a definite expression of consciousness, a sensation, in the circuit of unconscious life energy which is the basis of consciousness. The circuit is indicated in the diagrams by outgoing and incoming arrows. The amount of

activity thus determined assumes a definite condition. The first sensation produced by the action of a determining cause is simple consciousness, the feeling of being alive. To this succeed touch, sight, etc."

"All activity whose condition is determined or differentiated Mr. Betts calls 'real' activity, and he represents it in the diagrams by an ordinary line. Undifferentiated, unconscious energy he calls 'ideal' activity, and represents it by a dotted line."

"The action of the determining agent upon the ego"—or more conveniently, the action of the (true) ego upon upadhi—"is twofold. It causes the realisation of a subjective sensation and of an objective perception." "After the repeated recurrence of any sensation, though slightly varying in form, the individual develops the consciousness of its identity, and he begins to form an image or idea, both of the subjective sensation and of the accompanying objective perception, which he can retain in his mind though the sense affection of which it is the counterpart is transitory. Mr. Betts calls this power of ideation Imagination, using it in the literal sense of the word."

"Comparison is represented in the diagrams by the angle; consciousness from one dimensional becomes two-dimensional, the line is expanded to a surface."

"Let us suppose a state of consciousness in which but two senses are developed—sight and touch—and that a sensation of touch is being perceived at the present moment...The conscious state is being perceived as a line of limited length, and this line is also polar, subjective sensation proceeding from the centre outwards, and sense perception from the outer end of the line inwards. The other kind of sensation which has been realised, that of sight, which at the present moment exists only as an idea, being opposed to the existing conscious and the alternately unconscious state, is represented by a line at right angles to each. And since every idea is dual—e. g., the positive idea of light brings with it the negative complimentary idea of darkness—therefore the positive representative line on the right hand of the diagram is duplicated by a counterpart line on the left. The sensation of the present moment is not yet reflected as an idea, nor distinguished by comparison. In the diagram it is the apex of the form. When more than two senses occupy consciousness, the lines representing them are arranged radially round the centre. Although the distinction must then be represented by a smaller angle, it does not follow that it is less in amount, as the form itself of consciousness has become enlarged. At the same time it is quite possible that when the number of modes of manifestation is very limited the sensations are more vivid, and consequently the distinctions more marked, than when more modes of consciousness are differentiated."

"Imagination, according to Mr. Betts, is a polar activity. Besides its positive function of comparison, whereby ideas are held apart and distinguished, it has also the negative function of combining them into a unity, so that we feel the continuity of consciousness to be unbroken. This is represented in the diagrams by the contour, the outer boundary of the figure. Mr. Betts calls this the line of memory, but the line of experience would be a better designation, since by memory he means that which is gotten as well as remembered facts of sensation and perception. The various lines of differentiated activity, the radii, are united in the central point, the ego, out of which they originate; being related to the ego as being its activities, and therefore one, and separated at their circumferential ends, in which they are themselves distinct and

manifold. They are recombined by the contour, the line of experience, as being comprised within the consciousness of the particular entity. The same union, separation, and recombination takes place for the negative as well as for the positive lines of ideation."

The construction of Mr. Betts' diagrams of sense-consciousness may be thus described. He draws first as many concentric circles as there are senses in operation, a circle for each sense. From the common centre he draws a radius and vertically to the circumference of the outermost circle. On either side of this radius he draws as many radii as there are remaining circles, each radius cutting the circumference of a different circle in order, the radii drawn to the circumference of the innermost circle being the farthest from the vertical radius. Joining the respective points at which each radius cuts the circumferences of the circles, a figure is formed in shape like a leaf. This leaf form is the representative form of the sense-consciousness under consideration.

Variation is introduced by alterations in the distances between the circumferences and in the value of the angle that the radii make with one another. This variation is always carried out according to certain scales founded on Arithmetical, Geometrical, or Harmonical progressions.

These leaf forms fall into three main classes: the neutral, the male or positive, and the female or negative.

"These three kinds of progression represent three main lines of human differentiation, which may be called the Mechanical, the Teleological, and the Hedonic. They are not separated one from another by any hard and fast boundary, rather their limits overlap, so to speak, and they run by gradation into one another."

"The Arithmetical or Mechanical class comprise the ordinary people, the multitude—people whose lives are superficial and their energy diffused. Like the animals, they are very much the creatures of circumstance and have but little definite purpose or deep feeling. The Geometrical or Teleological class comprises the few exceptional people, the leaders, men of strong purpose and deliberate intent. The superficiality of life in them is narrowed, but its intensity is immensely increased. The Harmonic or Hedonic class is more numerous than the Teleological, but less numerous than the Mechanical. It comprises the poet, the artist, the prudent statesman, all in whom the æsthetic element predominates. As typical of national rather than of individual forms the Arithmetical diagrams would represent Democracy, the Geometrical Autocracy, and the Harmonical well-organised Republics or Constitutional monarchies."

The next variant represented is imperfect determination. "The realisation of imperfection causes a further development of self-consciousness in that he now contemplates his experiences as being *his own*... The next class of forms..... show the really vital variation of consciousness. They are the fall which renders possible a higher perfectness—the discord which may lead up from melody to harmony. In these forms there is an element of necessary undeterminateness in the very nature of the consciousness. Instead of being governed by a simple law, it has a complex law which is represented by the combination of two or more different scales of progression—for instance, one might take a harmonical and an arithmetical scale—the relation between the two scales would produce a conflict which would affect the entire existence—the man now rising to his higher possibilities and then sinking again to his lower level.....His life might be a continual conflict between his poetic

spirations and his greed of gain, now one and now the other having predominance, causing halts and breaks in the experience such as are represented by the indentations in the contour." In these diagrams by dividing the figure into two and arranging on one side the circumferences paced according to the harmonical, and on the other those according to the arithmetical scale, Mr. Betts is obliged to sacrifice bilateral symmetry in a way that does not seem satisfactory (nor is he himself quite contented with the solutions in question). To us it seems as if this sacrifice of symmetry destroyed the whole life—the figures look dead. Suppose a man is thus torn in conflict between the higher and lower nature, still his life is a unity and his experience becomes welded together into a homogeneous whole. Hence we should prefer to produce all the semicircles, and by alternating two sets of circumferences arranged according to two different scales, consider the irregular outlines thus produced quite sufficient to mark the struggle endured.

"The second plane or standing-ground of human life being a negative one.....it is scarcely at all capable of representation by diagram.

"The motive of life on the second plane is but a kind of inverted egotism. The ego faces itself and admires itself, save only when it disobeys the ascetic law it has imposed upon itself for its own satisfaction. Though self-control lays the foundation of true morality alone, it is but a barren and negative condition, a consciousness of immense powers with but little result, other than the repressing of the ego's own impulses, consequently it is a negation of life that can only last till the internal energy, ever increasing through repression, bursts its self-imposed bonds and surging upwards, lands the ego on the shore of the higher morality.

"As the first ideal was *having*, the passion of personal possession, and the second *not having*, the first imperfect impulse of sacrifice, now the third becomes *doing*; and not pleasure but duty, not self-gratification but work, is made the aim of life. And virtue is no longer the conforming to an external but the obedience to an internal law.

"The form of the third ground is the resultant of the combined activity of cubical forces arising out of a point which is for convenience regarded as fixed, viz., the personal ego. The new activity, that of soul, ascends upwards, expanding within a circle which is the resultant of the activities of rational sense-perception and imagination, or extension and expansion."

On this ground "circular expansion has taken the place of the angular expansion of the first ground. The faculties of sense, the rational attributes of the ego, are no longer compared among themselves, but are all subordinated to the central idea, and are allowed free exercise as the servants or instruments of the higher life." "The Alpha or positive form expands from a point into a trumpet-shaped figure; the Omega or negative form contracts from a circle to a bell-shape."

"Frequently not all the life-energy of the form is conditioned by the determinants of duty. In such a case the remaining activity falls back upon the method of the lower ground, and is determined by the law of pleasure, for since the impulses of the ego are inherent impulses, they are regarded as the expression of the divine will, and are allowed free exercise in subordination to the new law, and not forcibly held in check as on the former standing-ground. The essential life of the form is determined in three dimensions by the law of duty; the superabundant energy is determined in two dimensions by the law of pleasure, and extends itself outwards forming a kind of foliation, a fringe of personal enjoyment, about the true life—and since other egos are the usual

determinants on this ground, this efflorescence may be taken as representing an inclination toward social pleasures and recreation."

In these figures Mr. Betts uses a combination of three scales representing work, pleasure, and duty respectively. The ratios between these are varied according to the inclinations of the individual under examination. He also gives means of representing, on this ground, personal limitation and the varying power of the spiritual will.

The remaining planes require four dimensions for their representation, and hence are not easily comprehensible. Mr. Betts' idea of the fourth dimension itself is worth quoting. According to his system "the activity of a point generates the line as a positive activity and negative re-activity, which are the ground of polarity. The simple line has no direction, for direction implies relation, and there is nothing yet to be related to. But the line having been generated, let us suppose a further activity of the point, which yet is not a repetition of the former. This must necessarily generate a second line, and thus the plane comes into existence, but only ideally or potentially, its existence is implied in the co-existence of lines, but it has not yet become manifest as surface. Just so the existence of a four-dimensional state is implied in the co-existence of alternating three-dimensional ones.

"Really speaking, our conception of objects can only be defined as successive changes in time of the same mathematical point; but by the power of imagination, which we call intuition, we are enabled to hold in one result three consecutive laws (three opposite modes of activity) and think them instantaneously. Now, can we conceive of a fourth dimension in intuition? I think we can, theoretically but not practically, in our present sphere of existence. Suppose yourself the centre of sphere of three dimensions, in any direction through which you can project length, breadth, and depth, could you not reverse the process, and from the confines of this sphere contract depth, breadth, and length to a point in your consciousness? Would not this be a new dimension co-existent with the other three? What would it amount to? The point to which you retire is not merely the point from which you started, it has now the content of the other three dimensions though contracted to a point—that is, you have now the capacity of extension into and out of spheres generally, and your central point of consciousness becomes the portal to the universe of spheres around you."

Unfortunately this fascinating system is confessedly imperfect "Mr. Betts has not been careful to explain the equivalent in consciousness of each variation in detail.....having generated them (his symbols) he has let them carry him away, believing that if he worked out the geometrical development, they could at any time be translated into the corresponding terms of life.....Even when further explanation is asked for, Mr. Betts does not seem able to give it in a clear and complete manner; still it is quite possible that he may himself perceive the truth of his representative forms without being able to communicate that perception to others."

It is very remarkable that, while seeking to arrive at symbolical representations of consciousness by purely mathematical methods, Mr. Betts has produced diagrams so closely similar in form to that of natural leaves and flowers. He says, "I have often stated that I was not looking for leaves or flowers when I commenced my studies, and the coincidence of their forms with the laws of representation struck me as very remarkable, and then it at length became clear that these forms have all along been showing to us the secret which all have been trying to arrive at—viz., the laws of being manifested in existence."

By revolving his leaf forms in a beam of strong light let into a darkened room, Mr. Betts has succeeded in obtaining some remarkable colours. We should be glad if he would send us diagrams of his apparatus and a few cut out forms that we might repeat his experiments.

The present volume owes its production to Miss Louisa Cook, who, though separated from Mr. Betts, whom she has never even seen, by some thousands of miles of sea, has, as the result of months of correspondence (rendered all the more difficult by the fact that Mr. Betts seems to have so identified his own forms of thought with those of his symbols that he finds it extremely difficult to make himself understood by others) after considerable labour succeeded in giving some shape to Mr. Betts' theories. The greatest credit is due to her for the excellent manner in which she has accomplished her task. We hope that others who can appreciate the value of symbols will take up Mr. Betts' ideas and assist in working them out still more completely. We only wish we could have more diagrams and more definitions of what Mr. Betts considers the factors of consciousness on each plane with their corresponding modes of representation. We fear but few will have the patience to master even as much of the system as is contained in this book, and that it may be long ere we shall see the completion of one of the most remarkable mental edifices of modern times.

LE LOTUS.

In the person of Monsieur F. Krishna Gaboriau, of Paris, the Theosophical Society possesses a most enthusiastic and unselfish member. A short time ago he published at his own risk a translation by himself into French of Mr. Sinnett's *Occult World*; and he has now rendered the further important service of founding a theosophical monthly journal under the above title, and, as the cover informs us, "Under the inspiration of H. P. Blavatsky." He has all along been the loyal disciple of our colleague, and when other admirers have turned her the cold shoulder, he pluckily nails her colours to the mast-head of his new journal. His publication takes the place of M. René Caillé's *Revue Des Hautes Etudes*, which it has absorbed. Some of the cleverest pens of France will contribute to its pages, and its appearance is one more angury of that awakening of European interest in the Aryan philosophies which the thoughtful have so long awaited as the natural reaction against modern materialism. Among the interesting features connected with our new sister journal is a list of eighteen important French periodicals and daily newspapers which have been recently discussing the topics most familiar to our readers; a fact most significant of a change in continental thought. It is to be hoped that *Le Lotus* will be edited in so tolerant, frank and amiable a spirit as to make it a power for good, and ensure it the success which the moral courage and generous intentions of its Founder, no less than the unquestioned abilities of its contributors, deserve.

H. S. O.

We regret that owing to the absence from Madras of Mr. T. Subba Row, we are unable to publish his last lecture on the Bhagavat Gita and the continuation of his article on the Constitution of the Microcosm in the issue of this month.—Ed.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HA-KHOSHECAH :

A vision of the Infinite.

(Continued from page 547).

I THUS saw that mankind was actually resolvable into three classes.

The self-seeker hardened in self-seeking, or impenitent.

The self-seeker who, under a feeling of remorse for the consequences of his self-indulgence, seeks in expiation the assuagement of his remorse.

The self-seeker who, sorry for the suffering he has caused by his acts of self-indulgence, endeavours to atone for these by giving satisfaction to those on whom the suffering was inflicted.

I had noticed at first that the matured spirits occupied themselves by seeking to influence the life of man. I now perceived that these matured spirits, reflecting as they did the classes of men from which they had been derived, sought each to react on its own class. And further that the spirits acting on the remorseless and hardened self-seekers were more or less opaque, according to the degree of selfishness they had attained to or were seeking to promote. While the spirits influencing the remorseful self-seekers were more or less translucent, according to the use they had made of their self-seeking impulses.

Passing from the remorseless self-seekers, with the class of spirits acting on them, as I had previously passed from the class of retrograding spirits, with the retrograding animal forms these had introduced, as having no further bearing on the inquiry I was pursuing, I now directed my whole attention to the remorseful self-seekers and the spirits influencing them.

The first thing that struck me here was, that while the spirits had great influence over those seeking to expiate their acts of self-indulgence, and to appease their remorse, their influence over those endeavouring rather to atone to others for the pain they had given, and the suffering they had caused, was but slight, and tending to become weaker and weaker until it was absolutely evanescent.

And now considering these spirits, which were all cloud-like shadows, without personality, or rather with an impersonal individuality—though they could assume a temporary personality upon occasion, and even maintain the same for a brief period,—I found that they were acting under the control of a single spirit which actuated all, though each worked in its own way and according to its own views.

This spirit was the Spirit of the Earth—for the Earth was the planet whose evolution I was now studying—which I thus learnt was a living body, with a life proper to itself, though not a living being.

This spirit, as the Spirit of the Earth, was void of personality and had no individuality apart from that of its body, of which it was the energizing principle. Hence it was so far like unto God that it was incognisable of man. Indeed it could only be apprehended of him as a centralizing focus of terrestrial activity, which—developed with the activities of which it was the concentrated expression—used these as its agencies.

The intelligential and volitional energy of this spirit was derived from and represented the sum of the intelligence and volition of the matured spirits, its offspring, just as its physical energy was derived from and represented the sum of the molecular energies of the mass of its body, the Earth—so that in its evolution reaches another phase; for it receives a constant recruitment from the spirits of men, as these return to it on the completion of their developing career and become its stimuli, its organs, or its agents. In this way the reflection of an intelligence acquired, developed and matured in one sphere of activity passes into another, to react therefrom on the sphere in which it originated.

The spirits through which this reaction was effected were teaching spirits. They acted in union with and under the Spirit of the Earth, and were used by it to train men in the course of life it desired they should pursue.

As the Spirit of the Earth this spirit was virtually the god of this world.

Itself produced by the action that had engendered the world, and itself through the world; and limited—in its action, to the world, its body: in its knowledge, to the experience it had gained by its action on and through the world, its body, and by the uses of its own existence in that body—it was ignorant of any existence higher than its own.

This spirit, fecundated by solar action, had produced the teeming life of the world out of its own body, the Earth; and, conscious that it had developed that life in conformity with its own will, and that it had absolute control over its offspring, considered itself the creator of all. And, as the creator of all, desired the

well-being of that which it had created; according to its own idea of that well-being.

Itself a spirit but loosely attached to the body through which it was acting, it did not know how absolutely dependent it was on that body for its own existence. And seeing that its offspring passed, as spirits, from body to body, and that they were developed by this process, imagined that it was creating spirits destined to pass a spiritual existence in and with itself.

Hence it desired to make these spirits perfect—perfect spiritual beings according to its own ideas of perfection,—and therefore, seeing that a large proportion of the spirits it was creating tended to imperfection; perceiving that, by and through continued self-indulgence, these contracted appetites in the flesh which they carried with them into the spirit, it sought in their human and ultimate embodied life to detach them from the flesh, in which they were being trained; and, to this intent, urged them to contradict their carnal appetites while yet in the body, and to substitute spiritual longings for these, so as to subject the flesh to themselves instead of being brought into subjection by it—that on quitting the body they might find themselves free from all carnal appetites, from all affection for or arising from the body, and so be wholly spiritual.

The Spirit of the Earth had observed that in man a feeling of remorse followed certain acts of self-indulgence.

It did not stop to ask itself the meaning of this remorse, or to what it was due. Ignorant of the process by which itself had been fecundated, and enabled to produce the offspring it seemed to be creating, it was not surprising that it should be also ignorant of the process by which in man the animal was changed into the human; and that the feeling of remorse it observed was due to a disturbance of the harmony of his being, and was the natural expression of his consciousness of that disturbance, produced by the continued action of the humanising energy.

It was sufficient for it that the feeling of remorse existed and might be made to serve its purposes.

The true meaning of this remorse was to check, man in the abuse of that whose use was wholesome, necessary and natural.

But this use was a use through the flesh, and use through the flesh produced attachment thereunto, and developed a capacity for living in, and with this a dislike to, and dread of, being out of the body, whereas the Spirit of the Earth sought to develop detachment from the body by reducing the use thereof to the lowest point consistent with life: that it might thus give countenance to and encourage the desire to live a wholly spiritual life.

To do this it impressed the remorseful with the belief that their remorse was due to the use, and not to the abuse, of which they had been guilty. And that certain of the uses of the body were detrimental to advance in the higher or spiritual life to which all were called.

The effect of this impression was that individuals here and there took to leading self-denying and ascetic lives; by their example influencing others, and at death giving spirits to the Spirit of the Earth that it could use in the way it proposed.

These were the first teaching spirits. Their teaching was an extension of their practise during their human lives.

But a motive was given to their teaching, an impulse imparted thereunto. They had discovered how superior they were as spirits to those who had led self-indulgent lives; for these were gross and opaque, whereas they were refined and translucent. The appetites of these were sensual; whereas their desires were wholly spiritual. These were excluded from the presence of their God and shut out in the outer darkness; whereas they had free access to him, and shared the enjoyment of his spiritual kingdom.

Hence the motive they set before all was the claim of their God upon them. He was their creator, their sustainer, their all. Without him they would fall back to the original nothingness from which he had raised them. He had created them to be happy with himself forever as spiritual beings showing the spiritual life—the only true life—which was his.

But he only gave access to this life, to this happiness, upon conditions. Those aspiring thereunto must acknowledge him as their God. Must serve, must worship him. Must live so as to bring their bodies into subjection to their spirits, so as to destroy their carnal appetites. And to do this must lead self-denying, self-sacrificing lives, and excite in themselves spiritual longings and aspirations.

To those who so acted, that they might attain to the eternal spiritual happiness promised them as the reward for lives so passed, this happiness was assured. And these were taught to look upon and consider themselves as the "Saved"—because saved from the degradation to which the carnal-minded were reduced, in contradistinction to the "Lost"—those lost to the happiness promised to themselves, because they followed the instincts of their nature.

And then, because it was necessary that they should do battle with the instincts of their nature, and resist that nature throughout their natural, which they thus made unnatural lives, they were taught that this nature was a fallen nature, and that they must resolutely endeavour to lift themselves out of and place themselves above the same, in order to emancipate themselves from influence which would otherwise be fatal to all their aspirations, hopes and expectations.

Moreover, to impress these teachings more vividly on those whom they were thus training, these spirits occasionally appeared to them, made revelations to them—revelations explaining the past and pointing to the future; gave them distinct and explicit promises—some of which they from time to time fulfilled, as guarantees for the truth of their whole teaching; worked "miracles"—produced phenomena in apparent contradiction to the recognised order of nature, to show that they were outside and above it; and so made their doctrinal method not only spiritual but supernatural.

In a word, these spirits were the instigating founders of religion. And as their ranks were being constantly recruited from the ranks of those they were teaching, their influence was as constantly receiving extension.

But these spirits could only communicate through mediums, hence to their action mediation was necessary. And that this might not be wanting they appointed teachers, ministers, leaders in the religions they founded. And these were later made sacrificers and priests, because mediation was facilitated by the shedding of blood.

And the assembling together in circles or congregations was commanded, because in gatherings actuated by a common motive, and wrought to enthusiasm by singing or otherwise, a more complete mediation was possible.

And upon occasion, as on Mount Sinai, the Spirit of the Earth solemnly confirmed the teachings of the spirits, and itself gave laws amid awe-inspiring surroundings, obedience to which was required under pain of death, to be followed by eternal punishment.

And the breach of these laws constituted sin.

But in giving their teaching the spirits perpetuated the views they had carried with them out of the human—each still clinging to its own ideas, methods and practices.

Moreover their power of making themselves understood was limited by the intelligence of those they were teaching; for they could only communicate what the taught were capable of receiving.

Thus there was a limitation on either side; the teachers and the taught being hemmed in by their own capacity or lack of capacity for intercommunication.

Hence miscomprehensions could hardly be avoided.

Owing to this there was a constant tendency to change in the doctrines, and through these, of the religion revealed to or developed by man.

Moreover, from time to time, spirits, associating themselves with suitable mediums, originated wholly new forms of religion—forms suited to the needs or inclinations of certain classes of men, since they rapidly extended themselves, and energized those on whom they acted, making them fanatical zealots.

Indeed there seemed to be a necessity for successive changes in religion, seeing that each in turn after a time lost the influence it originally possessed, as though some natural cause were fighting against the religionizing principle, and gradually making each successive manifestation thereof inoperative.

The consequence of this weakening of the insensible influence of religion was a tendency in individuals to think themselves religious, to believe themselves to be living up to the principles of religion, and carrying out the practice thereof, when only perfunctorily doing the same, the religion having no real hold on the life.

Owing to this, very complicating influences were acting simultaneously on mankind, producing very mixed and perplexing results; not the least of which was a very general conviction of the uncertainty of everything connected with the religious life, with a desire, on the part of man, to know the meaning of the influences and surroundings working on and in him, the intent of the creation, and of his own existence as a unit in that creation.

But this knowledge was withheld from him. It seemed as though an important principle in his training was that it was to be carried on in uncertainty: this, although the aim of the supernatural and spiritual revelations from time to time made to him was to turn this uncertainty into semblance of certainty by professing to teach him all he so earnestly desired to know.

At any rate man's training was carried on in uncertainty—an uncertainty only made more palpable by the contradictory teachings of successive teachers—all claiming to teach with divine authority; all affirming that their own teaching alone was divine.

But this uncertainty had its advantages. It left room for faith and trust; and these were all man needed to support him on his onward path. These and love—love with a definite object.

Generation after generation was plunged into this tangled web of teaching. And the uncertainty in which man found himself became so great, that he came to doubt the very existence of the spirit-state; of anything outside himself; outside the natural world in which he passed his life.

This he studied experimentally; developing a science of hypothesis to explain the results of observation; a science as full of uncertainty as the religious teachings it opposed; as complicated and contradictory as those religious teachings. And this science had its fanatics. Fanatics as fanatical as the religious fanatics. And the struggles of these several orders of fanatics with each other and amongst themselves made the position yet more difficult for those whose only desire was to know the truth.

But even in this war of teachings, and as its outcome, only two classes of men were found, each with a corresponding class of spirits cooperating or working on and through it. And even these were actuated by a common impulse; for all were self-seekers—only the one class was remorseless, the other remorseful in its self-seeking.

The class I was considering was that of the remorseful self-seekers. The condition and course of the other, with its ultimate issue, were obvious and inevitable.

Considering these more closely I found that they comprised two classes, actuated by a common principle—for all were self-sacrificing.

But, while by far the greater part were self-sacrificing for their own sakes, or that they might be saved, some were self-sacrificing for the sake of others—out of affection for them, and to atone to them for the suffering they had caused by acts of self-seeking.

I had noticed that the advancing spirits, those that had not yet entered but were progressing towards the human form, were divisible into two classes—the self-asserting or aggressive and their victim spirits; though owing to interblending the division between them was not very distinct.

I now noticed that the aggressive spirits formed in the human the remorseless self-seekers. Their victim-spirits the remorseful self-sacrificers.

I thus saw that the principle which came out so distinctly in the end was manifesting itself from the beginning; that the being

in process of creation was making itself throughout by the use it made of its successive lives; and that the victim spirits were prepared by their victim lives to enter the class of choice spirits from which the chosen were ultimately selected.

This class was that of the remorseful self-seekers, changed into self-sacrificers. For all were self-seekers at first.

The distinction between the remorseless and the remorseful self-seekers, which resolved itself into the distinction between the self-seekers and the self-sacrificers, had enabled me at once to see which of these two classes was the class of choice spirits, and so to concentrate my attention on this class. And it now seemed to me that, since this class was itself resolvable into two classes—those who were self-sacrificing for their own sakes, and those who were self-sacrificing for the sake of others—this analysis might be carried further; and that it was time to consider whether the process of elimination was not being thus carried further; and whether those who were self-sacrificing for the sake of others were not the chosen of the choice under process of creation.

These were by far the smallest class, which was itself a reason in favour of this view. But then they were the class on which the religious principle was inoperative. For, observing them, I found that even those who seemed to be religious were so little subject to the religious principle that it produced no visible effect on their lives.

Watching them I discovered that the great difference between these two classes was, that the one led natural lives—used the natural without abusing it; whereas the other devoted its whole energies to contradicting nature. So that, while the one was struggling after a spiritual existence—striving to make itself wholly spiritual in order to prepare itself for and deserve the spiritual existence for which it was looking in a future state, the other was content to be what it was, what its natural life made it; looking for nothing but the affection it hoped to carry with it into whatever future state it might hereafter be called to.

The difference between the two classes of beings was a difference which influenced their whole lives which gave them different and opposed motives for action; different and opposing impulses.

But these motives and impulses reduced to practice, and expressing themselves in the life, were the creative agencies; and as creative agencies were building up their subjects in different and opposite directions, or making two widely different classes of beings.

This was very apparent. And this being the case I now turned my attention to the beings created by these several lives, when what was my surprise to find that those who had been contradicting nature, in order to spiritualize themselves, passed from their bodies at death as spirits—refined spirits, it is true, but still mere spirits. Whereas those who had been leading natural lives, cultivating their natural affections, and looking to the future in the full trust that flows from faith and hope and love—with the assurance a full trust imparts, that they would at death enter a state where, re-united to the objects of their affection, this affection would become

enduring, eternal—passed from their bodies at death as luminous images of the human they had been clothed with, which at once vanished from my view.

This luminous figure I recognized at length as the human soul, and I thus learnt that the human soul was the being under creation. And that those who failed so to live as that their creation could be completed, and themselves pass from the earth as human souls, had lost the true end of their being, and would be ultimately and finally lost, if that condition can be so termed which results from dissolution and return to the state which is neither life nor death, neither existence nor annihilation, neither being nor non-being, from which all originally sprang.

I thus perceived that the human soul was the outcome of the life—of the successive lives of the being under creation. And that a process of eliminative selection, carried on through the whole series of successive lives through which this being passed, was the process by which the creative forces were guided in their operations.

The necessity for some such process was evident, if the intent of creation was to convert the perishable into the imperishable, to transform the temporal into the eternal. For, unless a selection was made of those beings only which proved themselves fitted for the conditions of the life for which they were preparing, and capable of happiness under the same, all not so fitted must have passed to a state of unhappiness—of enduring misery; and the consciousness of their misery could not but have taken from the happiness of the rest.

Under such a process of eliminative selection only those spirits could enter the elective orders in succession which had fitted themselves, in and by their lives, for that next in succession to the life through which they were passing—each in its own, hardly any two in the same serial line of advance.

All others at once dropped out of the line of creative evolution, to enter the class of retrograding spirits, and thus formed the first series of the lost. So that each elective order, as passed through, becoming virtually a selective order, diminished the number of expectants, of unconscious candidates for the next order in advance above its own, until, in the order immediately preceding the human, these were reduced to their smallest number, ranks, until the human was reached, became retrograding spirits and entered the first series of the lost.

The second series of the lost was constituted of the self-asserting and aggressive spirits, which in the human became remorseless self-seekers; and, remaining such till the end, were necessarily unfitted for a life in which self-seeking could have no part.

The third series of the lost comprised those victim spirits which, as remorseful self-seekers, sought to expiate their self-seeking acts by leading self-sacrificing lives, but were self-sacrificing for their own sakes; for these also remained self-seekers to the end, self-seekers seeking their own salvation; and, as self-seekers, were necessarily unfitted for a life in which self-seeking could have no part.

Thus the principle of self-seeking had to be eliminated, as an actuating impulse, from the lives of those who were to pass from the perishable to the imperishable state.

And yet self-seeking, as the all-powerful incentive to functional action in the living organism, was the indispensable instrument of the perishable, the means by which it attained its coveted enjoyment of life; and was, moreover, the agency by which progressive advance in the evolution of natural, perishable bodies was secured, as matrices for the developing imperishable, and, in so far, was a creative impulse.

But then it was an impulse that required to be constantly checked and restrained. And it was restrained—restrained by eliminative selection, which ceaselessly thinned the ranks of the advancing spirits by throwing out the fruits of a too pronounced self-seeking.

Self-seeking, moreover, was the cause of all the evils attendant on and growing out of natural life; of all the cruelty, the pain, the suffering and the sorrow in which the perishable is enveloped.

And this was why the too pronounced self-seekers were successively rejected as creation advanced. Why the principle of self-seeking was rigidly excluded from the imperishable state.

But, since self-seeking was in itself a creative impulse, the self-seekers were permitted such enjoyment as self-seeking can attain to—the suffering they caused by their self-seeking advancing their victims in the creative order. And then, when their own ultimate dissolution, with the destruction of the world to which they owed their origin, and in whose evolution they had participated, shall have closed the perishable career from which they had, by their self-seeking lives, made it impossible for them to be raised, infinite justice, tempered by infinite mercy, will be found to have been the handmaid of infinite love throughout the thus completed terrestrial evolution.

Contemplating these commingled relations and their expected issue, I learnt that the work of God and the work of the Spirit of the Earth went on together; that the one was carried on through the duly controlled natural, the other through the unduly controlling supernatural; and that even the introduction of the religious principle was not without its uses, since it aided the process of elimination that was going on.

But each one (born of parents who brought up their offspring in subjection to an organized church) was called, through the instincts of his nature, from the supernatural to the natural way of life. And each one who responded to this recall to the natural was aided in extricating himself from the supernatural and spiritual toils in which he had been involuntarily entangled—aided by an inner guidance. And in proportion to his earnestness in following this guidance was the necessary light given to him, and facilities for his disentanglement set before him. And each one so made free longed to draw others from the nets of the spiritual snarer; but was virtually powerless in any such attempt, since example was the only available influence, all efforts at teaching being foiled in many ways. For in the natural order action is through the life,

and influence flows from the life—that each may realize in the end that he has worked out his own career, and has only reaped as he has sown.

And now I perceived that every organised attempt to build a church whose towers should reach to heaven, or to found a teaching and practise which should lead its subjects thither, failed—was found to fail, through a confusion of tongues.

But this confusion of tongues, this misunderstanding of teaching, I quickly saw, led rather to the formation of sects than to the freeing of the individual; and even when the individual was ultimately freed, if he was followed by disciples who sought freedom through his freedom, only too often the teaching of his example was misrepresented, his words distorted, and the influence of his name misapplied, until at last he was made out to have refounded, in a modified shape, that which it had been the aim of his life to overthrow.

Closely considering the relations thus unfolded to me, I discovered that religion can only act upon and influence those not fitted to pass from the perishable to the imperishable state. In this way I perceived that its bearing on, its function in creative development, is simply that of an eliminating agency; and that as such, takes its place in the terrestrio-spiritual selective evolution as an elective factor. And indeed such a factor was needed to complete the process of psychic evolution, and make of the functional elective method a perfect system.

This seemingly complex yet very intelligible system is, as I thus realized, fulfilling its course. Under it man passes his life. Subject to it he develops either the spiritual or the psychical side of his being. Through spiritualizing impulses the Spirit of the Earth calls him to the spirit state. Through the natural processes of life the author of nature would, by functional action, lead him to the soul state. Those who fail to attain this state, on the completion of the spirit evolution of the Spirit of the Earth, merge in that spirit as its naturally provided stimulus, to repass ultimately with it, as duly renewed energy, to the divine substance miscalled space, from which all originally proceeded and to which all will finally return, but which it re-enters in the latent condition.

Deeply moved by all I had thus seen and considered, I now tried more carefully to observe the course taken by the departing souls; when I found they invariably turned towards the sun. And now, directing my attention to that glorious orb, I discovered that its relations were such as, I inferred, would proceed from and provide for continuity; for the visible is not the true sun, but an incandescent envelope which does more than surround and conceal it from view—which repels or consumes the perishable coming within the range of its activity, reducing it to the elemental state. Hence in the sun is neither day nor night, but a uniform and continuous light. Hence in the sun is no liability to change; no subjection to the vicissitudes which make up the sum of earthly discomfort and unrest. Hence those called to an existence thereon pass at once from the temporal relations of the earth to that continuity of surroundings and to that rest for which their hearts had longed. This rest is found in

the tried and true affection they have carried with them—an affection implanted and developed on earth, that it may be maintained and matured in their new home.

While considering these relations I seemed to be drawing nearer to the sun. And as I looked upon it a dark spot unfolded itself before my wondering eyes, which I presently saw was an opening in its blazing atmosphere; gazing through which, with awe stricken feelings, I saw—

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What, dreaming again! exclaimed a voice beside me; and, rousing myself from a kind of stupor into which I had fallen, I found that I was leaning over the bulwarks of the ship on which I was sailing, looking vacantly into the deep blue waters of the Atlantic, which still reflected the myriad stars shining above them.

HENRY PRATT, M. D.

THE KABBALIST OF JERUSALEM.

WHILE I am not at liberty to give the real name of the person whose remarkable experience in the search after occult truth is to form the subject of my present narrative, yet I may say that he is personally known to me as a Hebrew merchant of respectability and influence in one of the chief towns of Hindustan. As he is of the priestly caste of the Hebrews, I shall call him the Rabbi.

A native of Jerusalem, learned in our law, and in other respects well educated, he was nevertheless a thorough sceptic as regards the future life. As for magic, whether black or white, his attitude was one of scornful incredulity. The Kabbala, or mystical philosophy of our people, he regarded as little better than a jumble of obscure phrases and old wives' fables. This was his mood of mind until his thirtieth year, when, at the Indian town above mentioned, a certain very striking circumstance befell him. He had to cross the river in a boat, and his attention was attracted to certain muttered threats made by a fellow-passenger at his side, who seemed greatly incensed at some third party not present, and unaware that he was speaking his thoughts aloud. An expression of malignity was upon his face, his features worked nervously, and between his clenched teeth, he said: "I will have my revenge! He wants to ruin me, does he? He would destroy my business and ruin my character? Well, *we shall see what magic will do!* He shall learn that there is a power that can crush him!" Saying so, he struck his knee with his fist, and in doing so unintentionally brought his elbow in contact with the person of the Rabbi. He instantly apologised for his rudeness, and this led to a conversation between the two.

"You will excuse my curiosity," said the Rabbi, "but I overheard you make a remark just now which I cannot understand. Do you really mean to say that a gentleman of your apparent intelligence believes that there is such a thing as magic in this country of railways and telegraphs, and that it can employ powers to affect people for either good or bad?"

The man turned and looked at him in blank surprise. "Do you wish me to believe that you have any doubt upon that subject?"

"You really confuse me," answered the Rabbi; "I never in my life met with a person who gave me to understand that he could entertain a belief—pray excuse me—so contrary as this to all the teachings of modern science, and, as it seems to me, of common sense, and I have scarcely words at command to answer your question." "There is an Arabic proverb" rejoined the traveller: "'If Naman teaches him not, Time will make him wise.' have you sufficient curiosity about the subject to seek for proofs?"

"If my smattering of western education has made me sceptical in this direction," said the Rabbi, "it has at least taught me the duty one owes himself, to shrink from no means to enlarge one's knowledge." "Then I shall take you just now to the place where I am going, and I warn you to be prepared for very novel experiences."

The boat touched the opposite shore, the passengers disembarked, and the Rabbi's new acquaintance led him to a distant street, where he at last stopped before a mud hut of most unpromising appearance. Bidding him wait his return, the stranger tapped at the door in a peculiar manner, and, upon a voice from within responding, entered and closed the door behind him. The Rabbi had not to wait long, for presently a shrill female voice called to him: "Open the door, Jacob, and enter." The Rabbi had a shock of surprise at hearing his name thus pronounced in a strange town and by one of two persons of whom neither had any means of knowing his identity; but other and greater ones were in store, for, upon his obeying the invitation and pushing open the door, he saw sitting in Oriental fashion upon a piece of old matting upon the floor, a queer old woman, who began talking to him as familiarly about himself, his family and business, as though she had known him from boyhood. She told him whence he came, what had brought him to—, and what were his most secret beliefs respecting God, the soul, the future life, and magic. Her gaze fascinated him, for she seemed to be searching to the remotest corners of his memory; her eyes having a weird look as though gazing upon things behind the visible world.

Stunned by such to him unprecedented revelations of psychic insight, the Rabbi found himself in a state of mind the antithesis of his life-long scepticism: his whole fabric of materialism tottered, and he could only gaze, open-mouthed at the seeress, to the great amusement of his new friend, who laughingly asked him what he thought now of magic. The tension on his nerves became at last so strong, that he felt he must get away into the open air to collect his thoughts. Taking a hasty farewell of the seeress, who refused his proffered fee, and thanking his companion, he returned to his hotel, and spent a sleepless night in thinking over his adventure.

Various theories were tested and in turn rejected, and, since that of collusion was the least of all reasonable, in view of his identity being of necessity unknown to the other parties, he found himself in such a dilemma that he determined to seek the mysterious old woman once more and further test her powers. He did so, but his per-

plexity was increased by additional revelations. He came again and again, no longer as a sceptic but as an eager enquirer. A new field of thought had opened before him, new and nobler ideas of man, of God, and of nature had presented themselves.

He felt a great yearning for knowledge, so great that it made him forget the paramount duties he owed to wife and children. The old seeress, however, recalled him to his senses. When he implored her to take him as a pupil, or, at least, show him where he could find a teacher, "Thy time," said she, "is not yet come, Jacob: provide first for thy family, and then thou wilt be free to seek that mistress, knowledge, which tolerates no rival." In vain he besought her to change her decision; her invariable reply was that his time was not yet come. Astonished to find a woman of such transcendental powers living in such squalor, he begged her to allow him to give her some comforts—a carpet to lie upon, a better mat, some new clothes to wear. She refused everything. "To the mind fixed upon the higher life, a scrap of course matting such as this is as pleasant as a silken carpet."

One day, he asked her to show him some phenomenon of a physical character, to prove the control of the human spirit over the correlations of matter, "Shut thine eyes," said she. He did so. "What seest thou, Jacob?" "A mist, pale grey at first, but now changing into a mass of colors. A landscape, now; a deep blue sky; a city with turrets and domes: it is—yes, it is JERUSALEM, *Dar-ilsalam!*" "What seest thou now?" "Our own street; my brother's house, Ha! what is this? A precious MSS., a commentary upon the hidden meaning of certain biblical texts, that my late father—*alloh haschalome!*—most highly prized: it is in his handwriting. After his death my brother and I disputed for its possession; the case was referred to the elders, and they awarded it to my brother." "Would'st thou know thy late father's handwriting?" "Of course." "Could'st thou be certain of the manuscript and know it from a forged copy?" "Most assuredly." "And where seest thou that manuscript at this moment?" "At Jerusalem, in my brother's house, in our father's brass-bound box." "Count seven, Jacob, and then open thine eyes."

The Rabbi obeyed, and, to his consternation, saw lying before him upon the mat the identical manuscript he had just seen in the family house at Jerusalem! It was no copy but the very original itself, for it bore upon the last page a certain ink-blot that he himself had accidentally made when a child, by upsetting his father's ink-horn, as he played upon the floor near his carpet. Whatever lingering shade of doubt there had been in his mind as to the reality of magic was dispelled by this last corroborative proof. And the MSS. is still in his possession.

Respecting the incidents of her life the old seeress was very reticent. "In the Divine Science, my son," said she, "personality is forgotten if not obliterated: there is a new birth—that of the spirit, and the Kabbalist counts his age no longer from the nativity of the physical body, but from that second birth of the spirit. I am of thine own race, born at Constantinople, of a good family; thou may'st think of me under the name of Sarah."

This was the Rabbi's last interview with her. His business affairs brought him to Bombay where, for six weeks, he was my guest. Knowing my interest in Kabbalistical philosophy and theosophy, he engaged me daily for hours in conversation upon these subjects. He felt a peculiar interest in what I told him about spiritualism and mediumship, and night after night we used to sit together near the deserted bandstand, and talk about death and the future life until long after midnight had sounded from the clock tower. As he was going to Europe, I advised him to attend some séances of the more noted mediums, and he promised to do so. A few months later he wrote me from Paris that he had found the missing link in his chain of belief; at the house of a private medium at Paris a communication had been rapped out, giving the name and correct particulars about a friend of his who had died seven years previously.

From Europe he went to Jerusalem, and there made diligent enquiry for any living Kabbalist who would be able to give him instructions or direct his studies.

His researches were for a long time fruitless; the Rabbis proved to be mere formalists and worldlings, who derided his eagerness after such an "unattainable" knowledge as the Kabbala! But at last he heard that, in the synagogue Beth-el, situated in a remote quarter of the Holy City, and frequented only by the poorest Jews, there might daily be seen an eccentric old Rabbi who passed for a mad-cap. He was said to crouch all day in a corner of the synagogue, paying no attention to either the compliments or jibes of visitors. Some said he was a learned man; that, in fact, his mind had been affected by close attention to dream studies, while others, less charitable, set him down as a mere fool. The Rabbi Jacob's experience with the seeress in India had taught him the useful lesson that appearances are, especially with mystics, often deceitful; so he went in search of the old recluse, and found him alone in the house of God after the congregation had dispersed.

Before addressing him he watched him from a distance. He saw before him a thin-faced, white-bearded old man, clad in a ragged national costume, and squatted upon a mat in the darkest corner of the synagogue. With eyes closed, he seemed alike insensible and indifferent to surrounding things. His appearance was not that of one asleep, but rather of one whose attention was fixed upon an inner world. A holy calm seemed to have settled over him, and this inward beauty made Rabbi Jacob think he saw upon his face and round his head that Shechina, or soul-shine, which is believed to appear upon the face of the true seer; the brightness which overspread the face of Moses when he descended the Mount Sinai from the presence of God. It was with a reverence, then, that he approached the old man and uttered the salutation "*Shalome Alaichem*!" There was no reply, although the recluse opened his eyes, pushed back his *seseeth*, or head-veil, such as is worn by all Jews at prayer time, and looked vacantly at him. The visitor repeated the salutation with still greater deference. After a further short silence the mystic gave the usual response "*Alaichem shalome*!" but showed no desire for

further conversation. The Rabbi then said: "May I have some conversation with you?" Whereupon the other fell to acting in a strange manner, trembling as if afraid, and, in a whining tone, said: "What have I done? What do you want of a harmless man like me? I know nothing about anything! ask some one else." The Rabbi reassured him as to his good intentions, and, mentioning the name of his late father, one of the best known Jews of the community, begged him to give him some information about the Kabbala. "Since you are the son of my benefactor, the good Rabbi Joseph, I will speak with you; but not here, such holy things must only be discussed in private. Tomorrow, at such an hour, come to such and such a street, and I shall tell you what you wish to know."

The appointment was kept, of course, and our Rabbi was favoured with much information. Taking him by the hand, the recluse read his thoughts and answered questions that he had only framed in his mind. "You are not yet ready to begin the study of Kabbala," said he; "you are not prepared. Your worldly interests occupy you. If your purpose is fixed, then it is not with me, you must begin your pupilage. Go to Tunis with this letter [and he handed him a note written in Hebrew and bearing a peculiar seal] and seek out a certain person whom you will find there engaged as a common laborer sprinkling the public streets, with others like him. They take this humble work for appearance sake, but they are Kabbalists, and they will teach you what you must learn before you come to Jerusalem as my pupil."

In our long conversations at Bombay the Rabbi had learnt from me the leading facts about our Society, the alleged existence of the Himalayan adepts, and the teachings of the Aryan *Sanathan Dharma* about man and nature. These facts were all corroborated by the Kabbalist of Jerusalem. "There is but one God and one truth," said he. "Whomsoever may be the teacher, he can but teach the Universal Doctrine. There are such adepts in the Himalayas, as there are others of the same kind in Egypt and other parts of the world. God has not abandoned any family of his children to their own ignorance and weakness. He would not be a true Father, if that were so. These doctrines promulgated by the Theosophical Society are identical with those taught by the Kabbalists of our race; there is the same rule of life, the same goal to reach. The world has never been without such teachers, nor will ever be. In the darkest night of superstition and ignorance, in the deepest depths of social degradation, there are always living witnesses to the truth. And now, my son, go in peace; and when thou art fully prepared thou mayst return to me."

The Rabbi kissed the hand of the master, who laid it with a blessing upon his head, and then turned away and presently disappeared around the next corner of the street.

A. D. EZZKIN, F. T. S.

ROSICRUCIAN LETTERS.

(Translated from the German).

I.

Divine Wisdom.

DO not attempt to study the highest of all sciences, unless you are resolved to walk in the way of holiness; for those who are not capable of feeling the truth will not understand my words. Only those who enter the kingdom of God will understand the divine mysteries, and each one can learn wisdom and truth only to the extent of his ability to receive the divine light of truth in his heart. Those who live merely in the light of their intellect will not understand the divine mysteries of nature, for the words which the light speaks, are not audible to their souls; only he who deserts his own self can know the truth; because the truth is to be known only in the region of (absolute) good.

Everything that exists is a product of the activity of spirit; the highest science is the one by which man learns to know the link which connects spiritual intelligence with corporeal forms; there are no hard lines between spirit and matter, but there are all possible shades and gradations existing between these two extremes.

God is Fire, emitting the purest Light. This Light is Life, and the gradations existing between the Light and the Darkness are beyond human conception. The more we approach the centre of Light, the more strength do we receive, the more power and activity is the result. Man's destiny is to rise up to that spiritual centre of light. Primordial man was a child of that Light. He was in a far higher spiritual state of perfection than his present one, he descended to a more material state and assumed a gross corporeal form. To rise up to his former altitude he must retrace his steps on the path on which he descended.

Every animate object in this world obtains its life and activity through the power of the spirit, the gross elements are ruled by the more refined ones, they again by still more refined ones, up to the purely spiritual and divine power, and thus God influences and governs all. There is a germ of divine power in man, which may become developed into a tree, bearing wonderful fruits; but this germ can only be developed by the influence of the heat radiating from the fiery centre of the great spiritual sun and the degree of this heat is felt in proportion as we approach the light.

From the supreme and aboriginal centre or cause are continually radiating active powers, streaming into the forms which its eternal activity has produced, and from those forms they radiate back again to the first cause, thus producing a continual chain, wherein everything is activity, life and light. Man, having left the radiant sphere of light, has become incapable to contemplate the thought, will and activity of the infinite One in its unity, he only sees now the image of God in a multiplicity of various images. Thus he sees God in an almost infinite number of aspects, but God itself remains only one. All these images should remind him of the

exalted station which he formerly occupied, and to regain which he must use his efforts. Unless he uses his efforts to rise to a higher spiritual altitude, he will sink still deeper into sensuality, and it will then be far more difficult for him to return to his former state.

In our present terrestrial life we are surrounded by dangers and endowed with little power for our defence. Our material bodies chain us to the realm of the sensual, and we are daily tempted by a thousand attractions. In fact, without the reaction of the spirit, the action of the animal principle in man would draw him quickly down into the mire of sensuality, where his manhood would ultimately be lost. Nevertheless this contact with the sensual is necessary for man, because it furnishes him with strength, and without that strength he would be incapable to rise. Man is enabled to rise by the power of the will, and he whose will has attained such a state of purity, as to be one and identical with the will of God, may even during his life upon the earth become so spiritual as to behold and understand the realm of intelligence in its unity. Such a man may accomplish everything; because, being one with the universal God, all the powers of nature are his own powers, and in him will the harmony and unity of the whole become manifest. Living in the eternal, he is not subject to the conditions of space and time, for he partakes of the power of God over all the elements and powers in the visible and invisible world, and shares and enjoys the glory (consciousness) of the eternal.

Let all your efforts be directed to nourish the tender plant of virtue within yourself. To enable it to grow, purify your Will and let not the illusions of time and sensuality tempt and cheat you; and with each step which you advance on the path to eternal life you will obtain a purer air, a new life, a clearer light, and your mental horizon will expand in proportion as you rise upwards.

The intellect alone does not lead to wisdom. The spirit knows all, and yet it is known by no man. The intellect without god becomes insane, it begins to adore itself and repulses the influence of the Holy Ghost. Oh, how unsatisfactory and misleading is such an intellect without spirituality! How soon will it perish! Is not the spirit the cause of all, and how soon will the light of even the brightest intellect cease to shine, when bereft of the life-giving rays of the sun of spirit!

To understand the secrets of wisdom it is not sufficient to speculate and to invent theories about them; the foremost requirement of all is wisdom. Only he who acts wisely is really wise, even if he has never received any intellectual instruction. To enable us to see we must have eyes, to enable us to hear we must have ears; to enable us to perceive the things of the spirit we must have the power of spiritual perception. It is the spirit and not the intellect, which gives life to everything, from the planetary angel down to the mollusc in the ocean-bed. This spiritual influence always descends from above downwards, but never rises from below upwards; in other words, it always radiates from the centre to the periphery, but never from the periphery to

the centre. This explains, why the intellect of man, being the product of the light of the spirit which shines into matter, can never rise above its own sphere, or penetrate with its light into the sphere of the light coming from the spirit; only if man's consciousness enters the realm of the spiritual light, will his intellect become capable of grasping spiritual truths. This is a truth, which the great majority of the learned and scientific will not comprehend; they cannot rise above their own self-created intellectual spheres, and they consider all things beyond as vagaries and idle dreams. Therefore their understanding is dark, in their hearts reside passions, and they are not permitted to see the light of the truth. He, whose judgment is determined by what he perceives with his external senses, cannot grasp spiritual truths; a sensual man clings to his individual self, which is an illusion, and he naturally hates the truth, because the knowledge of the truth destroys his own individual self-hood. The natural instinct of the lower self of man impels him to consider himself as an isolated being, distinct from the universal God; the knowledge of the truth destroys that illusion, and therefore sensual man hates the truth.

Spiritual man is a child of Light. The regeneration of man and his restoration to his former state of perfection, in which he surpasses all other beings in the universe, depend on the destruction and removal of everything which clouds or obscures his true inner nature. Man is, so to say, a concentrated Fire within a gross material shell: his destiny is to dissolve in this fire the gross material parts (of the soul) and to unite himself again with the fiery centre, of which he exists as an isolated spark during his terrestrial life. If man's consciousness and activity are continually centered upon external things, the light radiating from the divine spark within the heart becomes weaker and weaker, and finally disappears; but if the internal fire is cultivated and nourished, it destroys the gross elements, attracts other refined principles, renders man more and more spiritual and endows him with divine powers. It changes not only the state of the soul (the internal activity), but also the state of the body, makes the latter more receptive for pure and divine influences, and ennobles the whole constitution of man, until he becomes actually the Lord of creation.

NOTE.—Divine Wisdom or "Theosophy" does not consist in intellectually knowing a great many things, but in *being wise* in thoughts, words and actions. There can be no "Indian" or "Christian" or any other *qualified* Theosophy. Wisdom in the absolute (Divine Wisdom) has no qualifications. It is the practical recognition of absolute truth, and this truth is only *one*.—H.

II.

The Practical Way to Approach the Light.

He who by the gratification of sensual desires attempts to fill the void existing within his soul, will ever be disappointed, nor can the cravings of the heart after the truth be satisfied by intellectual pursuits in regard to external things. Man cannot enter the

harbour of peace, as long as he has not conquered within himself everything which is incompatible with his divine self and its aspirations.

To obtain this victory man must seek to approach the Light by obeying the law of the Light. He must cease to care for external and sensual things, direct his spiritual sight towards the Light, and try to dispel the clouds which separate him from the latter. The first step necessary is to become conscious of the existence of the divine germ within oneself, to direct the power of Will towards that centre, to lead an internal life, and to attend strictly to all internal and external duties.

There is an occult law, which has often been mentioned in occult writings but is still understood only by a few, which says that "everything *below* has its counterpart *above*, and there is nothing, however insignificant it may appear, which is not depending on a corresponding higher thing; so that if the lower one acts, the higher one will react upon it." According to this law every good or evil desire, thought, or aspiration, is immediately followed by a corresponding reaction from above. The more man's will is pure and unadulterated by selfish desires, the stronger will be the divine reaction.

Man is by no means dependent on his own exertions for the purpose of progressing spiritually; on the contrary, the less he attempts to establish laws of his own, and the more he submits to the universal law, the faster will be his progress. Man can exercise no Will of his own in any way different from the Universal Will of God; his will, if not identical with the divine will, is merely a perversion of the latter and becomes ineffective. Only when man's individual will is in entire harmony and cooperation with the will of God, will it become powerful and effective.

Moreover there have been at all times celestial or spiritual agencies, which have entered into communication with man, to impart to him a knowledge of spiritual truths, or to refresh his memory when such truths were about to be forgotten, and thus to establish a strong link between the intellectual and the divine man. Men who are sufficiently pure, may even while in this life, enter into communication with and know these celestial messengers, but there are few who are sufficiently pure and spiritual to be able to do so. It is however the *Will* and not the *Intellect* which must become purified and regenerated, and therefore the best of instructions are useless unless one has the Will to carry them out; and as nobody can be saved against his Will, it must be the innermost desire of the heart to know and to practice the truth.

He whose *Will* is thus good will obtain knowledge and the power of the true Faith, without needing any external signs or logical reasons to convince him of the truth of what he knows to be true; only the would-be-wise of the world ask for such proofs; for their hearts are full of conceit, and their will is evil, and therefore they possess no spiritual knowledge and Faith, and have not the power to know anything unless it comes through external channels; while those whose minds are pure and without duplicity in course of

time become conscious of those truths in which they intuitively believed.

All sciences culminate in one point. He who knows the One, knows all, he who believes he knows many things, believes in illusions. The nearer you arrive at this point,—in other words, the closer your union with God,—the clearer will be your perception of the truth. If you arrive at that point, you will find, that there are things in nature which transcend the most exalted imagination of our philosophers, and of which our scientists do not yet dare to dream.

All life is in God, and there is no life without God, and that which seems to live without God is merely an illusion. If we desire to know the truth, we must look at it in the light of God and not in the false and deceptive light of our intellectual speculation. There is no other way to arrive at a perfect knowledge of the truth, except the union with the truth, and yet this way is known only to a few. Those who follow this path are ridiculed and laughed at by the world; but that world does not know the truth, for it is a world of illusions, filled with cripples who are blind to the truth.

To learn to be silent and tranquil, to remain unaffected by the laugh of the fool, the scorn of the ignorant and the contempt of the conceited, is the first sign of the dawning of the light of wisdom. Nevertheless the truth, when it is once fully understood, is able to bear even the most severe intellectual scrutiny and the aggressions of the most powerful logic. It is only those who feel, but do not yet fully perceive the truth, whose minds may be shaken. Those who know and understand the truth stand as firm as a rock.

As long as we seek for the gratification of our senses, or wish to satisfy our curiosity, we do not seek for the truth. To find the truth we must enter the kingdom of God, then will the truth come to our understanding. To do this, it is not necessary that we should torture our body or ruin our nerves, but it is necessary that we should believe certain fundamental truths, which are intuitively perceived by all whose intellects are not perverted. These fundamental truths are the existence of a universal God, (i. e. cause of all good,) and the possibility of the immortality of the human soul. Man has a reasoning intellect, and has therefore the right and the power to use it; but he has not the right to misuse it, that is to say to employ it for purposes which are opposed to the law of good, which is the Law of divine Love and Order or Harmony. He should not desecrate the gifts given to him by God through the instrumentality of nature; he should consider everything as being a divine gift, and himself as being a living temple of God and an instrument through which the divine power may become manifest.

A man without God is unthinkable and could not exist; for all nature, man included, is merely a manifestation of God. If light enters our interior, that light is not of our making, but is given to us by the sun, and if we recede from the sun, the light disappears. God is the sun of the spirit: our duty is to remain in its light, to enjoy it and to call others to enter the light. There

is no wrong in seeking to know this light intellectually, if our Will is directed towards it; but, if the Will is attracted by a false light which we mistake for the sun, we necessarily fall into error.

There is a definite and exact relation existing between the cause of all things and the things which that cause created (produced). Man may even in this life arrive at a knowledge of these relations by learning to know himself. The world in which we live is a world of phenomena, (i. e., illusions); for that which is usually called "real," appears only to be real as long as certain conditions or relations exist between the perceiver and the object of his perception. What we perceive does not depend so much on the quality of the things which are the objects of our perception, as on the condition of our own organism. If our organization were different, everything would appear different to us.

If we have once fully learned to realize this truth, and to discriminate between that which is real and that which is merely illusive, then may we enter the realm of that higher science, assisted by the light of the divine spirit. The mysteries with which this higher science deals, are:—

1. The interior realm of nature.
2. The link which connects the internal spiritual world with the external corporeal forms.
3. The relations existing between man and invisible beings.
4. The occult powers in man by which he may act upon the interior of nature.

In this science are contained all the mysteries of nature. If you desire the truth with a pure heart, you will find it; but if your intentions are selfish, lay these letters aside, for you will not be able to understand their meaning, nor will you in such a case be benefitted by them.

The mysteries of nature are sacred, and he whose will is evil will not comprehend them. But, if the evilly disposed should succeed in prying into the mysteries of nature, her light would become a consuming fire within his soul, which would destroy him, and he would cease to exist.

F. H.

(To be continued.)

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

(Continued from page 576.)

PART II.

The clearing away of Doubts.

IMITATING the method of men who, having dug a (deep) pit and gently set up therein a long post, (throw gravel into the pit and) continually pound and harden the earth around the post in order that it may stand firm, I now proceed to sing "The clearing away of Doubts," in order that the mental *Vritti* that has centred in the *swarupa* of the Universal Spirit may secure a firm footing.¹

2. The pupil, who now continued to be a person of pure thoughts², and also a person of wisdom³, never separated, after the fashion of the monkey⁴, from the true master who had explained (to him everything) from the (lowest) modification of the gross elements (namely, the *sthula sarira*) to the highest state of *Nirguna*⁵ *Vidéhamuktee*, but was in continual attendance on him.

3. Now the Master—looking at the son who was Love itself, and who, like that shadow (that never leaves) the man, never quitted him, said: "Dost thou now stand forth solely as *sákshi*? Have all doubts in (thy) mind been resolved? Has any *Antaram*⁶ become blended in the clearness (of thy *Swánubhavam*, i. e., self experience)? Relate (to me thy) experience."

4. Falling at the two feet of the Master who had thus graciously asked him, the *chela* (replied): "O my Sire! when on the Udayagiri⁷ of your spiritual grace the sun of divine instruction rises and the glorious rays of heavenly wisdom spread forth so as to illumine (my) mind's eye, will the fiends of *bheda*⁸ that spring up only in the darkness of *móham*⁹ (enveloping) the formidable forest of conditional existence remain (any longer)? (No. They will not.)

5. "Nevertheless, even though the devil deranging the intellect of the possessed departs through the agency of the magician, still they engrave and tie up *yantrams*¹⁰, and thus by this contrivance prevent its return in the future; so, although *móham* (i. e.,

1. The mind that is for the first time centred on Brahm will not remain there fixed, but will return to the phenomenal world through force of habit. Every instant in the Universal Spirit.

2. i. e., His thoughts were completely fixed on the spiritual effulgence (*chit jyóti*).

3. He was no longer other than himself, but was of the form of *gnánam* itself (*chaitanya swarúpi*).

4. Though the mother monkey jumps down from the top of a high tower, its young one clings to it firmly without being in the least daunted by the danger.

5. i. e., Free from all *gunas* or qualities.

6. *Vikalpam*, which means difference or anomaly.

7. The eastern mountain behind and on which the sun is supposed to rise. The matutinal mountain.

8. i. e., *Vikalpam* or difference.

9. Delusion. It also means lust or desire.

10. Amulets or talismans. *Yantrams* are mystical diagrams written on square or circular plates of metal and worn, after pronouncing magical incantations over them for a certain number of times, on the arm or other parts of the body as a charm against all evil influences.

delusion) has departed by the instruction you have already been pleased to give me, still, O Sir, I have certain questions to put to you, in order that my *buddhi* may stand strongly fortified (by the replies I may get.)

6. "You have said¹ (the following of Brahm): 'Know (and realize it) by *ágama pramánam*'², and 'the one Brahm is beyond the reach of words.' Again, 'Thou wilt comprehend it by (thy) mind', and 'that self-refulgent Brahm cannot be reached by the fainting mind.' Now two puzzling doubts have sprung up within me. Deign to weed them out."

7. "Brahm cannot be determined (not only by *ágama*, but also) by the three other *pramánams*.³ Brahm being neither a *vishayam* (object), nor a *bhútam* (cause), nor *ubhayam* (dual), it is serious defect (to express it in any of the three modes). Again Brahm is unassociated with distinctive attributes. Hence it is also true that such-like (Brahm) cannot be reached by words.⁴ Know (this truth) thyself.

1. Com: These statements are found in the *Védas* and not anywhere in this work. The pupil says: "In the beginning of time, you standing forth as the Unembodied (*asariri*), spoke out the *Védas* in which I now find these contradictory statements, namely, that Brahm can and cannot be reached by words, and that Brahm can and cannot be comprehended by the *manas*. As you have explained to me the most precious mysteries of the *Védas*, please explain this also unto me."

2. There are eight ways called *pramánams* (or canons of evidence) of obtaining the true knowledge of a thing or occurrence: viz., (1) *Agamam*, i. e., by the testimony or assertions of great men either orally or in writing. It is also called *Sabdapramánam*, or the testimony of sound or voice. (2) *Pratyaksham* or *Káitchi*, i. e., evidence by the senses, especially the sight. Ocular demonstration. (3) *Anumánam*, i. e., inference or drawing conclusions from what has been admitted or supposed true; as where smoke is, there is fire. (4) *Upamánam*, i. e., similarity or comparison. (5) *Arthápatiti*, i. e., inference from hints or signs given; as, for instance, in the sentence 'He does not eat in the day and is plump and strong,' the sense that he eats in the night is tacitly implied. (6) *Abhávam* i. e., Proof of non-existence. (7) *Áitiham*, i. e., traditional testimony. (8) *Sambhávam*, i. e., proof of co-existence; as the existence of the species in the genus; a hundred in a thousand, &c.

3. Viz., *Pratyaksham*, *Anumánam* and *Upamánam*. By *Pratyaksham* is meant the knowledge of objects that we gain by the evidence of the senses. Hence a description of Brahm in the way called *Pratyaksham* would imply that it is an object which it is not. Again, *Anumánam* implies cause and effect. Brahm then would be the cause of its effect, while really it is neither cause nor effect separately but is everything. Thirdly, in a simile there are always two things—and equal things to boot—expressed, viz., the subject and object of comparison. The using of a simile (*Upamánam*) would therefore involve that Brahm has a second which is not true. Hence employing any of these three modes to express the absolute truth is a fault.

4. Human language is merely a symbol expressing the attributes or qualities which our consciousness takes note of and associates with the idea of the phenomenal universe. We have not even the remotest conception of what the essence is that underlies—forms as it were the basis of these attributes. Any attempt therefore to convey an idea of Parabrahm in words, must be utterly futile. It is therefore quite true that words cannot define and limit the absolute essence. In this connection it is interesting to note what Paranjoti Muni says regarding God. "Thou art the effulgence (*Jyoti*) that does not fall within, but transcends, the investigations made by sciences like the *Védas*, by *pramánams* beginning with *Káitchi* and by the *Dévas*, such as *Vrinjan* (Brahma) and others. Lo! what wonder, what presumption that I have dared to investigate Thee!"

In the next two stanzas the Master explains in what sense the assertion that

8. "But has not the same Vēda, that has declared (in one place) that the real essence is beyond the reach of words, revealed that self-same Brahm by the employment of words? (Yes. It has). If then thou dost ask which of the (two) statements¹ is true, (I reply :) Both the declarations are certainly true; occult sciences will never lie. Listen thou (to my explanation).

9. "She² was saying 'not he,' 'not he' of every one that was not her husband. But the very instant (they pointing to her lover) asked her (if he was her beloved Lord) she became bashful and remained mute. Like this saying, the Vēda, discarding (all the *Tatwams* or principles one by one) by declaring 'not this,' 'not this,' will speak of the ultimately remaining Parabrahm without speaking³.

10. "Understand now what I have told thee so as to clear the first doubt⁴. Next hear the reply I am about to give in order to remove the second doubt⁵. The heart (*hridayam*) is the king of the organs,⁶ and its thoughts will move and play about, as *manas* and *Buddhi* both in the exterior and in the interior.

11. "Just as a face resembling thy face appears in the mirror, so the image (*chāya*) of the effulgent form of *chit*⁷ will appear

1. viz., That Brahm is beyond the power of words and that Brahm can be described by words.

2. i. e., The bride. The Master here refers to an *aitēham* or tradition. The bride's female companions having heard that their lady's lover whom they have not seen before is seated in the next hall with a large number of persons bring her to a place from which they can all see every one in the assembly. They then point to each individual and ask her if he is her lover. Of every one that is not, she says in so many words, 'He is not my Lord.' But when they at last come to her real lover, she stands abashed, and remains quite silent hanging down her head, for speech fails her. This is a characteristic of Oriental females. Similarly the Vedas describe all the *Tatwams* and declare that they are not Brahm, when they, thus exhausting all the phenomenal changes, come to what ultimately remains, namely, Parabrahm, they are overpowered and remain quite mute. This is the occult signification of the common Hindu custom that forbids wives to utter the names of their husbands. The adept Maharajah Kumāra Devar says in his work that Iswara is his lord or husband, as he is the lord of every one else both male and female. Paranjoti Muni says: "When even the most precious Vedas go on praising the most beautiful Iswara in negative words by saying (of only other things) 'This is not he,' 'This is not he,' and then (through exhaustion) faint away, can my words determine and bound Him? No. They cannot."

In this example, she is intelligence and the lover is happiness or *ānandam*. Just as she is struck dumb when she recognizing her lover, namely, her happiness or *ānandam*, realizes that she, namely, her intelligence, is inseparable from her *ānandam*, that her intelligence is in fact nothing apart from *ānandam*, so the intelligence goes on rejecting everything that is non-ego—and when it reaches Brahm it completely realizes *ānandam*, which it then sees to be nothing but itself; hence it becomes mute. Wherever happiness springs up, there, if the intelligence is also viewed in connection with it, *mounam* or absolute silence is the result. Hence the lady-adept Avvaiyar's aphorism "Mounam is gnanam's limit."

3. i. e., Though no direct definition of Brahm is found in the Vedas, still they indirectly point out Brahm by saying what Brahm is not.

4. viz., Whether Brahm can or cannot be defined by words.

5. viz., Whether the *manas* can or cannot comprehend Brahm.

6. Indriyams, namely, *manas*, &c.

7. *Chinmaya vadivu*.

as the *chit* itself in *Buddhi*¹. The stain-free *Vritti*⁶ will move about by the way of that *chāya*. O my good virtuous son! it is this (*Vritti*) alone that they will call *gnānam*.

12. "Just as molten copper assumes a variety of forms (according to the moulds in which it passes), so the *Vritti*², itself will assume new forms of objects, such as *ghata* (a small vessel), *pata* (cloth), and so on. The rare *Pratiphala*³, namely, *Chidābhāsa*, will cause all objects to be visible⁴. Can things in darkness be visible without both the lamp and the eye? No.

13. "Objects in the dark must be seen with the burning lamp and the eye; but to go to see the visible (resplendent) sun, the eye alone is sufficient. Similarly to see this expansive universe, *Vritti*⁵ and *Pratiphala* (i. e., *Chidābhāsa*) are necessary; but to those that wish to perceive the real substance the sole *Vritti* that resolves (itself into the I) is sufficient.

14. "It is this they call *manas*, namely, the *Vikāram* formed out of the combination of *Vritti* and *Pratiphala*⁶. By reason of *Vritti* that rises out of thought being required, (it is stated that the Supreme Being) can be reached by that mind. But understand that it is out of the reach of that mind that is of the form of the afflicting *Pratiphala*. Knowing that this is the meaning and repelling all doubt, clear up within thyself."

1. i. e., The effulgent form of *chit* is reflected in *Buddhi*, which is compared to the mirror, and the image formed in the mirror (*Buddhi*) appears as the real *chit*. Just as by the mirror the face is called *Bimbam* (original orb), and *Pratibimbam* or *chāya* (the reflected image), so by the *Buddhi* the *Chaitanyam* or *chit* becomes distinguished as *Vritti* and *chāya*, which is *Chidābhāsa* or *Jiva*. The *Chidākāś* is called *Ninmala Vritti* or simply *Vritti* when it possesses the quality of reflecting an image in *Buddhi*. But when it does not possess this quality it is called *Chinmaya Vadivu* or the effulgent form of *chit*. Just as the *mirage* is inseparably connected with the idea of water, so *Vritti* is connected with the illusive intelligence, namely, *Buddhi*. Hence the author says, "The stain-free *Vritti* will move about through the way of that *chāya*" which is *Chidābhāsa* or *Jiva*. The *Chidābhāsa* is not apart from the illusive intelligence or *Buddhi*, this illusive intelligence is not apart from the stain-free *Vritti*; and this stain-free *Vritti* is not apart from *Chinmaya vadivu*. Hence the Master says, "It is this they will call *gnānam*." *Buddhi* is called illusive intelligence, because it is nothing but intelligence phenomenally changed.

(2.) *Swarūpānanda Desikar* says, "*Chit Swarūpam* alone is *Jagat Swarūpam*," i. e., It is the spirit itself that assumes the form of the universe. If copper does not pass through the way of illusion, namely, moulds, it will not change. So, if intelligence does not pass through illusion, it will not change.

(3.) i. e., *Chāya* or the reflected image which is compared to the lamp. *Vritti* is compared to the eye.

(4.) The *Chidābhāsa* changes itself into the form of the object we see before we cognize it.

(5.) Hence *Vritti* is intelligence free from illusion, and *phala* or *pratiphala* is intelligence in connection with illusion—phenomenal intelligence. Intelligence is one; when it views objects as what they are not it is called phenomenal intelligence, and when it sees things as what they really are it is called pure intelligence. To know the universe the two intelligences, namely, the phenomenal and the pure, are necessary; because the universe is an illusive thing—therefore the phenomenal intelligence is necessary. But this phenomenal intelligence is nothing apart from the pure intelligence. Hence the two are required. But the self is noumenal. Therefore to know self the pure intelligence alone is enough.

6. i. e., The *manas* is of the form both of *Chit* and *Jada*.

15. "O never-deceiving spiritual Master! I have understood the ways you have explained (unto me). Still (I have) a word (to say). Deign to hear (me). Is not this *Samādhi yōgam*: namely, the *chittam* free from fluctuation attaining to the undivided fulness and becoming of the form of self? But the nature of this mind is to be wavering like a swing and to spring up into many worlds in a single moment. How is such a mind to attain to the state of resting in the absolute substance without wavering like the state of a light sheltered from the wind? Graciously tell me!"

16. "The qualities of the thinking *manas* are three. Of the three, if one rises in preponderance, the other two will stand hidden². When the *Satwa-guna* abounding in *dharma*³ is in the ascendant, divine, that is, moral perfection will accrue. If the *Rajo-guna* which is next (in rank to the *Satwa* predominates) the *visana*⁴ of the world and of the body and the *vāsana* of *Shastras* will ensue. But, O my rare son! when the *Tamas* gets the upper hand, know that demoniac perfections will result.

17. "The *manas* is (*par excellence*) of the form of *Satwa-guna*. But the other two (*gunas*) have come and mingled (in the meanwhile)⁵; hence they will pass away if removed. If the good moral path (of investigating and realizing the self) is not given up, but is constantly adhered to, the *Tamas* and the *Rajas* will of themselves perish. Then the solid changes (namely, the *drisya* or phenomena, and *Chalana*⁶) will pass away; if these go away, thy *manas* will then attain to the same state as that of the *ākās*, that stands forth free from all stain, and it will then be one with that *Brahm* in *Nirvikalpa Samādhi*.⁷

18. "When before a spotless mirror another spotless mirror is shown, it remains in its own bright nature without any difference, and is thus one (with the other mirror) without any change. So, if the *manas*,—that has united with *Brahm*, which is immeasurable, omnipresent and eternal, *sat*, *chit* and *ānanda*,—remains as it has cleared up, then where is the world?⁸ and where is the (mental) fluctuation?⁹ Banish therefore thy doubt."

19. "If the *manas* dies by becoming one (with *Brahm*), then wherewith will the *Jivan-muktas* experience *Prārabda* as long as

1. He asks this because he has not yet learnt *Sahasa Samādhi*.

2. i. e., Will be quite powerless.

3. i. e., Influencing one to stick to the path of duty.

4. i. e., This word literally means smell and figuratively knowledge or understanding. The sentence means that the person will have a knowledge of the world and the body, and acquire worldly prosperity in addition to becoming acquainted theoretically with the occult sciences.

5. i. e., They are of an adventitious character, that is acquired during conditional existences; not natural.

6. i. e., Motion. The mind moving towards and clinging to external objects, and becoming thereby disturbed by emotions, &c.

7. "To be quite free from *bandha* (i. e., worldly affinity) and like the steady unshaking flame of a lamp is *nirvikalpa Samādhi*."—*Sivaprakasara*.

8. i. e., The phenomenal world, though existing, will not appear.

9. The wavering of the mind is caused by the appearance of diversity in external things, when therefore the world does not appear, the mind ceases to externalize, and the consequence is that it stands motionless in the supreme Spirit.

they live (in this physical world)?¹ Is not *Prārabda Bhogam*² a thing to be exhausted³ by experiencing it? If (you) say it should be exhausted, then surely the *manas* has not perished (for) if the *manas*, which alone is capable of feeling pleasure and pain dies, there is no (such thing as experiencing) *Prārabda*. But if (you) say that the *manas* will appear, they (the *Jivan-muktas*) cannot certainly be called *muktas* (or emancipated ones). O Master! you must graciously explain this well (unto me) so that this puzzling doubt may clear away." Thus spoke he who has become himself the All:—

20. "They all distinguish two kinds of extinction of the *manas*, called *Swarūpa-nāsam*³ and *Arūpa-nāsam*.⁴ O my son! Of these (two) one⁵ relates to the unquestioning⁶ *Jivan-muktas* and the other⁷ to the *Vidéha-muktas*. The perishing of the *Tamó-guna* and *Rajó-guna*, so as to let the *manas* be of its own nature, namely, *Satwa-guna*, is (called) *Swarūpa-nāsam*. And, O thou non-egotistical one, the dissolution of the *Satwa-guna* itself (which takes place) when the *Linga-Déha* (i. e., the subtle or astral body) subsides is called *Arūpa-nāsam*.

21. "The pure *Satwa-guna* alone is real. If the dim *Rajó-guna* and the dark *Tamó-guna* perish, even the word '*manas*' will pass away—will certainly go away. Hence they (the *Jivan-muktas*) will eat whatever food comes to them in the present time;⁸ they will neither rejoice nor wither away by thinking of what will come (in the future), or of what has passed. It is possible, by being

1. To feel anything, there must be consciousness of duality; that is, one must consider himself as separate from the things felt. But if the mind identifies itself and the universe with *Brahm*, then to it there is nothing apart from itself. Hence such a mind cannot feel whatever influence objects of pleasure and pain may make on it. Your statement that *Prārabda* must be exhausted only by a being experiencing it (vide stanza 96 of Part I) is therefore inconsistent with this view of the case.

2. Whatever enjoyment or suffering *Prārabda Karma* awards in the present life as the retributions of actions in the former states of existence, is called *Prārabda Bhogam*. The totality of all moral, mental and spiritual actions done in former births—the potential energy, so to speak, which precipitates a human soul into a state of conditioned existence at any given time, and which waits to give births in the future after the present life is exhausted, is called *sanjita Karma*.

This is commonly compared to the money which is kept idle in a bank, and out of which an amount necessary for circulation may be drawn when the ready cash in current use (*Prārabda*) is all exhausted. *Agāmyam* is the *Karma* developed while experiencing *Prārabda*; this is like the profit derived by the use to which the ready money is put. All or that portion of *agāmyam* for which no result has been experienced in the present life, itself becomes eventually *Savijita*.

3. *Swarūpa*=form, and *nāsam*=extinction or destruction. *Swarūpa-nāsam* means the perishing of the mind so as to have only its own pure natural form. The existence of the mind in its true quality of *Satwa* with all its *Vrittis* or processes ceasing.

4. *Arūpa* means without form. In *Arūpa-nāsam* nothing appears as external to the mind.

5. Viz., *Swarūpa-nāsam*.

6. i. e., Free from all doubt.

7. Viz., *Arūpa-nāsam*.

8. i. e., They will submit to whatever enjoyment or suffering may occur to them.

non-agents, forsaking the egotism that declares 'I am the agent', and remaining solely seers¹ as well of the *Vrittis* of the organs (both internal and external) as of the *Avestas*;² and it is also possible to be experiencing at the same time *Prárabda Bhógams*. There is no incompatibility at all. Knowing this truth, discard thy doubt.

22. "Is it not absurd to say that (the *Jivan-muktas*) are in *samádhi* even during all the time (they are engaged) in (worldly) occupations? Will not the mind become agitated? If it so goes astray, will not *samádhi* fail? If thou dost say so, (I reply: No). Hear an example (of mine which is similar) to this. The heart of the woman who, with love, has newly embraced and delightfully enjoyed the sexual happiness, will not relinquish (but will be continually dwelling on) the pleasure she enjoyed by clasping her lover even while she is performing the most meritorious household duties.

23. "Thou dost say: 'If it is said that the *Jivan-mukta*, who—identifying himself no longer with the body, being non-agent and ceasing to be *Jiva*—has cleared up as *Brahm*, will experience *Prárabda Bhógam*, then he becomes an agent. But (he is a non-agent and) with reference to the all-full non-agent, can there be any *Prárabda Bhógam*? O you Master that have graciously dispelled my misery! you must remove this stain (namely, doubt). But hear the greatness of these *muktas* who (with regard to enjoyment, are of three kinds, namely, *Máhá-karta*,³ *Máhá-Bhógi*⁴ and *Máhá-Tiyagi*⁵.

24. "He alone is the omnipresent and eternal *Máhá-karta*, who stands firm and unshaken in this conviction, namely, just as before the mountain of loadstone free from both action and the causing of action,⁶ pieces of iron move, so before me who am free from both action and the causing of action, the whole material universe operates. I am like the sun⁷, a mere spectator as well of the diverse forms of *Vivakára-Vrittis*⁸, of the bodily organs (of perception and action) as of the *samádhi* that goes on in connection with the reality, and in which all *Vrittis* (shine forth) as the absolute self.

25. "He is the *Máhá-Bhógi*, who, without strictly examining the food⁹ with regard to the fault and excellences of the 'six

1. *Sáksi* or witness.

2. The three states of *Jagra* (waking), *Swapna* (dream) and *Shushupti* (dreamless sleep.)

3. Great actor.

4. Great enjoyer.

5. Great renouncer.

6. The magnet does not itself move towards iron, nor does it will that the iron should move towards it. It only enjoys the property called magnetism which is inherent in it, by virtue of which the iron exhibits the curious disposition of moving. Similarly I do not volitionally act on the universe; but in virtue of the inherent property of the *Atma*, everything in the world acts.

7. Just as the sun does not will anything to happen, such as the growth of plants, the opening of lotus buds, &c., but is merely a passive looker-on of all the changes that go on in the universe before his presence.

8. Activities exhibited in occupations.

9. i. e., Whatever object of enjoyment or suffering they get.

flavours'¹ such as their purity or impurity, fitness or unfitness, patiently consumes (or experiences) all *Bhógams* without distinction, just as the wild fire of the forest (consumes) whatever reaches it. He alone is the *Máhá-Tiyagi*, whose *chittam* is unsullied (by worldly affinity), come what may, as small or great, one's own or foreign, good or bad. Now these persons, who possess this three-fold self-abnegation (*vrátam*), are really the emancipated ones."

26. "O you, my Master, that have dispelled the afflicting misery (of rebirths)! Be gracious enough to explain well (unto me) what is the meaning of saying that the *Jivan-mukta* is one that has finished performing all the duties that ought to be done (*Krita-Kri-tyan*) while he really continues in the path of the ordinance of *Prárabda* with the instrumentality of the body, and goes on doing all appropriate works for the benefit of the ritualists² who exist solely (in the belief that the phenomenal is the real)."

27. "The actions that men do are of three kinds: namely, the *Vivakáras* done (with a view to secure happiness) here and hereafter. These properly belong to those persons who, during the time they are under the sway of *avidya*, are possessed of lust, self-conceit and pride. (Secondly) all exertions towards the acquisition of *Vidya* (i. e., wisdom leading to liberation from conditional existence) which have reference to those who wish to approach the state of emancipation. (Thirdly) the great work of singing (in order to instruct others carried on by adepts) who have become all-full. But by this do the adepts derive any benefit (to themselves)?³ No."

28. "O you crest-jewel among preceptors! Deign to hear me. The path you have hitherto mentioned is consistent. But is not this the fact, that only those who have renounced (the desire of enjoyment in) this world and the next will devote themselves to true *gnánam*? Will those then that have turned away from efforts mingled (with desire) still wish and exert themselves to have it⁴ back? They will not. Nevertheless, are not *Srava-na*, *Ma-na-na* and so on necessary for the *chittam* to be strengthened?"⁵

29. "O thou my son that dost shine forth (solely as *chit*) listen to me! It is quite the duty of those who do not know what is truth to pursue *Srava-na*. The few that have doubt (in what they have learnt by *Srava-na*) will perseveringly practise *Ma-na-na*. Those that are tormented by the evil genius of *Viparita* (perversity) will continue in *Nidityásana*. But is any of these (three practices) necessary to those (*muktas*) who are of the form of the pure *ákás*, who are *chit* and who are all-full? No"⁶.

1. viz., Bitterness, sweetness, sourness, saltiness, astringency, and pungency.

2. *Karmis*, those devoted to rituals and ceremonies.

3. The adepts do not refer the actions they do to self. Hence though they act, it is the same as not having acted.

4. Enjoyment. That is, will these who have once renounced all desire for enjoyment again wish to secure it?

5. Though *Jivan-muktas* are free from worldly *Vivakáras*, still is it not absolutely necessary for them to practise at least *Srava-na*, &c., which are also *Vivakáras*?

6. *Srava-na*, *Ma-na-na* and *Nidityásana* are required only as long as ignorance, doubt and perversity remain, and are of no use afterwards.

30. "O Sir! condescend to hear me. May true sages indeed express themselves like the ignorant in this way, namely, 'I do, I saw, I ate, I went?' You have said that with regard to them the illusive *Viparitam*s are gone. Surely this is nothing like true Brahma-Vichára (*i. e.*, Investigation into the nature of Brahm). Vouchsafe to explain this clearly (into me)."¹

T. M. SUNDAM PILLAI, B. A.

(To be continued.)

LEADING THE LIFE.

A dialogue.

MYSTICUS.—Ah, Mundanus—what ails you? You look pale and worn, and walk with drooping gait. Has fever shaken the strength out of your limbs, or affliction preyed upon your emotions, or have you used up the vital essences of the brain by burning too long the midnight oil?

Mundanus.—I thank you for your kind inquiries; but there is nothing much amiss so far as I am aware. The fact of the matter is I've been trying to lead the life, and have found the course prescribed rather severe: it is so unlike my former self-indulgent ways. However it is only the first step which costs, and I have no doubt I shall be all right when I get into my stride.

Mysticus.—The first requisite for leading the life is a sound mind in a sound body. I have no wish to disparage your mental parts, but your appearance certainly belies your assurances about your health. Have a care, Mundanus, or the doctors will dispute over your organs. I should like to hear what you call leading the life—so tell me, what have you been doing?

Mundanus.—After our last meeting I made the acquaintance of a gentleman, who is in truth a veritable mystery man. He assured me that a long incarnation was a *sine qua non* to a student of occultism; for death and re-birth with all the troubles of nurses and school-masters cause great inconvenience and waste of time, and if a man goes to Devachan, there is no knowing when he will get back to his work on earth. So my friend kindly consented to put me in the way of hatching a more enduring body out of the mortal coil the poet writes of, and developing senses and powers with which to pursue my studies on the astral plane. If my body is rather less robust than it was, I should think that is rather a good sign; for it stands to reason the outer shell will not crack and let out the chicken, unless it is first made thinner and more ethereal. All Yogies, I suppose, have the eye of an eagle, the legs of a stork, and a remarkable absence of abdomen.

Mysticus.—Doubtless you will let the chicken out if you reduce yourself sufficiently. Who is your friend and adviser, and what Yog does he advocate?

1. But Jivan-muktas act and speak like the ignorant. How then are they free from perversity or *Viparitam*?

Mundanus.—I promised secrecy, but I do not see that that should prevent me from talking with you on the subject: I will call my friend Mr. X. He tells me that he is a probationary chela, and is walking the thorny path his master has marked out for him. So he should be a reliable authority.

Mysticus.—Has he given you any exhibition of his own powers?

Mundanus.—No. He is very reticent about his experiences—talks a good deal about his intuitions, psychic messages from his Guru and other subjective phenomena. However, he has certainly developed considerable magnetic power, and I think he sometimes appears to people in his astral body, though he has not done so for me, though I particularly requested him to do so. He says that he cannot yet fully materialise his double, and that I am not sensitive enough to see it.

Mysticus.—I do not doubt your friend is a very wonderful gentleman. What has he told you to do to acquire these senses and powers?

Mundanus.—Well, he says the astral plane lies between the physical and the spiritual, and that a man can't leap over a whole plane of matter like a five-barred gate. So before one can attain to adept powers on the spiritual plane, he must master the one below it and acquire the corresponding lower powers, which are the mesmeric will, the magnetic gaze, clairvoyance and clairaudience, and the development and power of projecting the double. Sooner or later, too, the Dweller on the Threshold must be encountered. Mesmerism, says X., affords a key that will unlock the door of the *Sanctum Arcanum*. To develop the mesmeric will and the magnetic gaze, a course of mental concentration must be pursued. The best method is to gaze fixedly at a black spot for an hour at a time without winking, keeping the mind fixed on one thought and never allowing it for one moment to wander. I set up a life-sized lay figure in my study and practised upon it, concentrating my gaze upon the pupil of the left eye, and making passes with my hands from time to time down the body and limbs. At first tears poured from my eyes, and I found it difficult to keep from closing them. The mental concentration was if any thing worse than the physical strain. But I stuck to my task till a few days ago, when I experienced a severe pain at the back of the eyes and found that I could not see to read. I thought it best to consult a specialist, and was told that my case was an aggravated form of spasm of the accommodation muscles of the eye and congestion of the optic disc, due partly to overuse and partly to a slight natural error in refraction. If I want to get well, says the leech, I must never be exposed to any light brighter than twilight, and must give up all reading for three months at the very least. The advice is no doubt correct enough from the standpoint of an ophthalmic surgeon, but what does he know about occult development! However, I'm giving myself a few days rest, though I may be wrong in doing so. For clairvoyance, acting on X.'s instructions, I have been crystal gazing for long periods and trying to keep my mind positive whilst doing so. But I found that as long as I kept positive I saw nothing but my reflection on the surface, though if I

allowed myself to fall into reverie I saw clouds floating through the crystal or behind it, which disappeared so soon as I pulled myself together. Clairaudience, I was told, would come to me in the natural course of things if I trained myself into a sufficiently fine physical condition, gradually lessening the quantity of my solid and liquid food as I became more spiritual. My friend said that in the beginning I should hear a confused ringing in the ear, then bell sounds, and finally the voice of a guru, when I had attracted his attention. The *magnum opus* is the elaboration and control of this double. For this I had to practice visualizing, that is, picturing to myself rooms I had been in with all the furniture and occupants as they were when I saw them, imagining myself there. Another exercise was to look at black pictures of various shapes, and then subjectively project them on a white wall from various distances and make them move about on it and exchange places. Then I was to look at myself in a mirror and project my own image on the wall, and imagine myself in it. Finally, when I got proficient in that, which is as yet far from being the case, I was to take a certain drug, which would alter my state of consciousness, every night for a fortnight during the bright half of the moon, and to will myself wherever I wanted to go. I haven't tried that yet, for I cannot manage the pictures as well as I should like; but I must have made some progress, for I made the acquaintance of the Dweller the other day. I discovered, however, that I'm an arrant coward on the astral plane; for, although I've been told that the human will has power to command all those things, if it only realises its power, I could not stand up to my guns, and only escaped, I don't know what terrible fate by ignominious flight. I do not feel at all anxious to meet that Dweller again at present.

Mysticus.—Tell me how it happened. Possibly I may be able to recognise the nature of your astral enemy from your account.

Mundanus.—After a day of intense concentration I was enjoying a rest in my arm chair with only the light of a shaded reading lamp, which left the greater part of the room in comparative darkness. I became drowsy: then quite suddenly I began to experience an unutterable and indescribable feeling of horror. My hair stood up, my skin contracted, cold creepy currents chasing each other through my body and limbs, and causing me to give big shudders. I felt that I was being paralysed by having all the nerve force sucked out of me. At first I thought that I had caught a cold or fever, but almost immediately the idea of an unseen presence in the darker part of the room, a ghastly but unsubstantial reality hostile to man, flashed across my mind. In curiosity and terror I raised my eyes and believed I saw what looked like a column of black smoke, somehow suggestive of a living form but with nothing distinctive about it. My heart stood still: I could not think: my will was powerless; and a clammy sweat oozed from every pore. Then I shrieked aloud in my fear, and making a supreme effort of despair, I broke the spell and rushed out of the house. I felt better when I got outside, though still weak and weary. Not feeling any inclination to return to the scene of my adventure, I took a bed at an hotel; for even if my

ghostly enemy had departed, my overwrought imagination was quite capable of conjuring up innumerable imaginary fiends to take his place.

Mysticus.—Your little experience of the astral world is a better argument against meddling with it than any thing I could say. You were fortunate to get away before your friend had time to materialise fully; but, I assure you, if you persist in leading the life, or training, or whatever you call it, you will very soon be honoured with another visit. Probably your visitor will then be fully materialised and will greet you unexpectedly with "Salaam Mr. Mundanus!" And you will see a beast with a misshapen human body towering up to the ceiling crowned with the head of a tiger, crocodile, or bull, his snout and jaws breathing fire, and great saucer eyes, or a single eye with a wonderful magnetic gaze. Such sights are not always the result of supping not wisely but too well. There are many varieties of such entities in the unseen universe, and you, who are quite undeveloped on their plane—a mere astral baby trying to walk,—would have no chance against such powerful brutes. You are going the right way to qualify for admission to the lunatic asylum. For that is generally the end of such experiences, unless suicide cuts short the career of the would be adept. It is only when a man's spiritual soul, the *karana sarira*, is strong, that he can lord it over these creatures. As for getting out of the body, some men think they do so when they merely project an image of themselves by what has been termed thought-transference upon the auras of the people they appear to. Ask your friend Mr. X. what he saw in his astral peregrinations. If he does not describe the dense crowd of nature forces filling space and threatening but not impeding him, you may rest assured that he has not perambulated the astral world in his astral body. If you succeed in your attempts to project yourself in the double, you may return to find your beloved body occupied by some stranger, like your visitor of the other evening, who will refuse to quit until he has committed all sorts of atrocities, for which you will have to pay the penalty. Or again, you may be attacked by hostile elementals, or taken prisoner by black magicians; or you may not be able to get into your body properly on your return. An adept takes a thousand and one precautions for the safety of his body. For instance he may bathe it in a subtle fire which would burn any meddling elemental, and he may also draw some of the same into his astral circulation. What do you expect to do when you get out? Your astral body is in the condition of an embryo, the senses belonging to it are undeveloped. Consequently you cannot study in the Hall of Learning. The utmost you can do is to wander about like an astral Cretin, and I can't see much utility in that. Surely you do not believe, like some youthful aspirants to adeptship I have heard tell of, that you must meet the Tibetan Brothers if once you get out of your body. The astral world is large, and there is, I assure you, no more likelihood of meeting them there than in the physical world. No, my son. Quit all these tom-fooleries and set to work to acquire knowledge and real soul strength. It will be time enough to investigate the astral world when you have made

the acquaintance of the little girl mentioned in that beautiful book "The Idyll of the White Lotus." She will teach any elemental a lesson that tries to harm you. It is no use your questioning me about her, for she is connected with mysteries that I may not reveal. You will learn all about her in due time if you tread the true path; but I solemnly assure you that all those practices you have been telling me about have no connexion with the sacred science. They may make a bit of a magician of you, if you have the necessary qualifications, but they will not bring you one whit nearer your Logos.

Mundanus.—Tell me then, I beg of you, Oh Mysticus, what is the true path? What must a man do to live the life?

Mysticus.—Don't do anything, except, of course, your duties in life. If severe physical training procured salvation, the holiest man on earth should be the strong man in the circus who supports a pyramid formed of some half a dozen of his fellow creatures on his head, shoulders and thighs. There are many paths, it is true, but the shortest is the path of Knowledge. Abstract thought is the food of the spiritual soul. Upon such nutriment it grows strong. The clairvoyance you have talked of developing by gazing into a crystal is an untrustworthy thing of little or no practical use. But if you daily meditate upon spiritual problems, you will find in time that you have developed a kind of clairvoyant intuition, as the opening buds of your higher senses begin to supplement your ordinary faculties. Such a capacity is of far more use to a philosopher than the power of projecting his double; and it has the further advantage of freedom from danger. If you master the psychological problems connected with consciousness, you have only to knock at the door of the Temple of Initiation, and be assured it will open to you. The true disciple works for his *karana sarira*, or spiritual soul, for its possessions are carried on from incarnation to incarnation, whereas astral powers are perishable, and have to be developed anew in every term of life upon earth. As that wonderful little book "Light on the Path" says: *Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.*

Mundanus.—But surely discipline is good! All spiritual teachers have enjoined it upon their disciples, and taught them to practice more or less asceticism. A man must root out his lower nature with its gross appetites before he can gather in treasure for his soul.

Mysticus.—Discipline is a good thing in its way, but it should hold merely a subordinate place, otherwise it only accentuates the personality by keeping your thoughts fixed on your own development. Besides, if given too much prominence, it is apt to produce uneven growth and unbalanced incarnations. If by asceticism you mean half starving the body, I most emphatically deny its utility. As Sri Krishna says in the Bhagavad Gita, "A man who eats too much is no good for a Yogi; likewise a man who eats too little is no good for a Yogi." It is doubtless good to repress your evil nature, but beware of letting your mind dwell upon it,

for by so doing you give it strength. A far more effectual way of getting rid of it is to starve it by keeping your mind occupied with high ideals and living in the eternal; for the mind of man cannot think of two things at once. The true discipline to practice is the discipline of the mind. At the same time if evil thoughts arise check them at once like a horseman who instinctively curbs his horse the moment it takes fright: otherwise it would run away with him and not stop until it fell exhausted, and the utmost the rider could do would be to guide it clear of the most dangerous places.

Mundanus.—What shall I do to attract the attention of the Masters and gain their help and teaching?

Mysticus.—The Masters have their work to do; you have yours. Doubtless you can attract their attention and gain their help if you are sufficiently in earnest in the matter. But I think it is much better for you to learn to stand alone and work out your own evolution. You can help in their work by working for humanity; and those holy beings will incur a debt to you that they will be sure to pay off sooner or later. If you want personal favours, go to earthly grandees, but not to the spiritual guardians of humanity. Learn to be a true man and a sound philosopher, and you will have laid a sound foundation for the temple which you wish to build. Remember that Wisdom is a divine principle in nature which will descend into you when you are a fit vessel to contain it. A powerful solvent can only be held in a cup of noble metal purified from all alloy.

Mundanus.—I am glad to have met you, and to find that your views harmonise with my own inner consciousness on these matters. I shall not be sorry to abandon my mountebank practices in favour of good honest work and thought.

HENRY MERVYN, F. T. S.

NORSE MYTHOLOGY.

(Continued from page 290.)

II. BALDER AND LOKI.

IT must have been evident to the student that the *Vola-spá*, as represented in a former article, contains too many heterogeneous elements to be the product of any one mind or time. These heterogeneous elements will, however, fit into one another and readily form a harmonious whole, when looked upon as expressions of the progressive life of an evolutionary process. The *Vola-spá* is itself an evolution. In that consists its primary value and high mythological significance. It presents to us a panorama of the development of MIND under figures of cosmogonic and theogonic tales.

In the first part it deals exclusively with purely naturalistic elements; the *Vola* speaks of the primordial state of the universe, the origin of the *Hrimthursar* or frost-giants, the cow *Audhumbla* and *Ymer*, and how the gods made man and woman, &c.,

&c. All these figures represent mind in its chaotic* state and the first dawn of organized life in rational form. Then there is a break in the narrative. May we not consider that break designed to represent a cataclysm?

The next series of utterances relate to the Asas or the heroic life. The main feature is the death of Balder and the consequent Ragnarökur. In this part of the Vola-spá is represented the life of the desires and their inevitable self-destruction.

But out of Ragnarökur, the downfall of the world of desire, arises the purified mind, now liberated, and to live in "righteousness and bliss."

Of these three degrees of development, the middle one is the most interesting and instructive from our point of view. I shall therefore now dwell upon it at some length, by recounting the legends about Balder and Loki, and in a following paper explain them at length.

BALDER, BALDR, BALLDR, BALDUR.

The etymology of the term is uncertain; some philologists derive it from *bál* (Danish *baal*, Scotch *bale*), fire, flame. We may also connect his name with the Anglo-Saxon *baldor*, princeps, the best, the foremost, for Balder is the best among the gods. If the *a* is unaccented, the word may be connected with the Moso-Gothic *balths* and be synonymous to the English *bald*, bold in the sense of freedom and high moral courage. Balder is called the Bold in reference to his higher moral qualities (Comp. βαλδριος sup of. ἀγαθός).

Balder is called the Good-god, the White-god, and the Light-god. His face was transparent with qualities indicated by such names, and a halo of dazzling glory radiates from his person. His hair is as white and pure as virgin snow.† He is not only the wisest among the Asas, but also the most eloquent, and his character is of such an unswerving rectitude, that the legality of his judgment was never even suspected, nor his decisions ever reversed.

Balder lives in *Breidablik*: the region of "ample vision." On all the pillars of his palace are written Runes, that can raise the dead. Nothing impure is tolerated around his temples, and neither man or beast may be slain there. Around him and his abode "peace blooms like flowers after rain in May." Balder does not fight, he only shines and dazzles; his presence alone is enough to carry conviction and victory. The powers of the state are subject to him, and princes serve him as priests.

Balder is the son‡ of Alfadir and Frigga§ (Frigg), mother-earth (or possibly the moon). Frigga is the same as the goddess *Hertha*, the fruitful earth (soil) of the ancient Germans.

* Chaos, theosophically means the World-egg. Comp. J. Boehme.

† A certain well known little flower, *Anthemis cotula*, is in the north called *Baldersbrá*, Balder's brow, because of its delicacy and whiteness. Some say it is in allusion to the open-eyed glory of his golden eyes. The English deep blue gentian used to be called Bald money. Balder's name is very common in local names, &c.

‡ According to the *Yuglinga Saga*, but really he has no father, nor mother.

§ Finn Magnussen has shown a close connection between the root of this word and *Freyr* (and *Freyja*). If we take *Freyja* to be the symbol of the moon, we may also in *Frigga* see a lunar deity.

Balder being the embodiment of all that is morally good and right, the existence of Asgárd and Midgárd* depends upon him. And the Norse gods know their fate. In no other mythology do the gods prepare for a fall. It was known to Odin and Frigga, that Balder should die and eternal bloom cease from the Asas, but in the giddiness of life, the gods forgot their fate until evil dreams troubled Balder; then Odin journeyed to the Vola to inquire of her what to do. The Vola knew nothing better; "I behold the fate looming for Balder, the bloody victim. Of this more below.

LOKI (pron. Lókeh) or LOPTR.†

Etymology of the term: Loki, old Norse *logi*, flame (the Latin *luceo*; the Scottish *lug*, fire); German *loke*, a smothered flame.‡ In this sense, Loki is the burning passion and the destructive fiery element of air, earth, &c. K. Simrock connects the name with *lua*, λεύκος, Sans. *lúg*. Loki may also be derived from *loca* (and *lúka*), the Anglo-Saxon *lúcan*, to shut, to lock (J. Grimm), figuratively to finish. In this sense, Loki is the fatal end of the gods and their world.

Loki is also called *Loptr* (*aërius*), *Luft*, air.§ He is always named after his mother Nal (needle) or Lanfray (leaf-ea) *Loki Lanfrey jar son*, and not after his father. There may be a connection between his unsteady and fickle nature and these two names. *Huft*, or air, taken in a good sense, usually represents truth, as wisdom, but in an evil sense, regarded in its ever shifting and unsteady nature, it may well represent the fair face and evil disposition of Loki. His mother's name Nal (needle) would bear an interpretation after the same manner. Everything rising up, everything of a straight line usually represents truth (in a general sense); take the word in an evil sense, and it will represent *truth perverted*, which is the character of Loki, as depicted in all accounts.

Formerly he was a companion of Odin. Thus the Elder Edda:

Loki.

Dost thou mind, Odin,
That we in time's morning
Mixed blood together?
Then thou pretendest
That thou never wouldst ask a drink
Unless it was offered to both of us.

This was the taunt Loki flung at Odin at the banquet of *Ægir*, when Odin refused to recognize him. In the Younger Edda he is called Odin's brother, the uncle of the gods. He took part in the creation of man, under the name of *Loder* (fire) and gave man the senses and the passions.

* The names of the gods (Asas) and men; lit. The middle home or house.

† This Loki must not be confounded with Snorri's or Saxo's Utgardr Loki, a king, whose acts and powers deceive even the god-like Thor. This Loki is a personification of a nature-power, not a hero.

‡ J. Grimm has drawn some parallels between Hephæstus and Loki, but overlooks entirely the ethical conceptions underlying the character of Loki. To identify Loki with Momus is ridiculous.

§ I should think that the character thus given to Loki might be the alchemical *Sulphur*, the unstable element. If so, then Balder probably means *Quicksilver* (Mercury), the baser element.

We thus recognize three distinct characters in Loki*: a brother of Odin, and creator of man†; a god of the air‡; a type of the destructive fire.

Loki has two wives and two families of children. By Sigun, who is an Asynje, he had two boys, of whom more below.

Loki has three children by Angurbodi (anguish-brooding), a giantess of Jötunheim. The first is the wolf Fenrir; the second Jörmungand, the Midgard serpent; the third Hela.* The gods were not long ignorant that these monsters continued to be bred up in Jötunheim,† and, having recourse to divination, became aware of all the evils they would suffer from them; their descent from such a mother was a bad presage, and from such a sire, one still worse. Al-father‡ therefore deemed it advisable to send one of the gods to bring them out. When they came the serpent was thrown into that deep ocean by which the earth is engirdled. But the monster has grown to such an enormous size that, holding his tail in his mouth, he encircles the whole earth. Hela was cast into Niftheim,§ and given power over nine worlds, into which she distributes those who are sent to her,|| that is to say, all who die through sickness or old age. Here she possesses a habitation¶ protected by exceedingly high walls and strongly barred gates. Her hall is called Elvidnir (El=storm?; and Vidr=wide?). Hunger is her table; Starvation her knife; Delay her man; Slowness her maid; Precipice the threshold; Care her bed; and Burning Anguish forms the hangings of her apartment. The one half of her body is livid, the other half the colour of human flesh. Her face is dreadfully stern and of grim countenance.**

The wolf Fenrir was bred up among the gods, the Asas;†† but Tyr‡‡ alone dared to go and feed him. Nevertheless, when the Asas perceived that Fenrir daily increased prodigiously in size, and that the Oracles warned him that he would one day become fatal to

* The following narratives are from the Younger Edda. Comp. verses of Elder Edda as given, pp. 238 & 239.

† The house of the giants. Our Norse forefathers recognised nine worlds: Muspelheim (the fire world); Asa-heim (the home of the Asas); Ljosalfa-heim (the home of the light elves); Vana-heim (the home of the Vans); Manna-heim (the home of men); Jötun-heim (the house of the Jötuns or giants); Svartalfa-heim (the home of the dark elves); Hel-heim (Hela's home); and Nift-heim (the nebulous world).

‡ Al-father, i. e., the deity, not Odin. Much confusion reigns among writers upon Norse mythology, most of them being unable to distinguish between Al-father and Odin. The distinction is this: Al-father is the Deity; Odin the god or deity manifested.

§ Nine worlds within Nift-heim. "These sent to her;" she does not go for them or call them, they come of themselves, having no other place of being.

|| Called Hel-heim.

¶ Necessity namely.

** Hela's kingdom is not a place of punishment; its drearfulness consists in its emptiness. She does not liberate any, but after Ragnasöcken all her captives leave her for a higher "judgment," which is final. Hela is the gothic *Halja* and has been connected with the Sanscrit *Kāli*, the "black," i. e., twilight.

†† No explanation is given in any of the Eddas as to why he was bred up among the gods.

‡‡ Tyr. J. Grimm has satisfactorily shown that the Sanskrit *Dyaus*, Greek *Zeus* (gen. *Διός*), Moeso-Gothic *Tius* (gen. *tivis*) and the Norse *Tyr* are synonyms signifying god. The Younger Edda describes him as most daring and intrepid; but he is also wise.

them, they determined to make a very strong iron* fetter for him, which they called Laeding. Taking this fetter to the wolf, they bade him try his strength on it. Fenrir let them do what they pleased, and then, by great muscular exertion, burst the chain and set himself at liberty. The Asas having seen this, made another fetter, half as strong again as the former, which they called Drómi (the strong tie), and prevailed on this wolf to put it on, assuring him that, by breaking this, he would give the greatest proof of his power. The wolf saw well enough that it would not be so easy to break this new fetter, but, finding at the same time that his strength had increased since he broke Laeding, and thinking that he could never become famous without running some risk, he voluntarily submitted to be chained. When the Asas told him that they had finished their task, Fenrir shook himself violently, stretched his limbs, rolled on the ground, and at last burst his bond which flew in pieces all around him. He thus freed himself from Drómi. After this, the Asas despaired of ever being able to bind the wolf; wherefore Al-father sent Skirnir (the Serene One), the messenger of Frey, into the country of the dark elves (Svart-alfheim) to engage certain dwarfs to make the fetter called Gleipnir (the Devanring). It was fashioned out of six things, to wit, the noise made by the foot-fall of a cat, the beard of a woman, the roots of stones, the sinews of bears; the breath of fish; and the saliva of birds. "Though thou† mayest not have heard of these things before, thou mayest easily convince thyself that we have not been telling thee lies. Thou must have seen that women have no beards, that cats make no noise when they run, and that there are no roots under stones. Now, I know what has been told thee to be equally true, although there may be some things thou art not able to furnish a proof of."‡

"The fetter was as smooth and soft as a silken string, and yet, as thou wilt presently hear, of very great strength." When it was brought to the Asas they were very profuse in their thanks to the messenger for the trouble he had taken; and taking the wolf with them to the island called Lyngvi (lit. Heath, the sweet broom,) in the lake Amsvartnir (lit. gloomy desert),§ they showed him the cord, and expressed their wish that he would try to break it, assuring him at the same time that it was somewhat stronger than its thinness would warrant a person in supposing it to be. They took it, themselves, one after another, in their hands, and after attempting in vain to break it, said: "Thou alone, Fenrir, art able to accomplish such a feat." "Methinks," replied the wolf, "that I shall acquire no fame in breaking such a slender cord:

* Iron represents intellect. Laeding=combat, fight(?).

† The words are addressed by Har to his interlocutor Gangler. In the Younger Edda Har (the High One (?)) plays the same parts as the Volu in the Volu-spá of the Elder Edda. Har is supposed to be a designation of Odin.

‡ The chain is made of the No-thing.

§ Does this not mean that the Asas descended to the "lowermost," there to bind and leave the wolf; for who is Fenrir but Loki himself in another shape?

|| As it is Al-father who has called these terrible children of Loki out of Jötun-heim and as Tyr is "God" manifested (see note above), we see that a higher power than that of the Asas is managing this affair.

but if any artifice has been employed in making it, slender though it seems, it shall never come on my feet." The Asas assured him that he would easily break a limber silken cord, since he had already burst asunder iron fetters of the most solid construction. "But if thou shouldst not succeed in breaking it," they added, "thou wilt show that thou art too weak to cause the Asas any fear and we will not hesitate to set thee at liberty without delay."

"I fear me much," replied the wolf, "that if ye once bind me so fast that I shall be unable to free myself by my own efforts, ye will be in no haste to unloose me. Loath am I, therefore, to have this cord wound round me, but in order that ye may not doubt my courage, I will consent, provided one of you put his hand into my mouth as a pledge that ye intend me no deceit." The Asas wistfully looked at each other, and found that they had only the choice of two evils until Tyr stepped forward and intrepidly put his right hand between the monster's jaws. Thereupon the Asas, having tied up the wolf, he forcibly stretched himself as he had formerly done, and used all his might to disengage himself, but the more efforts he made the tighter became the cord, until all the gods, except Tyr, who lost his hand, burst into laughter at the sight. When the Asas saw that the wolf was effectually bound, they took the chain called Gelgja (gallow), which was fixed to the fetter, and drew it through the middle of a large rock named Gjöll (same root as gjollr, to echo; Heindal's horn) which they sank deep into the earth; afterwards to make it still more secure, they fastened the end of the cord to a massive stone called Thviti which they sank still deeper. The wolf in vain made the most violent efforts to break loose, and, opening his tremendous jaws, endeavoured to bite them. The Asas seeing this, thrust a sword into his mouth, which pierced his under jaw to the hilt, so that the joint touched the palate. He then began to howl horribly, and since that time the foam flowed continually from his mouth in such abundance that it formed the river called Von. There he will remain until Ragnasökur.

Thus the Asas acted in self defence; but all the while they were living an evil life, as I shall show below. The alienation between the Asas and Loki had now grown into open hostility, and Loki soon finds an occasion for revenge. He brings the life of the Asas to an end by the death of Balder, but he also brings his own karma to a culmination.

BALDER'S DEATH AND LOKI'S PUNISHMENT.

Thus the Younger Edda:—

Balder was tormented with terrible dreams, indicating that his life was in great peril. He communicated his dreams and fears to the Asas. The Asas resolved to conjure all things to avert from Balder the threatened evil. Frigga exacted an oath from fire and water, from all metals and stones and earths, diseases, beasts, birds, persons and creeping things. They all promised not to harm Balder. The Asas (frivolously and tempting fate) now used for sport to hurl darts at him, and stones, or heaved at him with their swords and axes, and nothing hurt Balder. Yes the Asas thought they conferred a great honor upon him.

Loki, envious and desirous of bringing ruin upon the Asas, thought of a stratagem to accomplish his object. Assuming the shape of an old woman, he went to Frigga's residence and managed to attract her attention. Frigga asked the pretended woman what the Asas were doing, and was told that they were throwing darts and stones at Balder, without hurting him. "Ay," said Frigga, "nothing can hurt him, I have taken an oath from everything; excepting a little plant, the Mistletoe, which grows on the eastern side of Valhalla; I thought it too young and too feeble to crave an oath from. No sooner had Loki heard this, than he went away, threw off his disguise, and went and cut the Mistletoe. Then he repaired to the assembly of the gods. There he found the blind Hoeder (Strength, Power) standing alone, not partaking in the sport. Loki encouraged him to take part in the fun and gave him the little twig he had in his hand, and told him to throw that at Balder, and not be ashamed of himself for being blind. Loki guided his arm and threw the Mistletoe at Balder, who, pierced through and through, fell down lifeless.

[The Asas of course were terrified, and struck speechless. At length they gave vent to their grief by loud lamentations. Odin foresaw the trouble that was coming. Frigga sent Hermed to Hela to ask Balder back—without avail. The Asas buried him, and everything excepting the old hag Thankt—Loki in disguise—wept for him. All this is told circumstantially in the Younger Edda, but we must leave it out here for lack of space.]

When Loki saw what he had done and how exasperated were the Asas, he fled and hid himself in the mountains. There he built himself a dwelling with four doors, so that he could see every thing that passed around him. Often in the day time he assumed the shape of a salmon, and concealed himself under the waters of a cascade called Tránángurs fors, when he employed himself in divining and circumventing whatever stratagems the Asas might have recourse to in order to catch him. One day, as he sat in his dwelling, he took flax and yarn, and worked them into meshes in the manner that nets have since been made by fishermen. Odin, however, had descried his retreat out of Hlidskjalf, and Loki becoming aware that the Asas were approaching, threw his net into the fire, and ran to conceal himself in the river. When the gods entered the house, Kvasir, who was the most distinguished among them for his quickness and penetration, traced out in the hot embers the vestiges of the net which had been burnt, and told Odin that it must be an invention to catch fish. The Asas thereupon set to work and wove a net after the model they saw imprinted in the ashes. This net, when finished, they threw into the river in which Loki had hidden himself. Thor held one end of the net, and all the other Asas took hold of the other end, thus jointly drawing it along the stream. Notwithstanding all their precautions the net passed over Loki, who had crept between two stones, and the Asas only perceived that some living thing had touched the meshes. They therefore cast their net a second time, hanging so great a weight to it that it everywhere raked the bed of the river. But Loki, perceiving that he

had but a short distance to the sea, swam onwards and leapt over the net into the waterfall. The Asas instantly followed him, and divided themselves into two bands. Thor, wading along in mid-stream, followed the net, whilst the others dragged it along towards the sea. Loki then perceived that he had only two chances of escape, either to swim out to sea, or to leap again over the net. He chose the latter, but as he took a tremendous leap, Thor caught him in his hand. Being, however, extremely slippery, he would have escaped had not Thor held him fast by the tail; and this is the reason why salmon have ever since had such fine, thin tails.

The Asas having thus captured Loki, dragged him without commiseration into a cavern, wherein they placed three sharp-pointed rocks, boring a hole through each of them. Having also seized Loki's children, Vali and Nari, they changed the former into a wolf, and in this likeness he tore his brother to pieces and devoured him. The Asas then made cords of his intestines, with which they bound Loki on the points of the rocks, one cord passing under his shoulders, another under his loins, and a third under his paws, and afterwards they transformed these cords into thongs of iron. Skadi then suspended a serpent over him in such a manner that the venom should fall on his face, drop by drop. But Sigun, his wife, stands by him and receives the drops as they fall in a cup, which she empties as often as it is filled. But while she is doing this, venom falls upon Loki, which makes him howl with horror, and twist his body about so violently that the whole earth shakes, and this produces what men call earthquakes. There will Loki lie until Ragnarókur.

Thus Loki and his children were disposed of. The Asas could not destroy their antagonists, for they originally hailed from the same source. They should have organized a state of existence in which they themselves and their opponents should have held the opposite ends of the balance, but they did not. *The Asas were weak, and mixed with the giants,†* and that brought destruction upon the Asas and the giants alike. It brought their world to an end (in Ragnarókur). This we now shall see.

THE DRAMA OF THE GODS.

In the beginning the gods were just. Al-father appointed rulers and bade them rule men with justice. The Asas lived in Gladsheim (home of gladness) and Asgaard (the abode of the Asas). They built a smithy, and after having furnished it with the necessary instruments, they worked in metals, stone and wood, and made so large a quantity of the metal called gold, that they made all their house-furniture of it. Hence that age was called the Golden Age. In the midst of Asgaard are the plains of Ida, *Ida Völldr* (the assembling plain of the gods) and Odin's high-seat

* He is bound in that of "his own," but that being evil, it is very justly transformed into chains of "Iron." "Iron" means intellect, but intellect is the subjective form of truth or justice. Loki is bound in the chains of his own personality.
† Gen. vi. 2. And the sons of God saw the daughters of man.

Hlidskjalf. Above the heaven of the Asas are the higher heavens, and there stands the bright Gimle—imperishable and brighter than the sun.

Almost every god and goddess has a hall of his or her own. They are happy and spend their lives in joy.

The golden age of the gods, when
On the green they played
In joyful mood,
Nor knew at all
The want of gold,
Until there came
Three giant maids
From Jötun-heim.

This is the first age and the first act in the divine tragedy of the North. Now comes the evil and the final end.

The Asas adopted the giantesses into their community. We have already heard about Angarboda, Loki's wife, and her terrible children. Frey or Freyr, the Vanagod, married Gerda, whose beauty could not conceal her giant nature. Frey is a symbol of the sun, and Frey in the arm of Gerda is the sun sinking into the earth-girding sea. At Argir's banquet, Loki charged his father Njord with incest intimating Frey's nativity.

Hold thy tongue Njord!
Subdue thy arrogance;
I will conceal it no longer
That with thy sister
A son thou didst beget
Scarcely worse than thyself.

Njord's legitimate wife was Skadi (harm, damage), a daughter of the wicked giant Thjasse, who was killed by Thor. Skadi sided with the Asas, and she was the one who placed the poisonous snake over Loki's face, when they bound him. Symbolically Njord is the sea and Skadi is winter. Njord married to Skadi means the unbound sea in winter. But it is not only the Vanas (or Wans) who marry giant daughters, the giants sue for Asynjes: Thrym for Freyja, and Thjasse carries off Iduna with the apples of immortality. Hruginir asks for Freyja and for Sif. The highest gods unite with the giantesses. Gunnlod is Odin's beloved, and Thor marries Jarnaxe. The Asynje Gefion bore sons to a giant. In view of so near relationship we cannot wonder when we hear the gods go to the banquet of Aegir and freely associate with the Jötums or giants.

But the giant element, the dark element thus brought into the world of light, that of the Asas, disturbs the balance and drags down the higher into the sphere of lower, unorganised nature. Evil preponderates, the balance of forces is lost and a general break-up of order follows. The twilight of the gods, the *elementorum dissolutio*, the *ruptura seculi*, is already foreshadowed. The sensitive Balder, the god of light, is the first that perceives the coming Götterdammesung, the Ragnarök. The story has already been told about his evil dreams. After his burial the gods gradually fade and then comes the conflict, but that we pass by for

the present. After the final conflict and a rest (pralaya) of "three years of winter" comes a new heaven and earth, &c. That also we pass by for the present. Our main object has been to present the Norse symbols of light (Balder) and Darkness (Loki) and their conflict.

C. H. A. BJERREGAARD.

PLANT LORE.

WITH regard to the questions asked under the above head, it may be observed that with regard to the felling of trees, the wane of the moon is certainly the best time, so far as my experience goes. It may be stated that, as a general rule, the sap rises from the new moon to the full of the moon, and declines as the moon falls. It has been noticed that trees felled during the former period exhibit on their stumps an enormous discharge of sap, whereas those felled during the wane of the moon show but comparatively a small exudation. With bamboos the experience is that when felled during the first stages of the moon they are attacked by a species of borer which is most destructive, whereas when felled after the full moon the borer never touches them. With regard to the felling of trees a new theory has been started, viz., that trees should be felled when full of sap and left to lie with their branches and leaves on, the idea being that in course of time the leaves will draw out the whole of the sap from the stem of the tree. It would seem that this theory tries to prove too much, for the object in seasoning timber is to get rid of the sap, and surely felling the tree when it has the least amount of sap would be the surest way of getting rid of a dangerous ingredient. It may be mentioned that the latter mode of felling trees in summer instead of in winter, has been recommended for Europe—not for India. Of course there are various ways of seasoning timber, apart from the mode of felling that may be adopted. The latest is to subject the wood to a uniform heat of eighty degrees for a month or more. Another method is to soak the wood in a tub of water in which one five-hundredth part of lime has been dissolved, the theory being, that the proper pressure of the water in the capillary tubes forces out the sap, and the lime is deposited in them as the water evaporates. The time of immersion of the wood varies according to size, from one to six months. As to the planting of trees it may be laid down that moist weather is always favorable, whatever may be the state of the moon. Whether the germination of seeds is affected by the state of the moon is a difficult question, because the moon affects the weather, and it is the latter which exercises a direct influence on germination. The subject, no doubt, is interesting, but to solve the question, it would require perhaps years of intelligent observation. As regards the felling of trees, I may say that the results of an experience extending over more than thirty years completely convince me that the moon exercises a decided influence on the flow of sap.

The question of beans as an article of food is a very interesting one, and that there is something in it cannot be denied; for instance,

in coaching and posting days, when post horses especially were called upon to do hard and often fast work, one feed of beans a day was considered to be essential to the horse's good condition: and when a horse exhibited unusual fire or was hard to manage, he was said to be "full of beans." For this expression there must have been some remote authority. It may be that Pythagoras forbade the eating of beans by his "chelas," because they were too stimulating a food, for in the table of the composition of the various alimentary substances most in use as laid down in "The Perfect Way in Diet," we find that a man requires for his daily support about nineteen per cent. of carbo-hydrates and five and a half per cent. of nitrogenous matter. Beans certainly fulfil these conditions, for the analysis gives of carbo-hydrates nearly fifty-six per cent., and nitrogenous matter thirty; but then again dried peas give much the same, and sepoys are very fond of fried peas on a march; but I never heard of their eating beans, so that the objection to eating beans could hardly apply to their stimulating properties so far as sepoys are concerned—for it would be the very food most adapted to their duties, and we must look elsewhere for the objection against beans. The question certainly is important especially to Theosophists, who are guided by the table of diet above quoted. The Japanese are said to eat beans largely: they are a frugal race of Buddhists and are reported to abstain even from milk and its productions. The bean question is something like the puzzle of mushrooms growing in rings on grass. Electricity or sheet lightning was supposed to be the cause. Also fairies have been suggested as knowing something about it, hence they were called "Fairy rings," and it is a curious fact that the grass on the circumference of the ring is always of a darker green in which the mushrooms grow, than that inside or outside of the ring. The rings too are from three to ten feet in diameter, sometimes very perfect, at other times imperfect, thus showing that the cause or force which created the mushrooms had been interrupted. Your correspondent wishes to know about bones. There certainly is a prejudice against their use, probably because most of the bones are those of cattle, and caste natives on this side object to handle them, but low caste people have no such prejudices. It is a pity that natives do not use more bone dust for their crops, as the phosphoric acid contained in bones, would do wonders for agriculture. Lime is generally to be found in most soils. What is required for manure is potash found in clays and decomposed felspars and phosphoric acid. We hear a great deal about the poor agriculturist being deprived of firewood and compelled to burn cowdung; but if he rightly used his opportunities, the burning of the dung of his cattle would not impoverish his crop, as limes, potash and even bones are, to a certain extent, procurable by him at only the cost of labor, and if he imitated the Japanese in the production and application of night soil, and their careful and painstaking, not to say scientific agricultural operations, he would no longer have to complain of short crops, and a grinding ground rent; but unfortunately for the ryot he cannot escape the exactions of the Monigar of his village, who, as headman, grinds him into the dust. It is hopeless to talk of scientific agriculture or the

amelioration of the ryots' state, until he is freed from the incubus of the Monigar and the Cutcherry officials. Education may do something for his children, but the present generation is past all hope.

In this part of the country night soil is used for sugarcane, but nothing else, nor is it scientifically prepared with dry earth. Small efforts have been made by Government in the District Gazettes to spread a knowledge of this valuable fertiliser, but as few ever read the Gazette amongst the farmers, it is to be feared that unless the Government are prepared to import a few thousand Japanese to teach the people a mode of agriculture which would, to a great extent, stave off famine, that the people through their ignorance will continue to suffer and Government be called upon to pay millions to support millions in a state of semi-starvation. If the soil of India is to support the increasing millions of its inhabitants, there must be a radical change in the mode of agriculture of the people, and it will be necessary for them not to make two blades of grass grow where only one grew before, but ten blades for one. This is somewhat of a divergence from plant lore, still the knowledge of agriculture to a population like that of India is of the first importance, and it is a pity that the governing powers do not recognise that the puny efforts in that direction that they have hitherto made, cannot suffice for the rescue of millions from that famine which every ten years or so overtakes them. Railways may do something, but the store of water, coupled with an improved mode of cultivation, would do far more. The three last famines have cost over thirty millions of money, and what is there to show for the expenditure? We hear a great deal of a famine fund, but little or nothing of improved agriculture. The area, no doubt, is vast, and the difficulty to be grappled with is truly gigantic, but the welfare of millions is worth all the trouble. It cannot be expected that a people living a life of semi-starvation can care for a higher life and its possibilities; it is not until they have been raised in the social scale that any improvement in their moral status can be expected or looked for.

There is but one more remark in the use of bones: perhaps the people have tried them and derived no benefit from them, because their effect on the field was not apparent. It is notorious that in Cheshire, where boning fields had been a practise for more than a century, and where many hundredweights per acre were used, that, in consequence of the bones being applied in large pieces, they remained in the ground for thirty years untouched and not disintegrated by the weather; but when bone powder was applied, the effect was at once visible, hence in applying bones to the soil it is essential that they be applied in a state of powder or well rotted by hot lime, or buried in a dung heap some time before application, so that they readily become disintegrated. That excellent work, the "Perfect Way in Diet," by Dr. Anna Kingsford, proves by numerous quotations that we can extract from vegetable substances all that is requisite in the way of nourishment, indeed she proves that not only are vegetarians healthier than Kreophagists, but

actually stronger and more enduring of fatigue, and the cost of vegetarian diet but a fifth of that of meat. These are very strong arguments in favor of a vegetarian diet, but if beans are worse than meat, the Theosophist may well ask for some certain guide as to his diet. It is to be hoped that the bean question will soon be cleared up, and that an authoritative scale of diet will be drawn up by competent authority, showing clearly what may be eaten and what should be avoided.

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Major-General.

NOTES ON THE BHAGAVAD GITA.*

(Continued from page 447.)

IV.

THE subject of these lectures is a very vast and complicated one. I have endeavoured to compress the substance of my lectures within the required limits, expecting to go through the whole discourse in three days, but my calculations have failed, and I have hardly finished even the introduction. These lectures must necessarily remain imperfect, and all I could do in them was to lay before you a few suggestions upon which you should meditate.

A good deal will depend on your own exertions. The subject is very difficult; it ramifies into various departments of science, and the truths I have been putting forward will not be easily grasped, and I might not even have succeeded in conveying my exact meaning to your minds. Moreover, as I have not given reasons for every one of my propositions, and have not cited authorities in support of my statements, some of them might appear strange.

I am afraid that before you can grasp my real ideas, you will have to study all the existing commentaries on the Bhagavad Gita, as well as the original itself, according to your own lights, and see besides this to what conclusions the speculations of the Western scientists and philosophers are gradually leading. You will then have to judge for yourselves whether the hypothesis which I have attempted to place before you is a reasonable one or not.

In my last lecture I stopped at the eleventh chapter of the book.

In that lecture I pointed out the various passages relating to the *Logos*, which I thought would support and justify the assertions I made in my preliminary lecture about its nature and its relation to mankind. I shall now proceed to point out the passages to which it is desirable to call your attention in the succeeding chapters.

In Chapter XII, to which I shall have to refer again in another connection, I have to ask your attention to the passages with which it commences. There Krishna points out the distinction between meditating and concentrating one's attention upon the *Avyaktam* of the Sankhyas and fixing the mind and relying upon the *Logos*.

* Reports of four extempore discourses, delivered by Mr. T. Subba Row, B. A., B. L., before the delegates attending the Convention of the Theosophical Society at Adyar, Madras, December 27th to 31st, 1886.

I have already shown in what important respects the Sankhya philosophy differed from the Vedantic system of Krishna. Krishna has stated in various places that their *Avyaktam* was different from his *Parabrahmam*—that he was by no means to be considered a manifestation of that *Avyaktam*—and now he tells Arjuna in this chapter that those who try to follow the Sankhya philosophy and endeavour to reach that *Avyaktam* by their own methods, are placed in a far more difficult position than those whose object is to search for and find out the *Logos*.

This must naturally be so, and for this reason. This *Avyaktam* is nothing more than *Mulaprakriti*. The Sankhyas thought that their *Avyaktam* was the basis of the differentiated *Prakriti* with all its *gunas*, this differentiated *Prakriti* being represented by the three principles into which I have divided the solar system. In case you follow the Sankhyan doctrine, you have to rise from *Upadhi* to *Upadhi* in gradual succession, and when you try to rise from the last *Upadhi* to their *Avyaktam*, there is unfortunately no connection that is likely to enable your consciousness to bridge the interval. If the Sankhyan system of philosophy is the true one, your aim will be to trace *Upadhi* to its source, but not consciousness to its source. The consciousness manifested in every *Upadhi* is traceable to the *Logos* and not to the *Avyaktam* of the Sankhyas. It is very much easier for a man to follow his own consciousness farther and farther into the depths of his own inmost nature, and ultimately reach its source—the *Logos*—, than to try to follow *Upadhi* to its source in this *Mulaprakriti*, this *Avyaktam*. Moreover, supposing you do succeed in reaching this *Avyaktam*, you can never fix your thoughts in it or preserve your individuality in it; for, it is incapable of retaining any of these permanently. It may be that to reach it means to take objective cognisance of it, but even that you cannot do from the standpoint of *karana sarira*. You have to rise to a still higher level before you can look upon *Mulaprakriti* as an object. Thus, considering *Avyaktam* as an object of perception, you cannot reach it until you reach the *Logos*. You cannot transfer your individuality to it, for the simple reason that this individuality derives its source from a quarter altogether different from the *Mulaprakriti* or the *Avyaktam* of the Sankhyas, and that as this *Avyaktam* in itself has no individuality, and does not generate by itself anything like an individuality, it is impossible that anybody's sense of ego can be transferred to and preserved permanently in it.

What, then, do the efforts of all those who try to follow the Sankhya doctrine end in? Krishna says, that after arriving at the plane of *karana sarira*, "they will come to him," finding it impossible otherwise to reach this *Avyaktam* for the reasons indicated above. So when Arjuna asks whether *Avyaktam* or the *Logos* is to be the goal, Krishna says that the latter must be looked upon as the ultimate destination, because those who try to follow the line indicated by the Sankhyas have tremendous difficulties to contend with. If anything is gained at all by following this latter course, it is that end, which is also to be gained by following his path, by making him the object of meditation, and looking upon him as the ultimate goal.

Read Chapter XII, verses 3, 4 and 5 in this connection:—

"Those who are kind and charitable towards all creatures, and who, with a properly balanced mind and with senses under control, meditate on the imperishable and undefinable *Avyaktam*, which is all-pervading, unthinkable, undifferentiated and unchangeable, reach me alone. But the difficulty of those who fix their minds on *Avyaktam* is great. The path towards *Avyaktam* is travelled by embodied souls under very great difficulties."

This description refers to the *Avyaktam* of the Sankhyas.

In Chapter XIII we find the following in the first four verses:—

"O son of Kunti, this body is called *Kshetra* (*Upadhi* or vehicle). That which knows this (*Kshetra*) the wise call *Kshetragna* (the real self or Ego)."

"Know also that I am the *Kshetragna* in all *Kshetras*; the knowledge of *Kshetra* and *Kshetragna* I consider to be real knowledge."

"Hear me. I shall state to you briefly what that *Kshetram* is, what its attributes are, what qualities it generates, its source and the reason of its existence; and further who that *Kshetragna* is, and what powers he possesses. Rishis have described them in various ways. Different accounts of them are to be found in different Vedas; and they are also spoken of by the Brahmasutras, which are logical and definite."

Here he speaks of *Kshetram* and *Kshetragna*. *Kshetram* means nothing more than *Upadhi* or vehicle, and *Kshetragna* is the Ego in all its forms and manifestations. *Kshetram* springs from this *Avyaktam* or *Mulaprakriti*. But he says that he himself is *Kshetragna* in the sense in which every manifested Ego is but a reflection of the *Logos*, while he himself is the real form of the Ego, the only true self in the cosmos. He takes care, however, to point out in several places that though he is *Kshetragna*, he is not subject to *Karmabandham*; he does not create *Karma*, simply because the self manifested in the *Upadhi* is not his own true self, but merely a reflection, which has an individual phenomenal existence for the time being, but is ultimately dissolved in himself.

In verse 4 (see above) he refers to Brahmasutras for the details of the three *Upadhis* in man, their relation to each other, and the various powers manifested by this Ego. Hence it is in that book—the Brahmasutras—that we have to look for a detailed examination of this subject.

Turn now to verse 22:—

"The supreme *Purusha* in this body is called the Witness, the Director, the Supporter, the Enjoyer, the Great Lord and the Supreme Spirit (*Paramatma*)."

It must not be imagined that the word *Paramatma* here used refers to *Parabrahmam*. I have already said that it applies to Krishna himself. Though he is *Kshetragna*, he is not responsible for *Karma*, and this he explains in verses 30 and 32 of the same chapter:—

"He perceives the real truth who sees that *Karma* is the result of *Prakriti*, and that the *Atma* performs no *Karma*."

"This imperishable and supreme *Atma*, does no *Karma* and does not feel the effects of *Karma* even while existing in the body, as it is without beginning and without *Gunam*."

Throughout Chapter XIV Krishna distinctly repudiates any responsibility for *Karma*, or any of the effects produced by the three *Gunams* which are the children of *Mulaprakriti*. Look at verse 19 for instance:—

"When the (discriminating) observer recognizes no other agent (of *Karma*) than the qualities (of *Prakriti*), and knows that which is beyond these qualities, he attains to my being."

And now turn to the closing verse in that chapter, a passage we have already referred to in another connection :—

"I am the image of *Parabrahm*, which is indestructible, unchangeable; and (I am) the abode of the Eternal *Dharma* (Law) and of absolute happiness."

Here he says he is the image of *Parabrahmam* which is eternal and has no *Vikarmam*, and he is the abode wherein resides the eternal *Dharma* of the cosmos, and he is also the abode of bliss, and it is for this reason that the *Logos* is often described as *Sachchidanandam*. It is *Sat*, because it is *Parabrahmam*; and *Chit*, because it contains within itself the eternal *Dharma* of the cosmos, the whole law of cosmic evolution; it is *Anandam*, because it is the abode of bliss, and the highest happiness possible for man is attained when the human soul reaches the *Logos*.

Now turn to Chapter XV, verse 7, a passage which has unfortunately given rise to many sectarian disputes :—

"It is the *amsa* which emanates from me and which is manifested from the beginning of time that becomes the *Jiva* in the world of living beings, and attracts mind and the other five senses which have their basis in *Prakriti*."

The proposition herein made is a matter of necessary inference almost inevitable from the premises I have laid down :—if what constitutes the *Jiva* is the light of the *Logos*, which is *Chaitanyam*, and which, becoming differentiated, forms the individual Ego in combination with the *Karanopadhi*.

I need not now advert to all the controversies to which this passage has given rise. The verse is perhaps susceptible of more than one interpretation, and the different interpretations were necessitated by the different premises with which the interpreters started.

Read now verse 8 :—

"When the lord, *Jiva* (human Ego), quits one body and enters another, he carries with him the mind and the senses as the wind carries the fragrance of flowers from their source."

Here Krishna refers to that human individuality which resides in the *karana sarira*. It is the human monad or *karana sarira*, that is the one connecting link between the various incarnations of man; when it leaves the body for Devachan, it takes with it all the germs of conscious existence, the essence of the five *Tanmatras*, the *Manas* and the *Ahankaram*. Strictly speaking, in every stage of conscious existence, there are seven elements which are always present, viz., the five senses, the mind (also recognised as a sense by some of our philosophers), and the Ego. These are the seven elements that constantly manifest themselves whenever consciousness manifests itself, or conscious existence makes its appearance. They exist in the *sthula sarira*, further also in the *sukshma sarira*, and they are latent in *karana sarira*. Not only are they latent in *karana sarira*, but even the impulses generated in connection with the seven elements of conscious existence reside in it, and form that latent energy which tries to spend itself, as it were, by bringing about the future incarnations, the environments being those determined by the past *Karma* of the man and the impulses already generated thereby.

In calling attention to verses 12—14 :—

"Know that the splendour which belongs to the sun and illumines the whole world—which is in the moon and in fire—is from me.

"Entering into the earth, I sustain all things by my energy; and I am the cause of the moisture that nourishes the herbs.

"Becoming fire (of digestion) I enter into the bodies of all that breathe, and being united with *Pranam* and *Apanam*, I cause food of the four kinds to digest."

I have only to point out that what Krishna really means is, that it is his energy that gives to matter all its properties, and that all the properties that we now associate with matter, and all those tendencies of chemical action that we see in the chemical elements, did not belong to it or them originally.

When you examine *Mulaprakriti* none of these tendencies are found to be present in it. It is simply the stuff or substance which is endowed with these properties by the action on it of the current of life which emanates from the *Logos*. Consequently Krishna says that all the qualities exhibited in matter, as in fire, the sun, light, or any other object that you may take into consideration, originally emanate from him, because it was his life, his energy, that gives to matter all the qualities that enable it afterwards to form the various organisms that we now see in the manifested cosmos. In connection with this point you will find it interesting to refer to what is stated, I believe, in one of the ten Upanishads (*Kenopanishad*) with reference to the mysterious appearance of *Parasakti* (*Daiviprakriti*) in *Swarga*.

When *Parasakti* first appeared, Indra wanted to know what it was. He first sent *Agni* to enquire what it was that appeared in that peculiar form. Then *Parasakti* asked *Agni* what functions he fulfilled or what was his latent capacities. *Agni* replied that he could reduce almost everything to ashes. And in order to show that this attribute did not originally belong to *Agni* but was simply lent to him, *Parasakti* placed before him a little bit of grass and asked him to reduce that to ashes. He tried his best, but failed. *Vayu* was next sent; but he also failed in a similar manner. All this was done to show that *Parasakti*, or the light of the *Logos*, endows even the *Panchatanmatras* with qualities that did not originally belong to *Mulaprakriti*. Krishna is right in saying that he constitutes the real energy of the fire and of all those things he has enumerated.

Now turn to verse 16 of the same chapter, which has also given rise to a considerable number of interpretations :—

"These two *Purushas*—the perishable and the imperishable—exist in the world. The perishable is all the living beings, and the imperishable is called the *Kutastha*."

The meaning here is clear enough if you will only read it in the light of the explanations already given. Krishna first divides all existing entities into two classes, those not permanent—*Asharam*—by which he means the manifested cosmos, and *Aksharam*, or imperishable, which he calls *Kutastham*, the undifferentiated *Prakriti*. He also uses the same word, in another passage, in connection with the *Avyaktam* of the Sankhyas; and it is but natural to conclude that he here uses the same word in the same sense.

In the succeeding verse he says that these two classes are inferior to himself. Although *Aksharam* is not destroyed at the time of cosmic *Pralaya*, as are all the things that come out of it, yet his own nature is superior to that of this *Aksharam*, and that is why he is called *Uttama Purusha*. For we read in verse 17:—

"But there is another, the supreme *Uttama Purusha*, called *Paramatma*, (the supreme Atma) who is the imperishable Lord, and who pervades and sustains the three worlds."

I have only to refer you, in this connection, to verse 66 of Chapter XVIII:—

"Renouncing all religious observances, come to me as the only refuge. I will deliver thee from all sins; grieve not."

To crown all, here is a distinct declaration that he is the one means and the most effectual means of obtaining salvation. These are all the passages to which I wish to call your attention in reference to the *Logos*. The passages read go far, I believe, to support every one of the propositions I have laid down in connection with it, as regards its own inherent nature and its relation to the cosmos and to man.

Now, as regards *Mulaprakriti*, I have already called attention to it in several places when speaking of *Parabrahmam* and of the *Logos*. There is one passage, however, which I did not cite. I believe I have clearly indicated the distinction between this *Avyaktam* or *Mulaprakriti* and the *Logos*, as well as that between *Mulaprakriti* and *Daiviprakriti*.

I have also said that *Mulaprakriti* should not be confounded with *Parabrahmam*. If it is anything at all, it is but a veil of *Parabrahmam*. In order to support my statements I now ask you to turn to Chapter VIII, verse 20:—

"But there is another *Aryaktam* superior to the *Aryaktam* above mentioned, which is without a beginning and which survives when all the *bhutam*s perish."

The preceding verses should also be read:—

"At the approach of day all manifestations issue from *Aryaktam*: at the approach of night they are absorbed into *Aryaktam*."

"All these collective beings, produced again and again, are dissolved at the approach of night, O Partha (Arjuna), and are evolved involuntarily at the approach of day."

Here Krishna says that at the time when the cosmos wakes into a condition of activity, all the *bhutam*s spring from this *Aryaktam*; when the time of *Pralaya* comes, they go back into *Aryaktam*. But lest this *Aryaktam* should be mistaken for *Parabrahmam*, he takes care to point out that there is an entity which is higher than this, which is also called *Aryaktam*, but which is different from the *Aryaktam* of the Sankhyas and even existing anterior to it. It is *Parabrahmam* in fact.

It is not an evolved entity, and it will not perish even at the time of cosmic *Pralaya*, because it is the one basis, not only of the whole cosmos, but even of this *Mulaprakriti*, which seems to be the foundation of the cosmos.

As regards *Daiviprakriti*, I have already called your attention to those passages in Chapter VII which refer to it.

Thus the four main principles I have enumerated, and which I described as constituting the four principles of the infinite cosmos, are described and explained, precisely in the manner I have myself adopted, in the teachings of this book.

Krishna does not go into the details of the four principles that exist in the manifested solar system, because, so far as the ultimate object of his teaching is concerned, it is not absolutely necessary for him to go into the details of that question, and as regards the relation of the microcosmic *Upadhis* to the soul and their connection with each other, instead of giving all the details of the philosophy connected with them, he refers to the *Brahmasutras*, in which the question is fully discussed.

The so-called *Prasthanathrayam*, upon the authority of which our ancient philosophers relied, composed of the *Bhagavad Gita*, the ten *Upanishads* and *Brahmasutras*, must be thoroughly examined to find a complete explanation of the whole theory.

The main object of the *Bhagavad Gita*—which is one of the main sources of Hindu philosophy—is to explain the higher principles that operate in the cosmos, which are omnipresent and permanent and which are common to all the solar systems.

The main object of the *Upanishads* is to indicate the nature of this manifested cosmos, and the principles and energies therein present.

Lastly, in the *Brahmasutras* an attempt is made to give a clear and consistent theory about the composition of the entity that we call a human being, the connection of the soul with the three *Upadhis*, their nature and their connection with the soul on the one hand, and between themselves on the other. These books are not, however, devoted to these subjects only, but each book deals prominently with one of these subjects, and it is only when you take all the three into consideration, that you will have a consistent theory of the whole Vedantic philosophy.

And now, granting the truth of the premises we have laid down, what are the conclusions that will necessarily follow?

For this purpose the whole of the *Bhagavad Gita* may be divided into three parts. Of the first six chapters, the first is merely introductory, the remaining chapters deal with the five theories that have been suggested by various philosophers as pointing out to man the way to salvation; the succeeding six chapters explain the theory which Krishna advocates as pointing out the way which he recommends as the best one to follow, and give such explanations as are necessary. In the last six chapters, Krishna attempts by various arguments to point out that it is *Prakriti* which is mainly responsible for *Karma*, for even the various intellectual and moral qualities that are exhibited by human beings, for the varieties of the emotional nature, and for the various practices that are followed. It is impossible for me now to go into the whole of this argument in detail. In studying this book the last six chapters should be read first, because one of the main principles that will have to be taken into account in dealing with all the various measures that have been recommended, is therein enumerated and established; and our conclusions will have to be altered if the doctrine those six

chapters are intended to inculcate is found to be false or untenable. Of course, in those six chapters, the illustrations are taken, not from matters with which we at the present day are familiar, but from matters which, at the time Krishna gave this discourse, were perfectly intelligible to his hearers, and to the public of that day, and with which they were thoroughly familiar. So it is possible that in the illustrations he gives we may not be able to find those arguments and those considerations, which, perhaps, a modern writer, trying to support the same conclusions, would present to the mind of the reader. Notwithstanding this, the nature of the argument is the same and the conclusion is true for all time to come. Illustrations will certainly be forthcoming, if necessary, from other departments of human knowledge with which we at the present day are familiar. It does not require any very lengthy argument to show, now that the works of Professor Bain and Herbert Spencer have been so widely read, that the human physical organism has a great deal to do with the mental structure of man; and, in fact, all modern psychology is trying to find a foundation for itself in physiology and is perhaps even going to extremes in this direction. The great French philosopher who originated what is called Positivism, would not, in his classification of sciences, assign a separate place to psychology. He wanted to give psychology a subordinate place, and include it, as a branch subject, under physiology.

This classification shows the extremes to which this tendency may lead. If all that is found in the body is nothing more than the material of which it is composed, true psychology is nothing more than physiology, and the mind is but an affection of matter. But there is something more than the mere physical organism; there is this invisible essence that we call the supreme *Chaitanyam* which constitutes the individuality of man, and which is further that energy which manifests itself as the consciousness behind the individuality.

It is not material, and it is not likely, that science will be able to get a glimpse of its real nature till it begins to adopt the methods of all the great occultists who have attempted to probe into this mystery. But at any rate this much must be conceded; whatever the real nature of this essence or life-force may be, the human constitution or the physical body has a good deal to do with the mental development and character of a human being.

Of course the force that operates in all these *Upadhis* is, as it were, colourless—it can by itself produce no result. But when acting in conjunction with *Prakriti*, it is the force that is the substratum of all the kingdoms, and almost every thing in the cosmos is, in a certain sense, traceable to this force. When, however, you begin to deal with particular forms of conscious existence, particular characteristics and developments, you will have to trace them, strictly speaking, to the *Upadhis*, or the material forms in which the force is acting, and not to the force itself. So Krishna says all *Karma* is traceable to *Upadhi*, and hence to *Prakriti*. *Karma* itself depends upon conscious existence. Conscious existence entirely depends upon the force.

man's mind, and this depends upon the nerve system of the body and the various elements existing therein, the nature of the astral elements and the energies stored up in the *Kānopadhi*.

In the case of even the astral body the same law holds good. To begin with, there is the aura, which is material in the strict sense of the word, and which composes its *Upadhi*. Behind this there is the energy, which is the basis of that feeling of self that even an astral man experiences.

Going on still higher, to *Karana Sarira*, there again you find this invisible, colourless force acting within its *Upadhi*, which contains within itself the characteristics of the individual Ego.

Go where you will, you will find that *Karma* and the *gunas* emanate from *Prakriti*: *Upadhi* is the cause of individual existence.

Existence itself, I mean living existence, is however traceable to this light. All conscious existence is traceable to it, and, furthermore, when spiritual intelligence is developed, it directly springs from it.

Now let us assume that this is the conclusion we are prepared to admit—and I need not enter into the details of the argument which you will find at length in the last six chapters. Let us now examine in order the various theories suggested by different philosophers. I shall take them as they are dealt with in the first six chapters of this book.

The first chapter is merely introductory. The second treats of Sankhya Yoga, the third of Karma Yoga, the fourth of Jnana Yoga, the fifth of Karmasanyasa Yoga, and the sixth deals with Atmasamyama Yoga.

These are the theories suggested by other philosophers, and in this list Krishna does not include that path of salvation pointed out by himself, which is set forth in the second group of six chapters. I believe that almost all the various suggestions made by different philosophers can be brought under one or the other of these headings. To complete the list there is the method suggested by Krishna himself as being of universal applicability, and, standing in the background, unknown and unseen, is that occult method, to facilitate which all the systems of initiation have been brought into existence. As this occult method is not of universal applicability, Krishna leaves it in the background and puts his doctrine in such a manner as to render it applicable to the whole of mankind. He points out the defects of each of the other systems, and takes, as it were, the best part of the five theories, and adds the one element, without which every one of these theories will become false. He thus constructs the theory which he recommends for the acceptance of mankind.

Take, for instance, the Sankhya philosophy. I have already explained the peculiar doctrine of the Sankhya philosophers that their *Avyaktam* itself was the one self-manifested everywhere in all *Upadhis*. That is more or less their *Purusha*. This *Purusha* is entirely passive. It is not the *Eswara*, not the active creative God, but simply a sort of passive substratum of the cosmos, and all that is done in the cosmos is done by *Prakriti*, which produces all

the organisms or *Upadhis* that constitute the sum total of the cosmos. They accept the view that *Karma* and all the results that spring therefrom are traceable to this *Maya* or *Prakriti*, to this substratum that forms the basis of all manifestation. Now it is through the action of this *Karma* that individual existence makes its appearance. On account of this *Karma* individual existence is maintained, and it is on account of *Karma* that man suffers all the pains and sorrows of earthly existence. Birth, life and death, and all the innumerable ills to which human nature is subject, are endured by mankind owing to this *Karma*. Granting their premises, if the ambition of your life is to put an end to all earthly sorrows, then your object should be to put an end to the operation of this *Karma*.

But the question is, how can you do this? While *Parabrahmam* remains passive, *Prakriti* goes on creating the cosmos without its interference. It is not possible to get rid of *Prakriti* or its *gunams* altogether. You may as well try to rid fire or water of all its properties. Thus, *Karma* being the inevitable result of *Prakriti*, and *Prakriti* continuing to exist as long as you are a human being, it is useless to try to get rid of *Karma*. But, they say, you must try to get rid of the effects of *Karma* by reducing yourself to the passive state of existence in which *Parabrahmam* is, remaining simply a disinterested witness. Do *Karma*, not with a desire to do it, but from a sense of duty—because it must be done. The Sankhyas say: give up *Sangam*, that desire to do *Karma*, which alone seems to connect the soul with it, and renounce this connection, which alone renders the soul responsible for the *Karma*.

What will happen then? They say, when you renounce this desire, *Karma* will become weaker and weaker in its ability to affect you, till at last you arrive at a condition in which you are not affected by *Karma* at all, and that condition is the condition of *Mukti*. You will then become what you were originally. You yourself are but a delusive manifestation of *Avyaktam*, and when once this delusive appearance ceases to exist, you become *Parabrahmam*.

This is the theory suggested by the Sankhyas. Furthermore, as this *Avyaktam*, which exists everywhere,—which is eternal, and cannot be affected by anything else—forms the real soul of man, to hold it responsible for any *Karma*, is shown in the chapter before us, to be but a figment of Arjuna's fancy. Self cannot kill self. All that is done by the real self is in reality what is done by the various forms of *Prakriti*. The one substratum is immutable and can never be affected by any action of *Prakriti*. For some inexplicable reason or other the one self seems to have descended from the condition of passive existence, and to have assumed a delusive active individual existence in your own self. Try to get rid of this delusive appearance, then the result will be that you attain Nirvana.

Krishna examines this theory. He admits two of the premises. He says that all this *Karma* is due to *Upadhi*, and leads to conditioned existence, subject to all the pains and sorrows of life. But he denies that the supreme end of man's life is to reach this *Avyaktam*, and he further states that it is far more difficult to

reach this *Avyaktam* than to reach himself; and that even if those who direct all their efforts towards the attainment of this *Avyaktam* meet with any success at all, it can only be by joining him, for otherwise it is impossible to reach *Avyaktam*. While accepting two of the conclusions of the Sankhyas, he points out that the real goal is not the one they postulated.

Now let us turn to the second system. This is mainly that kind of philosophy which is inculcated by the followers of *Purva Mimamsa*. Every form of ritualism has its basis in the philosophy of *Karmakanda*. The arguments here used by Krishna in support of his own conclusions will not be quite intelligible to our minds, for the simple reason that times have changed during the last five thousand years. At the time this discourse was delivered, the Vedantic ritual was strictly followed, and the conclusions of the followers of *Purva Mimamsa* were very well known and were a common topic of discussion. This philosophy was intended to provide a solution for all the difficulties that were common to the other systems of philosophy at that time evolved. But some of the arguments put forward by the *Karma Yogis* may be extended beyond the very limited form in which they are to be found stated in the books, and can be made applicable even to the life of modern times.

Karma Yogis say: True, this *Karma* may be due to *Upadhi*, but it is not due to *Upadhi* alone; it is due to the effects produced by the two elements *Upadhi* and *Chaitanyam*. Those philosophers who want to reject all *Karma* pretend to renounce it altogether. But that is an impossible task. No man, as long as he is a human being, can ever give up *Karma* altogether. He is at least bound to do that which the bare existence of his physical body requires, unless indeed he means to die of starvation, or otherwise put an untimely end to his life.

Supposing you do give up *Karma*—that is, abstain from it in action, how can you keep control over your own minds? It is useless to abstain from an act and yet be constantly thinking of it. If you come to the resolution that you ought to give up *Karma*, you must necessarily conclude that you ought not even to think about these things. That being so, let us see in what a condition you will then place yourselves. As almost all our mental states have some connection with the phenomenal world, and are somehow or other connected with *Karma* in its various phases, it is difficult to understand how it is possible for a man to give up all *Karma*, unless he can annihilate his mind, or get into an eternal state of *Sushupti*. Moreover, if you have to give up all *Karma*, you have to give up good *Karma* as well as bad, for *Karma*, in its widest sense, is not confined solely to bad actions. If all the people in the world give up *Karma*, how is the world to exist? Is it not likely that an end will then be put to all good impulses, to all patriotic and philanthropic deeds, that all the good people, who have been and are exerting themselves in doing unselfish deeds for the good of their fellowmen, will be prevented from working? If you call upon everybody to give up *Karma*, you will simply create a number of lazy drones and prevent good people from benefiting their fellow beings.

And, furthermore, it may be argued that this is not a rule of universal applicability. How few are there in the world who can give up their whole *Karma* and reduce themselves to a position of eternal inactivity. And if you ask these people to follow this course, they may, instead of giving up *Karma*, simply become lazy, idle persons, who have not really given up anything. What is the meaning of the expression "to give up *Karma*?" Krishna says that in abstaining from doing a thing there may be the effects of active *Karma*, and in active *Karma* there may be no real Karmic results. If you kill a man, it is murder, and you are held responsible for it; but suppose you refuse to feed your old parents and they die in consequence of your neglect, do you mean to say that you are not responsible for that *Karma*? You may talk in the most metaphysical manner you please, you cannot get rid of *Karma* altogether. These are the arguments put forward by an advocate of this second view.

The unfortunate mistake that these Karma Yogis make is this; in their system there is little or nothing said about the *Logos*. They accept all the thirty-three crores of gods mentioned in the Vedas and say that the Vedas represent the *Logos* or *Verbum*. They say "the Vedas have prescribed a certain course to be followed, and it is not for you to say whether such a course is or is not capable of producing the result to be attained. You ought to take what is stated in the Vedas as absolute truth, and by performing the various rituals therein prescribed, you will be able to reach *Swargam*. Devas will assist your efforts, and in the end you will attain supreme happiness. That being the course prescribed, we are not called upon to give up all *Karma*, and thereby throw all existing institutions into a state of inextricable confusion."

To these Karma-vadis Krishna says: "One of your conclusions I accept, the other I deny. I admit that an incalculable number of evil consequences will follow as the result of telling people to give up *Karma*, but I cannot admit that your worship of the Devas is at all a desirable thing."

Who and what are these Devas? "They are beings on the plane of *Karana Sarira*. They can never give you immortality, because they are not immortal themselves. Even if through worshipping them you are enabled to reach *Swargam*, you will have to return thence into objective existence in a new incarnation. The happiness that *Swargam* can give you is not eternal and permanent, but subject to this disturbance. And what is more, if you worship the Devas, concentrating your mind on them and making them the sole object of your attention, it is their *bhavam* that you will obtain, and not mine." Taking all these circumstances into consideration, and admitting the many mischievous consequences that in their view will follow as the result of recommending every human being to give up *Karma*, Krishna adds to this system all that is to be found in the teaching that makes the *Logos* the means of salvation, and recommends man—if he would seek to obtain immortality, a method by following which he is sure to reach it, and not one that may end in his having to go through another incarnation, or being absorbed into another spiritual being

whose existence is not immortal. Furthermore, all these thirty-three crores of gods spring into existence with the beginning of every *Manwantara* and disappear at *Pralaya*. Thus, when the very existence of the Devas themselves is not permanent, you cannot expect that your existence will become permanent by merging it into their plane of being.

I now turn to the third theory—*Karmasanyasa-Yogam*. This Krishna at once rejects as being a most mischievous and even impossible course to follow. All the advantages offered by its pursuit may be obtained by doing *Karma*, not as a matter of human affection, passion or desire, but as a matter of duty.

The fourth system is that of *Gnana-Yogam*. When people began to perceive that Ritualism was nothing more than a physical act, and that it was altogether unmeaning, unless accompanied by proper knowledge, they said it was not the *Karma* suggested by the followers of *Purva-Mimamsa*, or the followers of any other particular ritual, that would be of any use for man's salvation, but the knowledge of, or the intellectual elements underlying, the ritual that would be far more important than any physical act could be.

As Krishna says, their motto is, that all *Karma* is intended simply as a step to gain knowledge or *Gnanam*. These philosophers, while admitting that *Karma* should not be rejected, have prescribed other methods of their own, by means of which they thought salvation would be gained.

They said, "Consider *Karma* to be a kind of discipline, and try to understand what this *Karma* really means. It is in fact merely symbolical. There is a deep meaning underlying the whole ritual that deals with real entities, with the secrets of nature, and all the faculties imbedded in man's *Pragna*, and its meaning must not be taken to apply to physical acts alone, for they are nothing more than what their outward appearances signify." In addition to mere *Karma-yogam*, they adopted several other kinds of *yogam*, such as *Japam*. Strictly speaking, this *Karma-yogam* is not *yogam* at all, properly so called. They have added to it *Antar-yogam*, *Pranagnikotram*, and other things which may be more or less considered as refined substitutes for external ritual. Now as regards the theory of these philosophers. All that Krishna has to propose is that their *Gnanam* should be directed towards its proper source. They must have some definite aim before them in their search after truth, and they must not simply follow either *Japam* or *Thapas*, or any other method which is supposed to open the interior senses of man, without having also a complete view of the whole path to be traversed and the ultimate goal to be reached. Because, if the attainment of knowledge is all that you require, it may be you still stop short at a very great distance from the *Logos* and the spiritual knowledge that it can give you. Strictly speaking, all scientists, and all those who are enquiring into the secrets of nature, are also following the recommendations of this *Gnana-yogam*. But is that kind of investigation and knowledge sufficient for the purpose of enabling a man to attain immortality? It is not by itself sufficient to produce this effect. This course may indeed ultimately bring to the notice of man all those great truths

belonging to the principles operating in the cosmos, which alone, when properly appreciated and followed, will be able to secure to man the highest happiness he can desire—that is, immortality or *Moksham*. While admitting the advantages of the spirit of enquiry recommended by this school, Krishna tries to direct it towards the accomplishment of this object.

Let us now examine the fifth system. The votaries of this sect, after having examined what was said by the Sankhyas as well as all the teachings of the other systems we have described, came to the conclusion that it would only be possible to give up *Karma* in truth and not merely in name, if you could somehow or other restrain the action of the mind. As long as you cannot concentrate the mind upon yourself, or turn self towards self, it is not possible for you to restrain your nature, and so long as you cannot do that, it is almost impossible to subdue *Prakriti* or rise superior to the effects of *Karma*.

These philosophers wanted men to act in accordance with certain recommendations they laid down as a more effectual and positive means of obtaining mastery over one's own mind, without which mastery they considered it impossible to carry out the programme of either the Sankhya or the *Gnana-yoga* schools. It was for this purpose that all the various systems of *Hata-yoga* with their different processes, by means of which man attempted to control the action of his own mind, were brought into existence. It was these people who recommended what might be called *Abhisa-yoga*. Whatever may be the definite path pointed out, whether *Hata-yoga*, or that department of *Raja-yoga* that does not necessarily refer to secret initiations, the object is the same, and the final purpose is the attainment of perfect control over oneself.

This recommendation to practise and obtain self-mastery, Krishna accepts. But he would add to it more effectual means of obtaining the desired end,—means sufficient in themselves to enable you to reach that end. He points out that this *Abhisa-yogam* is not only useful for training in one birth, but is likely to leave permanent impulses on a man's soul which come to his rescue in future incarnations. As regards the real difficulties that are encountered in following this system, I need not speak at present, because all of you are aware of the difficulties generally encountered by *Hata-yogis*. Many of our own members have made some efforts in this direction, and they will know from personal experience what difficulties are in the way.

Krishna, in recommending his own method, combines all that is good in the five systems, and adds thereto all those necessary means of obtaining salvation that follow as inferences from the existence of the *Logos*, and its real relationship to man and to all the principles that operate in the cosmos. His is certainly more comprehensive than any of the theories from which these various schools of philosophy have started, and it is this theory that he is trying to inculcate in the succeeding six chapters.

As I have already referred to various passages in these six chapters to show in what light you ought to regard the *Logos*, I need not say anything more now, and if you will bear in mind

the remarks I have already made, the meaning will not be very difficult to reach.

In this connection there is one point on which I have been asked to give some explanation.

Reference is made in this book to *Uttarayanam* and *Dakshinayanam*, or day and night, or light and darkness. These are symbolical of the two paths *Pravrittimarga* and *Nivrittimarga*. What he calls *Uttarayanam* is *Nivrittimarga*, represented as day or the path of light, the path he recommends, and the other *Dakshinayanam* is *Pravrittimarga*, or the way which leads to embodied existence in this world.

But there is one expression in the book that is significant. Krishna says that those who follow this second path attain to *Chandramasamjyoti* and return thence, while those who follow the first method reach *Brahma*. This *Chandramasamjyoti* is in reality a symbol of devachanic existence. The moon shines, not by its own light, but by the light derived from the sun. Similarly the *Karana Sarira* shines by the light emanating from the *Logos*, which is the only real source of light, and not by its own inherent light. That which goes to *Devachan* or *Swargam* is this *Karana Sarira*, and this it is that returns from *Devachan*. Krishna tries to indicate the nature of the *Logos* by comparing it to the sun or something that the sun symbolizes.

I may here draw your attention to one other contingency that may happen to man after death in addition to those I have already enumerated. Those who have read Mr. Sinnett's "Esoteric Buddhism" will, perhaps, recollect that he talks of the terrible fate that might befall the soul in what he calls the eighth sphere. This has given rise to a considerable amount of misunderstanding. The real state of things is that the *Karana Sarira* may, in very extreme circumstances, die, as the physical body or the astral body dies. Suppose that, in course of time, the *Karana Sarira* is reduced, by the persistence of bad *Karma*, into a condition of physical existence, which renders it impossible for it to reflect the light of the *Logos*; or suppose that that on which it feeds, as it were,—the good *Karma* of the man—loses all its energy, and that no tendencies of action are communicated to it, then the result may be that the *Karana Sarira* dies, or becomes merely a useless aggregation of particles, instead of being a living organism, just as the physical body decomposes and becomes a dead body when the life principle leaves it.

The *Karana Sarira* may become so contaminated and so unfit to reflect the light of the *Logos* as to render any future individual existence impossible; and then the result is annihilation, which is simply the most terrible fate that can befall a human being. Without proceeding further, I must stop here.

I beg that you will all kindly bear this in mind. We have merely commenced the study of Bhagavad Gita in these lectures. Try to examine, by the light of the statements found in our own books, and in modern books on Psychology and Science, whether the theory I have placed before you is at all tenable or not—decide for yourselves—whether that is the theory supported by the Bhagavad Gita itself. Do not rely on a host of

commentaries which will only confuse you, but try to interpret the text for yourselves as far as your intelligence will allow; and if you think this is really a correct theory, try to follow it up and think out the whole philosophy for yourselves. I have found that a good deal more is to be gained by concentration of thought and meditation, than by reading any number of books or hearing any number of lectures. Lectures are utterly useless, unless you think out for yourself what they treat of. The Society cannot provide you with philosophical food already digested, as though you were in the ideal state of passivity aimed at by the advocates of the Sankhyan philosophy; but every one of you is expected to read and study the subject for himself. Read and gain knowledge, and then use what you have gained for the benefit of your own countrymen.

The philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith. The sublime philosophy of Sankaracharya has assumed quite a hideous form at the present day. The philosophy of a good many Advaitis does not lead to practical conduct. They have examined all their books, and they think with the Southern Buddhists of Ceylon, that *Nirvana* is the *Nirvana* promised by the Sankhya philosophers, and instead of following out their own philosophy to its legitimate conclusion, they have introduced by their *Panchayatana* and other observances what seems to be a foolish and unnecessary compromise between the different views of the various sects that have existed in India. Visishtadwaita philosophy has degenerated, and is now little more than temple worship, and has not produced any good impression on men's minds. Madhwa philosophy has degenerated in the same manner, and has perhaps become more fanatical. For instance, Sankaracharya is represented in their *Manimanjari* as a *Rakshasa* of former times. In Northern India people generally recite *Saptasati* and many have adopted *Sakti* worship. Kali is worshipped in Calcutta more perhaps than any other deity. If you examine these customs by the light of Krishna's teachings, it must appear to you that, instead of having Hinduism, we have assimilated a whole collection of superstitious beliefs and practices which do not by any means tend to promote the welfare of the Hindu nation, but demoralize it and sap its spiritual strength, and have led to the present state of things, which, I believe, is not entirely due to political degeneration.

Our Society stands upon an altogether unsectarian basis; we sympathize with every religion, but not with every abuse that exists under the guise of religion; and while sympathizing with every religion and making the best efforts we can for the purpose of recovering the common foundations that underlie all religious beliefs, it ought to be the duty of every one of us to try to enlighten our own countrymen on the philosophy of religion, and endeavour to lead them back to a purer faith—a faith which, no doubt, did exist in former times, but which now lives but in name or in the pages of forgotten books.

Reviews.

A WOMAN IN THE CASE.*

THE pleasing duty of delivering the inaugural address to the medical students of Washington fell this year to Dr. Elliott Coues, whose good work in connection with the Theosophical Society in America is known to many of our readers. 'The Woman in the Case' was a lady graduate in medicine, the first admitted into their august body by the faculty of Washington. The professor based his address upon this triumph of the Spirit of Progress over Prejudice, and inferred from it that his colleagues as well as himself had been taking a lesson in Theosophy. He argued that every custom of religious or social tyranny that is overthrown forms a step in the ladder of civilisation, and that above all things the true dignity and power of a race can be estimated by the place it accords to woman. The professor's brother professors apparently did not endorse his views. They even carried their efforts to suppress them so far as to set aside the rule that the address should be printed and published, on the ground that such very advanced opinions were not fit pabulum for the youthful aspirants for medical fame. So Dr. Elliott Coues has placed his resignation in the hands of his brother Senators and published his remarks himself in the little book before us.

People may differ from Dr. Coues in matters of opinion, but he is entitled to the respect of all honest and liberal men, as essentially a man who has the courage of his convictions, as a man who does not hesitate to sacrifice his own fame, scientific reputation and social position at the altar of Truth. It was a matter requiring no small amount of courage to stand on the platform of the Washington Medical College in the presence of all the leading scientists of the capital of the New World and deliver a Philippic against scientific intolerance. We hope his little book will have a large circulation and direct the power of public opinion against religious, scientific and social bigotry in the great Republic of the West.

N. C.

Correspondence.

THE KERALA SCIENCE.

SIR,—May I ask you what is *Keral* (केरल)? According to the dictionaries it is an astronomical science. But many persons who call themselves astrologers or soothsayers lead people to understand that they can foretell future events or read one's past life by the aid of this science. On a person visiting one of these men, he has to give his name, pronounce the name of a god, a flower or a fruit, a number in the arithmetical notation, and has in some cases to place his finger on some figure drawn on a book. The soothsayer apparently takes these as his datum and answers the questions put to him. There are some who can produce the facsimile of letters written by the questioner, but the paper

* An address, delivered at the annual commencement of the National Medical College, by Professor Elliott Coues, M. D., etc. Brentano's, 1015 Penna. Avenue, Washington, D. C., London and Paris.

on which the questions are to be written should touch some figures in the soothsayer's book either before or after the questions have been reduced to writing. This book does not show any trace of carbon or any other chemical preparation, and the questioner when he writes does not necessarily make the book his pad, but the facsimile usually appears to have been traced on carbon. In some cases the facsimile does not appear at all, but the soothsayer himself writes on a slate or a piece of paper. In doing so he does not use the book on which the question was laid, and the original writing remains in the hand of the questioner whose language the soothsayer need not necessarily know. But in such cases the words thus developed are unintelligible at first sight, but when a comparison is made with original writing, the very letters, even the dots and strokes are discernible.

One can understand the principles of ordinary astrology. But how is this science based? The data on which it apparently works seem to be too vague. According to *Swarodaya* (science of breath) a man must think of some particular colour or form according to the course of his breath, and it is quite intelligible that by practice one is able to answer questions that fall within the province of this science. But how can the name of a flower or a fruit of a god or certain figures, give the past history of a man or foretell his future events? Again, *Keral*, according to its definition, being a part of astronomy or astrology, which is based principally on calculation of some substantial data, how can one expect to have a correct answer on data seemingly so imperfect, and how does the production of writings fall within the province of astrological calculation?

Many people call the answer the result of pure guess, but from the accounts given of the correctness of the answers in many cases, it seems that guessing has been reduced to a science.

This is a question that is troubling many heads in Simla at the advent of a young Brahmin named Pandit Radha Kissen who calls himself a professor of the *Keral* science. He earns a good deal by his profession, and as the report goes has satisfied even some of the sceptics, though not those that are obstinate and are wilfully blind. I may mention here that the Brahmin is a *Tantric*, but he assures his visitors that he has nothing to do with *pisachas* and elementals. He does not profess to possess the power of thought-reading, but his achievements in the production of the very words of the questioner is wonderful, and people at first sight take him to be a thought-reader. The only argument that can be advanced against him is that he knows the secret of certain chemicals by which he can instantaneously transfer the writing of the questioner to the book, and he then either copies it or traces it on another paper as circumstances permit. But then he scarcely looks at the book after it has been used by the questioner.

K. C. M.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

RE-CLASSIFICATION OF PRINCIPLES.

IN the May *Theosophist* (1887,) I find the first part of a long explanatory article, by Mr. Subba Row, in which the able author has gone to the trouble of dissecting almost every thing I have written for the last ten years, upon the subject under review.

My first thought was, to leave his "answer" without reply. Upon reading it carefully over, however, I have come to the conclusion that perhaps it would not be safe to do so. The article in question is a manifesto. I am not allowed to labour any longer under the impression that it was only an apparent disagreement. Those members and ex-members of our Society who had rejoiced at Mr. Subba Row's remarks were consequently right in their conclusions, and I—wrong. As I do not admit—in our case, at any rate—that "a house divided against itself" must fall, for the Theosophical Society can never fall so long as its foundation is very strong, I regard the disagreement, even if *real*, as of no great or vital importance. Yet, were I to fail to answer the strictures in question, it would be immediately inferred that I was silenced by the arguments; or, worse, that I had expounded a tenet which had no basis.

Before I say anything further upon the main subject, however, I must express my surprise at finding the learned author referring to me continually as his "critic." I have never criticized him, nor his teachings, whether orally, or in print. I had simply expressed regret at finding in the *Theosophist* words calculated, as I then thought, to create false impressions. The position assumed by the lecturer on the Gita was as unexpected as it was new to me, and my remarks were meant to be as friendly as I could make them. Nor am I actuated even now by any other feelings. I can only regret, and nothing more, that such new developments of ideas should occur just now, after nearly seven years of *latit*, if not actual, agreement.

Nor do I find on page 450 of the April *Theosophist* in my footnote anything that should imply, even remotely, least of all "probably," that I endorse the views that "a slur was thrown on the original teaching." I had said that "some (Theosophists) argued that it looked like a slur." As for myself, I have too much reverence for the "original" TEACHERS to ever admit that anything said or done, could ever be "a slur" upon their teachings. But if I, personally, am made out "the original expounder," there can be no slur whatever. It is, at the worst, a disagreement in personal views. Every one is free in the Theosophical Society to give full expression to his own ideas,—I among the rest; especially when I know that those views are those of *trans-Himalayan* esotericism, if not of *cis-Himalayan* esoteric Brahmanism, as I am now told squarely—for the first time. The words written by me in the footnote, therefore—"Of course those who do not hold to the old school of Aryan and Arhat adepts are in no way bound to adopt the septenary classification"—were never meant for Mr. Subba Row. They applied most innocently, and as I thought liberally, to every and each member of our Association. Why my friend, Mr. T. Subba Row, should have applied them to himself is one of those mysterious combinations—evolved by my own *karma* no doubt—which pass my comprehension. To expect a Brahmin, a Vedantin (whether an occultist or otherwise) to accept in their dead-letter the tenets of Buddhist (even if Aryan) adepts, is like expecting a western Kabbalist, an Israelite by birth and views, to adhere to our Lord Buddha instead of to Moses. To charge me on such grounds with dogmatism and a desire to evolve "an orthodox creed" out of tenets I have tried to explain to those who are interested in Buddhist occultism, is rather hard. All this compels me to explain my past as well as my present position. As the second portion of Mr. Subba Row's reply can hardly contain stronger charges than I find in the first, I ask permission to state that:—

(I.) Neither the original "Fragments of Occult Truths" nor yet "Esoteric Buddhism," were ever meant to expound *Brahminical* philosophy, but that of the *trans-Himalayan* Arhats, as very correctly stated by Mr. Subba Row in his "Brahminism on the Seven-fold Principle in Man"—"it is extremely difficult to show (to the profane H. P. B.!) whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again, whether the adepts of both countries professed originally the same doctrine and derived it from a common source..... However that may be, the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis, was learnt by the ancient adepts of India, and was appended by them to their esoteric doctrine taught by the residents of the sacred island (Shambhala). The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine"... Thus, the readers of the *Theosophist* were told from the first (in 1882) that they "should expect to find a difference between the two doctrines." One of the said "differences" is found in the *exoteric exposition*, or form of presentation of the seven-fold principle in man.

II. Though the *fundamental* doctrines of Occultism and Esoteric philosophy are one and the same the world over, and that is the secret meaning under the outward shell of every old religion—however much they may conflict in appearance—is the outcome of, and proceeds from, the universal WISDOM-RELIGION—the modes of thought and of its expression must necessarily differ. There are Sanskrit words used—"Jiva," for one—by *trans-Himalayan* adepts, whose meaning differs greatly in verbal applications, from the meaning it has among Brahmans in India.

III. I have never boasted of any knowledge of Sanskrit, and, when I came to India last, in 1879, knew very superficially the philosophies of the six schools of Brahminism. I never pretended to teach Sanskrit or explain Occultism in that language. I claimed to know the esoteric philosophy of the *trans-Himalayan* Occultists and no more. What I knew again, was that the philosophy of the ancient *Dwijas* and Initiates did not, nor could it, differ essentially from the esotericism of the "Wisdom-religion," any more than ancient Zoroastrianism, Hermetic philosophy, or Chaldean Kabbala could do so. I have tried to prove it by rendering the technical terms used by the Tibetan Arhats of things and principles, as adopted in *trans-Himalayan* teaching (and which when given to Mr. Sinnett and others without their Sanskrit or European equivalents, remained to them unintelligible, as they would to all in India)—in terms used in Brahmanical philosophy. I may have failed to do so correctly, very likely I have, and made mistakes,—I never claimed infallibility—but this is no reason why the seven-fold division should be regarded as "unscientific." That it was *puzzling* I had already admitted, yet, once properly explained, it is the right one, though, in transcendental metaphysics, the quaternary may do as well. In my writings in the *Theosophist* I have always consulted learned and (even not very learned) Sanskrit-speaking Brahmans, giving credit to every one of them for knowing the value of Sanskrit terms better than I did. The question then is not, whether I may or may not have made use of wrong Sanskrit terms, but whether the occult tenets expounded through me are the right ones—at any rate those of the "Aryan-Chaldeo-Tibetan doctrine" as we call the "universal Wisdom-religion." (See *Nine years of Theosophy*, 1st note, to Mr. Subba Row's "Brahminism on the seven-fold Principle in Man," p. 177-9).

IV. When saying that the seven-fold classification of principles is *absolutely* necessary to explain *post-mortem* phenomena, I repeat only that which I had always said and that which every mystic will understand. "Once we pass from the plane of pure subjective (or metaphysical, hence purely *theoretical*) reasoning on esoteric matters to that of practical demonstration in occultism, wherein each (lower) principle and attribute has to be analyzed and defined in its application...to *post-mortem* life (that of spooks and *pisachas*), the seven-fold classification is the right one." These are my words, which every spiritualist will understand. Vedantin metaphysicians, denying as they do objective reality or importance even to our physical body, are not likely to lose their time in dividing the lower principles in man, the compound *aspects* and nature

of the phantom of that body. Practical occultism does; and it is one of the duties of those Theosophists who study occultism to warn their brethren of the dangers incurred by those who know nothing of the real nature of those apparitions: to warn them that a *shell* is not "*spirit*." This statement of mine I find qualified as "simply absurd." Having never regarded as *absurd* anything said or written by Mr. Subba Row, I could not retaliate even if I would, I can only pronounce the epithet, let us say—*unkind*, and demur to the qualification. Had the author to face "practical demonstration" in spiritual phenomena and "*materializations* of spirits," so called, he would soon find that his four principles could never cover the ground of this kind of phenomena. Even the lower aspect of the principle of *manas* (physical brain, or its post-mortem auric survival) and of *kama rupa* are hardly sufficient to explain the *seemingly* intelligent and spiritual principles (*bhut* or elements) that manifest through mediums.

V. It is not consistent with fact and truth to charge me, "the original (?) exponent herself" with changing my conceptions about the nature of principles. "I have never changed them, nor could I do so." In this I claim my right too, as Mr. Subba Row does, to my evidence being "the best and the most direct evidence available as regards my own states of consciousness." I may have used wrong Sanskrit expressions (and even wrong and clumsily put English sentences, for the matter of that)—while trying to blend the Arhat with the Brahmanical occult tenets. As to those conceptions, my "four principles" have to disintegrate and vanish in the air, before any amount of criticism can make me regard my ten fingers as only four; although *metaphysically*, I am fully prepared to admit that they exist only in my own *mayavic* perceptions and states of consciousness.

VI. Mr. Subba Row, taking hold of "Esoteric Buddhism," the "Elixir of Life" and "Man," is pleased to father all their sins of omission and commission on the "Original Expounder." This is hardly fair. The first work was written absolutely without my knowledge, and as the author understood those teachings from letters he had received, what have I to do with them? The *Elixir of Life* was written by its author under direct dictation, or *inspection*, in his own house, in a far way country, in which I had never been till two years later. Finally "Man" was *entirely rewritten* by one of the two "chelas" and from the same materials as those used by Mr. Sinnett for "Esoteric Buddhism," the two having understood the teachings, each in his own way. What had I to do with the "states of consciousness" of the three authors, two of whom wrote in England while I was in India? He may attribute to the lack of *scientific* precision in the "original teachings," there being "a jumble of any such defects. Yet, I have already heard three or four intelligent persons among our members expounding the said three lectures (those which have already appeared)—in three different and diametrically opposite ways.

No one is forced to accept my opinions or teaching in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views. Our body is entirely unsectarian and "only exacts from each member that toleration of the beliefs of others which he desires...in regard to his own faith."

Most of us have been playing truants to this golden rule as to all others: more's the pity.

H. P. BLAVATSKY.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART II.

(Continued from page 616.)

The Clearing away of doubts.

31. "(An ordinary person) will by *Vāsana*¹ repeat (in *Jagra*) the old story dreamt in a dream that has passed away.² So also will he, who, investigating (the true nature of self), has attained to real knowledge, express himself, and still will never become *Chidābhāsa*.³ He who has become a celestial being will nevertheless be called 'man' till the (causal) body⁴ that has already died (by the

1. i. e., Aroma or smell. Just as the ordinary mortal, fully knowing that the dream is not a reality, repeats it when he comes back to the conscious waking state, so the *Gnāni*, to whom the *Jagra* or the waking state is a dream, will tell the story of his dream when he is in *Turiya*.

2. The Tamil word rendered 'that has passed away' also means 'inactive.' Hence this may also be translated as 'in a dream where (all the organs but the *Manas*) are inactive.'

3. *Chidābhāsa* is the reflection of *Chit* or *Atma* in the *Karāna Sarīra*, which is the vehicle of ignorance. It is otherwise called *Jīva*. The ordinary mortal is *Chidābhāsa*, while the *Gnāni* is not, though he expresses himself like the former, for they differ in many points. The one forgets the world when *Sushupti* or profound sleep supervenes; the other, when serenity of intellect resulting from indefatigable investigation ensues. To the one the scenery in dream is *Swapna* or unreal; to the other the sights of *Jagra* are illusory. In the case of the one, it is a momentary dream; in that of the other, it is a continued dream (for the idea that the phenomenal world is illusive is constant in his mind). The wakefulness of the one is ignorance or *Agnānam* and that of the other is wisdom or *Gnānam*. The dream of the one takes place when he forgets himself; that of the other, when he forgets without forgetting. The one relates the dream when he wakes up as the phenomenal world; and the other, when he wakes up as the absolute *Chit*. The one repeats it as *Mood'ha Vinod'ha* (i. e., wonder through ignorance, i. e., without understanding it); the other, as *Gnānu Vinod'ha* (i. e., wonder with the full knowledge of how it comes about). Hence *Jīvatma* cannot be attributed to the *Gnāni*.

4. This is how the commentator renders this sentence. The reading in the text is merely: "The celestial being will be called 'man' till his body that has died is burnt up," which will also mean that the real Mahatma is not and cannot be seen by common people who always view the body as the real entity; hence so long as the body remains, the real Mahatma, whose body has already died, i. e., whose physical activities have ceased and who does not cleave to the body as self as common persons do, will be called 'man.' But the commentator says that the body here must be taken to mean the *Karāna Sarīra* and not either the *Sthūla deha* or *Sukshma deha*. For if the *Sthūla deha* is meant, every one must become a celestial being when he dies and his body is burnt; and if the *Sukshma* is meant, all *Jīvas* must become divine beings during *Sushupti* and cosmic sleep, both of which are absurd and not true.

birth of *Pragna*) is completely consumed (by the predominant fire of wisdom).¹ Hence, till the *Chidābhāsa*, that has begun to perish (the very instant of knowing himself to be *Chit*), entirely passes away² (like *avidya*), the *vivakāra* will continue."

32. "But, O Sir! O Master! everything visible is unreal; are not therefore the various *Vivakāras* (done with regard to visible, unreal things) painful?³ Will they afford the same state of transcendental bliss that *Gnānam* yields?⁴ Is it not that it will be well only when (the *Vivakāras*) completely pass away? But ought not we then to practise contemplation (i. e., *Nishtai*, in order to put down those *Vivakāras*)?⁵ Now if a person practices contemplation that leads to the realization of self, how can you maintain that he is free from action?"⁶

33. "O my intelligent son! all (worldly) *Vivakāras* come to an end in the beginning.⁷ *Samādhi* which is capable (of rendering one's self conspicuous) and *Vivakāras* (connected with it)—are not these actions on the mental plane?⁸ Is it therefore likely that those

1. The *Karana Sarira* or *Avidya* only begins to be powerless when *gnānam* dawns on the horizon of one's intellect, but does not pass away at once. It is only after considerable practice that *Sukasa Samādhi* is gained when *gnānam* shines with the splendour of the noon-day sun, nay crores of such suns all at once, preventing the mental sky from being overcast with the clouds of ignorance, doubt and perversity. It is then that *Avidya* is completely burnt up, and with it the reflection vanishes and the *Logos* shines forth by itself. In stanza 78 of Part I, we read that the *Samādhi* of the disciple did not continue for ever (as that was only his first practice), but that his *Manas*, though after a long time, externalized, and he perceived the outward world.

2. Till he wins the perfection of a *Vasishthan* or attains to *Vidēha-mukti*. The purport of this stanza is that, though he says "I do," still he is free from all action, because he does not refer the action to himself. But even these *Vivakāras* will come to an end when he becomes a *Vasishthan* or *Vidēha-mukta*.

3. The disciple says: "I understand why sages will not carry on *Vivakāras* on the physical plane. All visible things are unreal; therefore all *Vivakāras* in connection with such objects, i. e., the phenomenal universe, will give pain, for their results must necessarily be impermanent, and non-continuity of anything agreeable is painful. Pain being a hindrance to achieving perfect isolation, absolute bliss cannot be attained. Hence it is that sages will not do *Vivakāras*, but will work to subdue them. But this they can do only by practicing contemplation—meditating on the Divine essence—and contemplation, so far as I can understand it, is an action. Therefore your assertion that they are *Krita Kritya* or free from action must be accepted with certain reservation; that is, they are free from all other actions than this particular one of meditation. If so, why can you not plainly say so instead of using the general term *Krita Kritya*, which means free from all actions generally." Understand the disciple to say after the first interrogatory sentence "Yes. They are."

4. No. They cannot.

5. Yes. Just so.

6. This is the question to which the Chela now seeks an answer.

7. i. e., when the practice of *Sravaṇa*, &c., mature and the Chela undergoes the first initiation. It is only when the activities on the physical plane cease, that the disciple is initiated. The Master therefore says, "I do not at all refer to worldly *Vivakāras* when I say that the adept is *Krita Kritya*, for the very fact of his having been admitted within the sanctuary is a proof that they have already come to an end."

8. Yes. They are actions—and actions taking place within the mind. I specially had this in my mind when I said 'They are free from action, i. e., they are free from even these actions.'

who have become the Absolute Being shining forth as the *Turiya* will do any other action (than stand solely as the Self)?¹ If a person practices the rare *Samādhis*, surely he is no adept (*Arūda*).

34. "If thou dost ask: 'O my excellent Master! why do some among such as are adepts and free from even a single action still perform *Dhyana*³ and similar things which are capable of subjugating the mind?'⁴ Remember I have already told thee that the emancipated will be of many different kinds according as the varieties of *Prarabha* occur on earth."⁵

35. "Hear further, O my good son! Save that the *Vivakāras* that *Gnānis* do are only for the benefit of humanity, there is not the least advantage or distinction they gain (to their own selves) nor does vexation or ignominy accrue to them thereby. Behold! the merit and demerit resulting from many works, such as mighty creation and so on, fall not to the lot of *Iswara* who showers down blessings on all!"⁶

36. "If thou dost say, 'O you Master who, being *Iswara* and the formless, have condescended to manifest yourself in the human form! you have said that *Iswara* and the *Gnāni* are equal. How are they equal?' Hear my reply: (*Iswara* and the *Gnāni* are equal inasmuch as they both have renounced the notion of 'mine' and 'I'. This *Gnāni* is *Iswara*, all the *Jivas*, ay, all the world at once!"⁷

37. "O Sir! You have said that this sage is all the *Jivas* together. If so, why do not all the *Jivas* obtain emancipation when the sage himself attains to *Mukti*? If all *Jivas* are different from each other (and have each a separate individual existence), then surely he cannot be all. O you Master that have deigned to

1. No. They will never.

2. He who practises the *Samādhis* (the two kinds, *Sav-vikalpa* and *Nir-vikalpa*) is only an *Abhyāsi* or practitioner, and *Krita Kritya* is not applicable to him. That refers only to the *Arūda* or adept.

3. Contemplation or meditation on the divine essence.

4. And which are therefore quite unnecessary to adepts who have become such only after bringing their mind under perfect control.

5. Vide stanzas 88 and 90 of Part I. They do this simply to set an example to the world. They themselves do not derive any benefit thereby. If we attribute to them the various actions they seem to perform, they will appear as *Abhyāsis*. But when we attribute to them the consummate state they have attained to and view them as such, they are adepts.

6. Because the several bodies, enjoyments and sufferings, &c., all come and go, not at the arbitrary will and whims of *Iswara*, but according to the *Karma* of the individual *Jiva*, or the force set in motion by him in his previous incarnated existence. If not, there is no necessity for him to lay down law enjoining and law forbidding. *Iswara* is not at all blameable for the several inequalities observed among men in the world. These are all due to their own *Karma*. *Iswara* gives the *Jivas* several chances by his works of creation, preservation and transformation to reform themselves by walking in the path chalked out to them in the holy books of all nations and thus enables them to reach the ultimate goal. It is therefore clear that His works are for the benefit of all *Jivas* and not to their ruin. Similarly *Gnānis* practise *Dhyana*, &c., and thus set an example to men and show them the right path. They themselves do not derive any benefit. Thus *Iswara* and the *Gnāni* are on the same level. *Gnānis* are therefore really *Krita Kritya*.

7. As the universal *Jiva*, &c., are not apart from the *Logos*, and as the *Gnāni* is one that has become the *Logos*, he is all these.

explain all the secret meanings (of the Vedas)! now interpret this please."

38. "The *Atma* called 'I' is all-full and one. But as the *Antakkarana Upádhis* called 'I' are innumerable, the *Jivas* are many. (For instance), the moon that cools and refreshes the whole world is one, while the moons reflected in the water are many, for, in the world, (the *Upádhis*, such as) lakes, tanks, pools, pails, jars and pitchers are many.

39. "Now among (the many different *Upádhis*, such as) pails, pitchers, and so on, if one perishes, the moon (reflected in the water) within it, will unite with its original moon hanging (in the infinite space); but the rest will not join it. Similarly the *Jiva* that causes the binding *Upádhi* to perish will blend into oneness with its original cause *Atma*; but those who have not rid themselves of their *Upádhis*² will not obtain perfect isolation (i. e., union with *Atma*)."

40. "But how can this one (viz., the *Gnáni*) be equal to the *Iswaras*³, namely, *Brahma*, *Vishnu* and *Rudra*? For, the three (Gods) *Rudras* and others perform the operations of creation, preservation and transformation with regard to the whole universe; they moreover know the thoughts of others and the three divisions of time (viz., past, present and future), and are also all-pervading and eternal. But, O Master, abounding in *Tapas*,⁴ I do not in the least find the like powers in this sage."⁵

41. "The water of the tank and the light of the moon-torch⁶—these two—will support the whole surrounding country. But the water of the pitcher and the light of the lamp—these two will profit only one household. O, my son, that hast sought my protection! by *Gnánam*,⁷ *Iswara* and the *Gnáni* are not different. It is by the qualities of the cursed *Máya* that the distinction of 'high' and 'low' has resulted.

1. i. e., Commonly taken to be the self. The reflection in the *Antakkáranam* is *Chidabhása* or *Jiva*. The *Upádhis* of *Antakkáranam*, namely *Avidyas*, being different and many, the reflections are also many and different. Vide stanza 26, Part I.

2. i. e., *Avidyas*. The Master has shewn here that the sage is all the *Jivas* but the *Jiva* is not the sage. Therefore all the *Jivas* cannot and will not attain to *Nirvana*, when the sage obtains emancipation.

3. i. e., The three *Murthis* possessing *Iswartwam*. It is the same *Iswara* that is known by these names according to the works they do. If the *Gnáni* is the same as *Iswara*, he must possess the powers of creating, preserving and transforming the whole universe.

4. Penance, self-abnegation.

5. The disciple has read in *Shastras* that *Iswara* does these things, &c. but he has not apparently seen such powers exhibited by the sage. Hence this question.

6. A sort of blue light generally used on festive occasions. It is a mixture of saltpetre, sulphur, orpiment, indigo, antimony and camphor. The light is so dazzling that it makes night appear as day.

7. In the standpoint of *Gnánam* or *Chil*.

42. "Like the king and *Siddhas*¹ among men, the gods, such as *Vishnu* and so on, are powerful in *Máya* and are distinguished by great *Tapas*, which abounds in (psychic powers, such as) *Anima*, and so on.² Though the people of this world are inferior by reason of their not possessing those (powers, &c.), still in the standpoint of *Brahm*, there is not the least difference of 'these' (men) and 'those' (*Devas*). Only think and see.

43. "If thou dost say, 'O you true Master who have helped me to salvation! While we find many *Munis* (or sages) on earth possessing psychical powers of *Anima* and so on, you have said that that wealth is peculiarly *Iswara's*. Graciously explain this so as to be consistent with reason.' Know that (these powers) have successfully accrued to them, though their supplication directed towards the praiseworthy *Iswara* as well as through *Yoga*."³

44. "O you, my divine Master, that are of the form of *Siva*!⁴ if it is said that rigid ascetics will obtain both psychical powers and emancipation, will not all obtain like those (*Tapasis*)?⁵ We have seen (in *Srutis*) that in ancient times they gained both *Siddhi* and *Gnánam* (at the same time).⁶ Now if these⁷ are called *Gnánis*, how is it that these do not possess *Siddhis*?"

45. "O my son! There are two kinds of *Tapas* on earth, namely, *Kámya Tapas*⁸ and *Tapas* without the least wish for even

1. The king wields temporal authority and is considered to be superior to his subjects; and a *Siddha* possesses psychical powers which are higher than the temporal power of the king which he possesses merely in virtue of his position. The *Siddha* is therefore superior to the king. Just as the king is superior to ordinary men in virtue of his position and the temporal power he wields, and the *Siddha* is higher than the king, owing to his possessing the eminent psychical powers, so these gods are superior to men, for they wield the power called *Máya*.

2. The eight *Siddhis*: viz., 1, *Anima*—the power of reducing one's self to the size of an atom; 2, *Mahima*—the power of increasing one's bulk illimitably; 3, *Laghima*—levitation; the power of rendering one's self or other things very light and buoyant. 4, *Garima*—the power of rendering anybody immaterial so as to penetrate matter; according to others, the power of increasing the weight of one's self or other things without limit; 5, *Prapti*—the power of obtaining the fulfilment of every desire; 6, *Prákámya*—the power of overcoming natural obstacles: such as passing through solid material things and going anywhere; 7, *Isita*—superior dominion over animate or inanimate nature; the power of making every thing act or move according to the will of the possessor; 8, *Vasita*—the power of assuming any form and the attributes peculiar to that form; the power of enchanting or changing the course of nature.

3. The Master says this only of those that possess merely some psychical powers without *Gnánam*.

4. The true *Guru* is himself *Siva*.

5. i. e., Is there any exception? If all ascetics gain them, how is it that these are also ascetics who possess *Gnánam*, but in whom we do not find these powers?

6. i. e., We read in many works that the *Munis* of ancient times, such as *Agastyar*, *Bhogar*, &c., possessed both these wonderful psychical powers and *Gnánam* at the same.

7. i. e., The sages of modern times; for we do not find them exhibiting any powers; if they possess them they will surely show them. Perhaps the disciple does not know that sages make use of their powers only when there is a necessity for it and not indiscriminately. Hence his question.

8. i. e., Penance done with a wish to secure objects of desire, rites performed with a view to future fruition.

a single object of desire,¹ which yield respectively *Siddhi* and *Gnānam*. Whoever performs one of these (two kinds of penances) will obtain only the one (result) pertaining (to that kind). This is conclusive. The sages of those times performed the two kinds we have spoken of.

46. "O my non-egotistical son! Janaka, Mahabali, Baghirata and others,—did these (I say) ever study *Siddhis* except that they obtained only *Gnānam* for securing emancipation?² Some aspired to sweet *Siddhis* alone,³ while some exerted themselves for both, (namely, *Siddhis* and *Gnānam*). The *Siddhis* of Munis will merely afford pastime (and excite wonder), but will never yield emancipation.

47. "If thou dost ask, 'If *Gnāna-yoga* by itself will afford *Mukti*, why have sundry *Jivan-muktas* lusting after *Siddhis* apart, subjected their body to physical torture (and thus performed rigid penance)?' (then tell me :) Is it not by experiencing *Prārabda Karmas* that occur as objects of enjoyment (and suffering) that they must die away?⁴ Hence know that those *Siddhis* will be classed with *Prārabda*."

48. "O gracious Master! You who have favoured me (with the exposition of the secret doctrine) reinforcing it (with quotations) from thousands and lakhs⁵ of *Srutis* and with logical demonstration,⁶ in order that my *Manas* may be strengthened and remain unshaken! My mental delusion passing away, I have completely cleared up. Nevertheless there can be no harm if we cleanse and polish again and again an already clear mirror. Surely the nectars⁷ that you, divine Lord, who have dispelled my misery, speak of never cloy.

1. *Niskāmya Tapas*. He who does this penance will not be allured by the *Siddhis*, that will incidentally accrue to him, and then make a dead halt there, viewing them as all in all, but will proceed till he is crowned with *Gnānam*.

2. *i. e.*, These kings strove exclusively for the ultimate *Gnānam* and did not in the least desire to acquire *Siddhis*. These became adepts and not mere *Siddhas*.

3. Which can be very easily acquired, but which cannot save one. The Master here alludes to those who dazzle the world with thaumaturgic feats they have acquired by observing certain postures, fastings, &c., but who do not possess wisdom.

It is not meant that *Gnānis* are devoid of these powers. The *Siddhis* will naturally accrue to them when they practise *Gnāna-Yogam* or *Raja-Yogam*. Only they will consider them as incidental results, and will never exercise them for purposes other than the spiritual welfare of humanity. It is a mistake to infer from this stanza, as many do, that one can be a *Gnāni*—a real practical *Gnāni*—without possessing psychical powers.

4. Yes. They believing in their previous incarnated existence that extraordinary powers could be acquired by subjecting themselves to physical pain, desired and strove to obtain them by that method. Hence they do it now, in order to exhaust that force.

5. *i. e.*, Simply many.

6. The Tamil word is *Yuham* or *Yukti*, *i. e.*, Reason.

7. *i. e.*, Nectar-like words. I am never loath of the ambrosia-like words that you speak to me.

49. "O Lord! O Master ruling over me¹ by means of your grace! Will the *Shastras* make false statements?² How am I to decide³ between the statement that the actions done⁴ will never quit (men), whoever and whatever they may be, unless they experience (the fruits of those actions), and the statement that the pure fire of *Gnānam* will burn so as completely to consume the *Sanjita Karma*, (the seed of) rebirths?"⁴

50. "O my son! The varieties of *Jivas* are countless and their actions are likewise numberless. Having regard to their respective (mental) capacities which are necessarily (different), and having in view the (several degrees of their spiritual) maturity, the *Vedas* which are (our) shield⁵ will discourse the two *Pūrva-paksha*⁶ and *Siddhānta*⁷ in three sections (or *Khāndams*),⁸ just in the same way as (plants first) put forth flowers and then bear fruits.⁹

1. Or, will they speak with indecision?

2. *i. e.*, which of these two statements am I to consider correct? Or if the *Shastras* will not speak falsehood, then both the statements which are apparently contradictory must be correct; in that case, how am I to reconcile them?

3. *i. e.*, The *Sanjita Karma*.

4. At one time the *Vedas* say that the *Sanjita Karma* must be experienced and exhausted—we can never, *i. e.*, under no circumstances, escape the results of our past actions; at another time the very same *Vedas* state that the results of our past doings will not affect us if we realize the self or in other words obtain *Gnānam*. Thus the two assertions contradict each other.

5. *i. e.*, which protect us by prescribing rules of conduct for us—by enumerating the active and passive virtues we must observe in order to be saved.

6. This word literally means 'the fore part.' A *Pūrva-paksha* assertion then is one that is made to an earlier stage. It can therefore be objected to and proved to be valueless at a later development.

7. Lit. established end. It is the true logical conclusion following on the reputation of the *Pūrva-paksha* or *prima facie* view of a question. What appears a *Siddhānta* proposition at one time will later become a *Pūrva-paksha* assertion. For the purpose of bringing round and reforming a person who wanders about unrestrained like a stray bull, the *Karma-Kādam* says that the observance of the rites and ceremonials mentioned in the *Purva Mimamsa* will certainly yield *Mukti*. This is *siddhānta* to such a person. The *Bhakti-kādam* says to the ritualist, or one who has come within the pale of *Karma-kādam*, that devotion to God, namely, performing the rites without referring them to himself and making them over to *Iswara*—will undoubtedly give him *Moksham*. This now becomes *siddhānta* and the former statement *Pūrva-paksha*. Next, to the devotee the *Gnāna-kādam* says, "you cannot obtain salvation either by rites or by mere devotion. You can only attain to a Devachanic state by these means which is not worth striving after. These cannot free you from the misery of conditioned existence. Know yourself; acquire real wisdom. Then only can you have heaven on earth. This alone is *Moksham* or Emancipation." This now becomes *siddhānta* and the statement of *Bhakti-kādam Purva-paksham*.

8. *viz.*, *Karma-kādam*, *Bhakti-kādam* and *Gnāna-kādam*.

9. The flowers of a tree allure men at a distance to the tree by their gaudy appearance and delicious fragrance, but do not themselves give them substantial benefit in the way of appeasing their hunger. So the *Purva-mimamsa* attracts men who wander about unrestrained by presenting to them the fascinations of *svarga* life or Devachanic existence, but does not afford them real *Mukti*. But the *Ettara-mimamsa* or *siddhānta* gives them real help like the fruits of the tree.

51. "What the most obdurate sinners must necessarily reach is the infernal regions. Nevertheless, is what (the Vedas) declare—namely, that they may be avoided by baths¹ (in sacred rivers), *Mantrams*,² *Vratams* and *Homas*³—untrue?⁴ However many the *Sanjita Karmas* (capable of yielding) many base births may be, the fire of true wisdom⁵ will burn them all out.⁶ If this statement of the occult science is to be relied upon, there will surely result *Mukti*."

52. "O you divine Master that ever graciously dwell in my heart as in a holy temple!" The true wisdom that you (have taught and still continue) to teach will root out (the tree of) *Sanjita Karma* (that yields the fruit of) conditioned existence and will give (one) the form of one's real self.⁸ Vouchsafe to tell me the reason why the Devas and men, not understanding this greatness (of *Gnānam*), fall into the abyss of *Karma* (i. e., rituals and ceremonies) and perish therein.

53. "O son! those that have always their vision introverted will reach the imperishable state of being the Self. If those, who walk on the road have their faces averted,¹⁰ they will, even though the eyes be wide open, surely fall into the pit (that is on the way). Similarly those, who, with their attention turned outward,¹¹ have become possessed with a longing for sense-objects,¹² will whirl about in the reproachful¹³ ocean of conditioned existence. They will never come up to the supreme state (of emancipation.)"

54. "If thou dost say: 'O you divine master of ascetic life!¹⁴ Eminent good and (base) evil—are not these the doings caused to be done by *Iswara*? What can these (poor) *Jivas* do who have come into existence (because He has caused them to be born?)"

1. The word in the text will also mean (visits to) holy shrines.

2. Words of adoration addressed to Deity.

3. Austerity, fasting, continence or any meritorious act of devotion is a *Vratam*.

4. Making oblations to the Devas or gods by casting clarified butter into the fire, accompanied with prayers and invocations. Called also *Yagnas*.

5. No. There is some truth in it.

6. Not the mere intellectual understanding of occult truths, but intuitive perception of the One Reality—the actual realization of the Self.

7. Vide stanza 96 of Part I. In Vallalar shastram we find this passage: "*Sanjita* will pass away by the holy gaze (of the master). *Prārabda* will depart with the gross body. The remaining *Agamya* will go off by the refulgent *Gnānam*. O son! if thou dost directly feel (i. e., realize) that all that the (I) has done is the doing of *Siva*, the different classes of *Karma* will not come and meet thee."

8. i. e., Considering or taking my heart as a holy temple for you to dwell in.

9. When such is the case, how is it that they perform rituals, &c., and perish?

10. i. e., If they be careless or inattentive.

11. In the original the phrase is, 'with outward face.' Its opposite which has been rendered 'who have their vision introverted' is in the text 'who have the face within' or 'who have inner face.'

12. i. e., Who have become possessed with *Kamam* or an inordinate longing for all objects generally.

13. Because it makes up material-children of the earth.

The purport of the stanza is 'Those who internalize will become the *Loges* and those who externalize will become the *non-ego*.'

14. i. e., Who have renounced all earthly desires.

How can (you) attribute the blame to them?¹—(I tell thee) this is the mad babbling that the fools, who² have lost sight of the true spirit of the meaning of Vedic works, prattle forth. Hear this, O my son!

55. "The creation of the self-effulgent *Iswara* and the creation of the *Jiva* are quite different from each other. The creations of *Iswara*, in the universe, are of a general character. They are all the moveable and immoveable things.³ But self-esteem, hate, love⁴—all these which are (the outcome of) egotism⁵ form the creations of the free-willed *Jiva* and not at all the doings of the Spotless One.

56. "The creations of the Lord (*Iswara*) existing as three (namely, *Brahma*, *Vishnu* and *Rudra*) will form the means of Emancipation to all *Jivas*; but the creations of *Jivas* are the plague that causes (the *Jivas*) themselves to be born (over and over again). If all objects beginning with immoveable things perish, (the liability to) births with regard to any *Jiva* will not come to an end.⁶ But if (passions, such as) anger, and so on die away, then the bondage (*Bandha*) called miserable births, will pass away.⁷

T. M. SUNDARAM PILLAI, B. A.

1. Uniting the body and the soul together as well as separating them is the work of *Siva* and not that of *Jiva*. Hence whatever happens when the two have been joined together, cannot be the doing of *Jiva*. Moreover I have the authority of the *Shastras* which sanction this view, for they declare, "Not even a single atom can move without Him," "any thing whatever happens by the operations of *Siva*," and so on. It is therefore quite clear that *Siva* induces *Jivas* to good or evil. How can we reasonably therefore blame them? How can we hold them responsible for their actions, good or bad?

2. A person does not consent to be robbed by others of his property or to be ill-treated in any way, whereas he is ever ready to inflict pain on others or to appropriate their wealth, &c., to himself and excuses himself by saying that God has put such thoughts into his head and he cannot therefore help. But to be true to his principle, he must allow himself to be treated in the same way by others, seeing that they too are induced to do so by *Siva*. But he does not. Why? These are clearly therefore the actions of *Jivas*. We are not entitled to say, 'Everything happens by the operations of *Siva*,' so long as we possess *Jivatma*. In the 'Lamentations' of Musthan, the adept, we find this passage, "When, O Lord, is that time to come when I can say that all actions are of Thy doing?"

This shows that we are responsible for our actions till we realize the self or become *Siva*. Hence the master's reply.

3. These are the different bodies and all the crores of worlds. If the *Jiva* is also included in them, then there will be no necessity to distinguishing *Siva* creations and *Jiva*-creations.

4. The plural is used because there are many degrees and kinds of these.

5. Which are egotism itself.

The purport of this stanza is, "There are two kinds of creations, namely, *Siva*-creation and *Jiva*-creation. The former is all objects in the universe generally,—the latter is all passions and desires."

6. Though the whole phenomenal universe is destroyed, the *Jiva* does not attain to emancipation, if what has been generated by him does not come to an end. But even while all moveable and immoveable things remain, if the creations of the *Jiva* alone perish, then he obtains *Mukti*. Hence the two creations are quite different. *Iswara* is not therefore to blame.

7. Supply! "Even though moveable and immoveable things exist."

MAHARAJAH RANJIT SINGH'S SADHU.

THE whole medical world has read the narrative given in M'Gregor's "History of the Sikhs" and Osborne's "Camp and Court of Ranjit Singh," of the burial for six weeks of a Dekkani Sadhu who had thrown himself into the state of samadhi, and his subsequent disinterment and restoration to life and consciousness. The facts are so well authenticated by witnesses of perfect credibility, as to make the case one of great importance to the student of Oriental Yoga. On my first visit to Lahore I was fortunate enough to procure the personal testimony of a living witness—a Hindu gentleman who was clerk to the then British Resident at Lahore, Sir Andrew Wade, and an eye witness. His account substantiated the narratives of M'Gregor, Wade and Osborne, and was valuable on that account. During my latest visit to the capital of the Panjab, I met still another eye-witness, a venerable man now employed as Head Granthi, or teacher of the Sikh Scriptures, in the Government College, Lahore. His story runs as follows:—

"Declaration by Chandra Singh, (late Subadar Sherdal Regiment, No. 19)—Head Granthi, Oriental College, Lahore.

I know all the facts concerning the Sadhu who sat for samadhi for six months* under ground in the time of M. Ranjeet Singh, and am an eye witness. The account is as follows:—

First, in the village of Phalot, 6 kos from Jessota, Sirdar Sarup Singh and I were there, where I saw the Sadhu and introduced him to the Sirdar. On our asking the reason of his visit, he said he was going to take samadhi on the hills, and we asked him to do so there, and why to take the trouble of going there. It was the month of Asuj—Sammatt about 1890—I do not remember the exact year. His food was a little milk, rice and some *dāl*, the whole less than a *pas* ($\frac{1}{2}$ of a seer). To prepare himself for the samadhi he began to lessen his food. After all he took only some milk, and after some hours he got the milk out of his stomach and tested it on fire, and it was exactly the pure milk. This was a test to him that his internal organs were now all clear and pure.

After all this was done he got himself into a bag in posture. Padmasana, his Chela, sewed up the bag; the bag was put into a box which was locked up; the key was with me. The box was put into a room and the room was walled up. Only a small hole was kept in the wall for the purpose of burning *dhoop*, &c., and making *Asti* by the Chela and ourselves the town-people.

After six months when spring (Chaitra Vaisakh) came, Urad-alta and Jaiphal, Lomag and Jawitri and other warm substances, a bread like a cap was baked. The door was broken open. Key was taken from me and the box opened, and the bag too. The Sadhu was seen hard like wood, but no sign of death, the body was not withered nor worn out. His Chela—Lachhman Das—put his finger into his mouth caught the tongue which was turned over into the throat, kept the tongue for some time into his hand, and it got straight, and the prepared cap was put up on his head and fire was kept upon that. Great noise was kept by guns, rifles, musical instruments, &c., &c., clapping, songs. After some minutes the Sadhu opened his eyes like a child, slowly shutting them again, and so on. After some hours he gave motion to his hands, feet, &c., &c.

For two days he was weak, and on the third he appeared as well as before and began to take his ordinary food. When this samadhi was over there was a great fair, people from Jessota, Narot, Kuthua, Pathankat, &c., &c., gathered together and rejoiced on the occasion. There were good offerings and a good sum was collected, which was all distributed as charity.

His name was Jamna Das. He had Ekmukhirudraksha and Nurbadesh-war Mahader.

* He probably means weeks.—H. S. O.

All the above is declared by me as an eye-witness to the whole affair, and now the after-accounts of the Sadhu I dictate as heard:—

After the fame of the Sadhu was spread far and wide, Raja Suchet Singh—officer of the army—invited him to Ramnagar (Jammu), and there also he sat for samadhi for six months. After this was over, Maharajah Ranjeet Singh invited him with great éclat with elephant procession, &c., &c., and got him put up at Amritsar—Kanla Wali Dháb. There also he took samadhi for six months, Maharajah also living there from curiosity. After he came out successfully the Maharajah presented him many valuable presents.

Then Raja Dhyani Singh invited the Sadhu to Lahore, and he took samadhi in the garden of Raja Dhyani Singh, near Badamiagh, as usual for six months. Raja Sahib also gave him good presents, and the Sadhu returned to his native land, Deccan, with valuables of about two lacs as the people say."

(Bhai Chanda Singh, Chief Granthi, Oriental College, Lahore, A. D. 1887, date June 4th.)

To spare the reader the trouble of hunting up Dr. M'Gregor's book*—long out of print and scarce—I shall copy the following extracts:—

"A novel scene occurred at one of these garden houses in February 1837. A fakeer who arrived at Lahore engaged to bury himself for any length of time, shut up in a box, without either food or drink! Runjeet disbelieved his assertions, and was determined to put them to proof; for this purpose the man was shut up in a wooden box, which was placed in a small apartment below the level of the ground,—there was a folding door to this box, which was secured by lock and key. Surrounding this apartment there was the garden house, the door of which was likewise locked; and outside of this a high wall, having the door built up with bricks and mud. Outside the whole there was placed a line of sentries, so that no one could approach the building. The strictest watch was kept for the space of forty days and forty nights: at the expiration of this period, the Maharajah, attended by his grandson and several of his Sirdars, as well as General Ventum, Captain Wade, and myself, proceeded to disinter the fakeer.

The bricks and mud were quickly removed from the doorway of the outer wall, the door of the house was next unlocked, and lastly, that of the box containing the fakeer; the latter was found covered with a white sheet, on removing which, the figure of the man presented itself in a sitting posture. His hands and arms were pressed to his sides, and the legs and thighs crossed. The first part of the operation of resuscitation consisted in pouring over his head a quantity of warm water; after this, a hot cake of atta was placed on the crown of this head; a plug was next removed from one of his nostrils; on this being done, the man breathed strongly through it. The mouth was now opened, and the tongue, which had been closely applied to the roof of his mouth, brought forward, and both it and the lip anointed with ghee or melted butter; during this part of the process, I could not feel the pulsation of the wrist, though the temperature of the body was much above the natural standard of health. The legs and arms being extended, and the eye-lids raised, the former were well rubbed, and a little ghee was applied to the latter. The eye-balls presented a dim, suffused appearance, like those of a corpse. The man now evinced signs of returning animation, the pulse was felt, while the unnatural temperature of the body quickly decreased. He made several ineffectual efforts to speak, and at length uttered a few words, but in a tone so low as to make them inaudible. By and bye his speech was re-established, and he recognised the bystanders, addressing himself to the Maharajah, who was seated opposite to him, watching all his movements. When the fakeer was able to converse, the completion of the feat was announced by the discharge of guns, and other demonstrations of joy; while a rich chain of gold was placed round his neck by Runjeet himself, and ear-rings, bangles, shawls, &c., were presented to him.

However extraordinary this feat may appear to both Europeans and natives, it is impossible to explain it on physiological principles, and equally

* The History of the Sikhs. By W. L. M'Gregor, M. D., Surgeon 1st E. B. Fusiliers. London: 1846. Vol. i, p. 227.

difficult to account for the means which the man employed in his successful imposition; for he not only denied his having tasted food or drink, but even maintained his having stopped the functions of respiration during the period of forty days and forty nights, resembling in this respect the child before birth."

Then comes the author's attempt to explain away the astounding physiological phenomenon he had seen. Of course, he puts forward the theory of trickery—the favourite resource of European commentators upon Asiatic psycho-physiological wonders; but he gives no facts of a suspicious character to support his theory. He plainly tells us that the Maharajah disbelieved the Sadhu's ability to perform the feat, and took the precaution of surrounding the house with an armed guard night and day until the disinterment occurred. The "Lion of the Punjab" was not a man to be trifled with, least of all by his body-guard, and there is not one probability in a thousand that any confederates could have helped the Yogi to elude his vigilance. Moreover our present witness, Sirdar Chandra Singh, tells us of similar samadhis by the same ascetic at Phalot and Jammu, and M'Gregor mentions the rumour that there had been one by the same man at Jesselmere. The simple truth is that our modern physiologists must wait until they have mastered the science of *Yoga* before pretending to really know the mysteries of the constitution of man.

H. S. Olcott.

ESOTERIC STUDIES.

I.

Rise of the Lower Kingdoms.

THE attainment to the human state of what is below it can only refer essentially to the soul of things, the Fourth principle; whence it follows that the lower element of the human quaternary, the astral soul, was actual, in bygone cycles, as the highest principle of animal life, and—in times still more remote—of the two inferior kingdoms. The medium of advance is type or *Form*. Progress implies that the vehicle is a *new form* in respect of any given class of monadic essence. Therefore *progress* of the Monad concurs with *retrogression* of *Form*, otherwise, with decrease of the *vis formativa*; this must ultimately lead to the materialisation of astral substance, *Form* being thereafter reduced to a potential state. It is thus I understand the Law of Retardation.

As man never can be, so he never has been, manifested in a shape belonging to the animal kingdom in *esse*; i. e., he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been the new type of the cycle. The human shape in one ring, as I imagine, becomes cast off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below. We are now in the 25th Earth-ring of the Manwantara. May not man's type of the 24th Ring have been that of the Simiadae in its variety? Might not the Monkey-kingdom of Ramayana fame rest on some far-off tradition relating to a period when that was

the common lot, or rather aspect, of man? Is Swift's fiction so preposterous—provided we withdraw the human figure from its network? Who knows what shape vehicled the Ego in remote rings? Man may have been a quadruped of some kind before he became a biped, and a crawling entity before that—and yet withal such would be the *Ego-kingdom*, the seventh; never less. The progress or advance of *Form* is in the latter.

The store-house of potential forms, from Ring to Ring, is of course the elemental-prototypes. Just as man, as I suppose, gives up his form to entities beneath him, when he develops a more perfected one; so likewise do the higher animals make over theirs to entities of a lower level; the lowest of these, to the highest order of plants, and the latter to the mineral powers—but with an ever-decreasing momentum. This is only a logical way of expressing the idea. The process, *applicable only to the astral period* of the ring, is in reality a process of *elimination*. The prototypes whose physical outcome may have been utilized by the higher orders of existence in the preceding ring, are now gradually eliminated through the inferior planes of astral existence, all such being ultimately (not in the same ring of course) involved in, and extinguished by, the Mineral-kingdom (physical), as will be suggested hereinafter. The retrogression of form, it is needless to observe, is in no way substantial; it constitutes the gradual ebbing of the *vis formativa* (3rd prin.) and a correlative increase of cohesive energy (1st prin.) by a variable withdrawal of the life-principle (2nd) from the former in behalf of the latter—hence consolidation of substance or the growth of "matter."

Leaving this part of the topic for a moment, let us see how it fares with the Monad (4th prin.).

The "seed" left with the seven Rishis, Manus, or otherwise Dhyan Chohanics adepts, at the end of the Round, and also of every Ring, is, as I take it, the "Fire" (i. e., Astral Light) of which there are seven "great descents" during the Manwantara, each producing seven secondary descents through the rings, and each of the latter as many sub-descents corresponding to the races. Discarding minutiae, I shall divide the "Fire" into four parts, symbolized by *a* (animal souls, i. e., of the higher orders), *b* (animal monadic essence, i. e., of the inferior orders), *c* (vegetable monadic essence), *d* (mineral and metallic monadic essence). These "remains" of the ex-Ring which "descends" at the expiration of a minor obscuration, manifest themselves by the aforementioned seven sub-descents. In each of these, as in Noah's ark, every order is fully represented (*a*, *b*, *c*, & *d*); but not one is like another, till finally the seventh sub-descent gives forth the last astral contribution. But before all this begins, the "Nature Spirits" must be woke up; for although we know not what they do, they surely have some very important share in the proceedings. We need take no further notice than of *one* sub-descent, and follow it in its course. When, by virtue of the first Life-impulse, the respective Elemental-kingdoms have revived, the first sub-descent commences, *d* heading the way as it were, (*d*, *c*, *b*, *a*, being, each in its turn, an exponent of "Fire").

The third *tanmatra's* supremacy is the immediate cause of descent. By alternations of supremacy among the *tanmatras* (the 5th being the rising power, the 1st the descending one, the others expressing intermediate values) there will be cycles describing both arcs, oftentimes and in different degrees, in which, as far as the 4th *tanmatra* is concerned, *a* and *d* concur with the extremes of rise and fall, *b* and *c* intermediately; until, under the sway of the 2nd *tanmatra*, *d* carries its charge over the boundary, so to say, of the second kingdom (aroused by the respective impulse), in which an analogous succession of cycles takes place, and so on through the third kingdom. As *a*, *b*, *c* and *d* all correspond to the fourth *tanmatra*, every turn of fortune which overtakes the monadic procession, represents some change in the equivalents of that *tanmatra* owing to the permutation which is constantly going on among the five combined subtle elements, whereby those equivalents are at one time equal to *a*, at another to *b*, etc. The result is an increasing involution of the monadic essence or fire-principle, the soul of things.

The vital "impulses" would seem to be nothing else but differentiations of the astral element made up of the five *tanmatras*, the impulse being tantamount to a certain fundamental change in their combinations. According to my conception the critical change (for change in itself is perpetual) answers to the moment when the base, which characterizes any given group of combinations, is altered. Now, as regards the planetary chain, the base of the primordial element must be the fourth *tanmatra*; hence it follows that the first life impulse is coincident with the passage of the basal power from the fourth to the third *tanmatra*. The subjoined table shows the sequence:

Descending arc.

First impulse	...	...	base,	3rd <i>tanmatra</i> .
Second "	...	...	"	2nd "
Third "	...	...	"	1st "

Ascending arc.

Fourth impulse	...	...	"	2nd "
Fifth "	...	...	"	3rd "
Sixth "	...	...	"	4th "
Seventh "	...	...	"	5th "

Needless to add that every change of base intimates a new modality of life-potency with regard to *type*, the *vehicle* (1st *tan.*) and the *Monad*.

Now, taking this in conjunction with what preceded, it will at once be seen that the *manifestation* of *d* coincides with the fourth impulse; and that *d*, being the *Monad*, the "impulse," here represents vital force expressing itself as *form* in its first mode, i. e., the *mineral prototype* (force is *one*, its modalities *many*), and that the rise of the *Monad*, as well as of form and life, must commence from this plane, embracing numerous inner falls and ascents. Therefore, the manifestation of *c* coincides with the fifth impulse, and that of *b* with the sixth. Nor is there any difficulty in conceiving

that the monadic essence is (as I have seen stated, I forget where) identical in successive rounds; except, as I imagine, *d* in its entirety, takes more than one round to reappear; nay part of it will require more than one *Manwantara*. As *a* is only a development of *b*, its manifestation belongs to one of the higher cycles of the same (6th) impulse. The seventh is beyond our present purpose, as pertaining to the human kingdom and connected with the union of the *etherial* and *material* factors. But the diagram herewith will convey a general idea of the scheme.*

Now (going back to the period prior to the "descent"), if *a* and *b* represent the soul-essence of the animal kingdom gradually freed by death during the former round or ring; and *c* corresponds to the astral residue of the vegetable kingdom, from whence proceeds *d*? From the earth itself by periodical desintegrations of its surface during the ascending arc. As I understand it, part of essence *d* goes no further than a certain depth below the surface, while another part does. The latter, starting from its own level of the fourth cosmic plane, proceeds through the under world (astral field of prototypes,) thence, as it were, on to the planet, dives into it, works its way down (cataclysms, etc.), remains buried in its bowels, probably for rounds upon rounds, then gradually rises after æons of incarceration as the rocks and metals of some round or other, and closes the tremendous circle of its migrations at the dissolution of those substances, by a return to the astral plane. The migratory circle of the other part of *d* is considerably lessened, and those of *c*, *b* and *a* are comparatively brief, as their heaviest point is never beyond the earth's surface. The return to the astral plane must ever be on some lower level than the starting-point, the monad combining some mode of the third principle.

The mineral *Monad* (taking a general view) thus immures itself at one time by virtue of the Law of Retardation, and at another regains its freedom by the Law of Dissolution (of matter), the former means *materialisation*, the latter *elimination of type* and liberation of the monad, which, of course, is never complete, as it depends on a vehicle (*a* mode of the form-principle) to escape dissolution.

Form begins with the universal, in its *astral stage*; forms utilized, which have done their work, higher up, are absorbed by the mineral in its *physical stage*, and finally annihilated by the same, after a *subsequent stage* (ethereal). The mineral (physical) far from being the initial kingdom from which sprout the others, as materialists will have it, is the annihilator, or rather concealer, of form, and, in the older sense, the Hades of Life. There is constant play between the principles composing the earth, a translation of force from one mode to another.

During the *Manwantara*, the direction, logically speaking, is from the centre toward the surface: the second, or life principle, withdraws (in a degree) from the *cohesive* mode, to energize the *formal* mode. At the approach of obscurity or *Pralaya*, translation is

* The diagram referred to being complicated and coloured, we regret that we are unable to reproduce it.—Ed.

reversed. When obscurity is at its highest all the planet's energies are concentrated as simple cohesion. This is *occultation* of vitality. As vital force recedes from the surface, matter there disintegrates: all mineral and metallic types manifested during the Ring are—after a period of “ethereal” manifestation, their ultimate degree of perfection (6th and 7th Race-cycles)—at last dissolved and the Monad set free.

If, as appears to be the lesson, our planet is mostly made up of a solid nucleus, covered by a plastic layer, the latter underlying the outer crust; then, it might be conjectured, that this surface crust is partly annihilated at every *ring*, and the whole of it by the end of the *round*, leaving nothing but the bare nucleus, from which, when revived, at the next round, a *part* of the new crust is upheaved, or otherwise produced therefrom, the equivalent of which is returned to the nucleus from the astral plane. The other part of the crust would be the result of sedimentary formations during the period. The nucleus recuperates its vitality by virtue of the evolution of water, which being under the auspices of the second *punchikrita* (with the intervention of the second kingdom) would probably coincide with the era of transition from the astral to the physical period. The process of absorption of mineral prototypes (alluded to above) would synchronize with a subsequent sub-era referable to the third kingdom's intervention. Such of these prototypes, or rather the substance containing their power, as might be taken into the nucleus, would only reappear in some far-distant round, or a future Manwantara, as the case might be, for there is a scale in everything. The new crust of every round (though *seven* orders of types, one order to be exhibited in each ring.* The underworld provides the earth, which now absorbs, now yields up; but its digestion is of prodigious length. From its soul comes its body, life and form.

Thus things proceed so long as *mater fecunda*, sleeping now and then to awaken with restored youth, waxes strong and flourishes without the cycles of her existence; but when the baneful curve of one of these coincides with that of the great Solar cycle, the waning period sets in; food and restoration come in slower and slower, whilst old age begins to tell apace. The decisive moment is when she receives the last morsel from her feeder, reluctantly tendered. Then, after her last delivery, follows the grand climacteric. Reduced in time to a formless crumbling mass, she assumes her freedom and wanders through space whilst the last sparks of vitality are dying out.

Long before this crisis (the end of the worlds, or solar Pralaya) the lower kingdoms have all “risen” or “passed through Man” who, as such, of course no longer exists. For, while *a* was continually, from round to round, developing into the lowest power of the

* As shown by spectral analysis, *iron* gives many lines, while some metals at a high temperature give none. Science has not yet explained this. Why may not *iron* manifest itself at one period with properties somewhat differing from those of another period, owing to subtle variations in its constitution through alterations in atomic weight, etc.? Why should not iron, as we know it, identify its *fourth* type of the present Round?

human soul; *b* had been ascending to *a*, *c* to *b'*, and *d* to *c'*. So that in due course the Monad, in all its grades, had achieved the *ne plus ultra* of its possibilities, *i. e.*, returned to the plane of its genesis, having been regularly *cast off* by the human soul in Kama Loka, where, after its Pisacha phase, it dissolved in the currents of its own element. Thus if form is eliminated by the mineral, the lower Monad is eliminated by man—the two poles of physical existence. It will be said, and rightly so, that *all* the monadic essence could not be manifested in man pending the solar Manwantara. The reply is that there must always be “remains” whatsoever cycle be contemplated; it is a necessity of *relative* infinitude, and of progress *in time*.

What about the *air* and *water* planes at dissolution? I did not follow up this off-shoot of the subject, as entailing too lengthy a digression; but I may here epitomize my inferences. The sixth and seventh Races mark the physico-*ethereal* period of evolution (man being then, according to present notions, *super-terrestrial*), and correspond with the two physico-*astral* races of the downward arc. Of the three planes (*terrestrial*, *liquid* and *atmospheric*), the first has been noticed, *viz.*, the gradually decomposing earth-crust manifests the two *new* sets of mineral and metallic types, the substrata or footing of “superterrestrial” man, but developing with never ceasing attenuation the most beautiful outlines, panoramas, etc.; for that kingdom has regained its plasmatic power. The *water*-plane, as it dissolves (which does not mean “evaporation,” but molecular resolution, a change of nature—water and air have their, no less than earth its, fathomless “depth in” a drop or atom)—yields the *new* flora (embracing two stages) of those races; and the *atmospheric* plane, the *new* fauna, under corresponding circumstances; for, part of *c* went to, or was reserved for, the *water*-plane, at its descent; and part of *b*, for the *air* plane.

The correlation between the second kingdom, vegetable-prototypes, and *water*-plane; and that of the first kingdom with animal-prototypes and the *air*-plane, before the evolution of six, will explain the basis on which the hypothesis rests. With physico-*ethereal* man there must be involution of sex. As physico-*astral* man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-*ethereal* man find among the graceful, shapely orders issuing from the *air*-plane, one or more which will be developed for his successive embodiments when procreated forms are given up—a process which will only include all mankind very gradually. The Adamic and post-Adamic races were giants; their ethereal counterparts may possibly be liliputians—beauteous, luminous, diaphanous—but will assuredly be giants in mind.

VISCONDE DE FIGANIERE,

F. T. S.

SUGGESTION.*

A Narrative of Occult Science in the XVIth Century.

I.

IT was during the winter of 1512. The army of Henry VIII of England was besieging the town of Ferouenne, and the French nation was terror-struck at sight of the power and resources of the English monarch.

In Paris itself the agitation was indescribable, the anger of the town and University had come to a climax, and King Louis XII hardly dared leave his palace or brave the fury of the mob. The King, the Queen and the Premier Georges d'Ambroise, Archbishop of Rouen, were holding counsel in the great hall of one of the towers of the ancient Louvre whose Gothic windows overlooked the Seine. The Queen, Anne de Bretagne, one of the most beautiful women that have ever graced the throne of France, was daughter of the last reigning Duke of Bretagne. Her first husband was Charles VIII of France, predecessor of Louis XII, who divorced his first wife, Jeanne de France, in order to marry her.

"Sire, we are lost," said the Archbishop after a long silence. Not only shall we lose Guienne, but the entire kingdom will be ruined also, for we can never stand against the powerful alliance that his Holiness Julian II has contracted with Spain, Germany, England and Venice.

"By St. Louis you speak the truth," said the King raising his arms and letting them fall again heavily on the table. "We are ruined, all the enemies of France prosper at the expense of our kingdom. Ferdinand of Aragon has become the most powerful prince of Europe owing to his marriage with Isabelle of Castille and his conquest of Granada and the New World. The Emperor of Germany, traitor that he is, has broken his treaty and has joined forces with the Pope against us. On one side the Spaniards invade and trample down the country of our kingdom of Navarre, whilst on the other Henry of England makes war against our Fatherland without any provocation on our part, in the hope of usurping our own especial title of 'Most Christian King.' His Admiral Edward Howard infests our shores and has won the fatal battle of Brest, which we cannot but allow has been a total defeat for our navy. You are right, d'Ambroise; this time we are lost indeed! Never has France fallen so low, no, not even during the reign of Charles VII."

"Our fate would probably have been different if your Majesty had taken my advice, and if we had not attempted the conquest of Naples, and, by our imprudence, added this kingdom also to our immense possessions in Spain. But after all perhaps my sovereign has acted rightly in so doing."

"No. I was wrong d'Ambroise," sighed the unhappy King. "I ought never to have followed out the plan of my predecessor in

* Translated from *L'Aurore*—Theosophical Journal conducted by Lady Caithness, Duchesse de Pomar, Honorary President of the Paris Theosophical Society.

Italy. That campaign, although it gave the Duchy of Milan to France, was the beginning of all our misfortunes. And now the English march victoriously across France, and the proud Henry Tudor will enter Paris, never.....while there is life in me: I will fight him to the end."

"But what is the use of arms, Sire?" said the Queen, who had kept silent till that moment. "What can your troops do against the Sacred League formed by the Pope and the Emperor against your Majesty? Perhaps money and diplomacy might succeed better than fighting in such a crisis as this, for your army will not be of much use in a struggle with the whole of Europe, however brave your soldiers may be individually."

"Can my beautiful Anne still think that there is a chance of saving France?" cried King Louis, who had great faith in the talents of this remarkable woman twice wedded to the throne of St. Louis. "Can heaven send us a second Jeanne d'Arc, who will deliver the Fatherland as in the time of Charles VII?"

"Sire, my courage never fails me. Perhaps your Jeanne d'Arc is nearer you than you think."

"By St. Louis we will listen to your counsels," cried the King. "We will obey your Majesty in all her commands, for too well we know the intelligence and code of honour of the Queen of France to fear for an instant that she would ever endanger her royal kingdom."

"Quite the contrary, my Liege,—I will save it."

II.

The Queen rose and retired to her Oratory, which in those days took the place of the boudoir of our modern 'grandes dames'; then without hesitation she called one of her ladies in waiting and bade her send for Cornelius Agrippa.

This strange and extraordinary man had at this period made a great sensation all over Europe. Born of a noble family at Cologne in 1486, he taught philosophy and medicine for some years at Dôle in Franche-Comté. His lectures had been much in vogue and well attended, but after a time he gave up his classes, and for some years before the occurrence of the events narrated in this paper, he had consecrated his life to the study of Alchemy and the Occult Sciences. Louise de Savoie, Comtesse d'Angoulême, who was a dabbler in magic, a very fashionable amusement in those days, took the learned Professor under her protection and attached him to her service in the quality of physician.

When the grand Hierophant, for such was the proud title that he gave himself, was ushered into the Queen's presence, she greeted him in a familiar way, as one whom she was often accustomed to see; then, having motioned him to a seat near her own before the lofty Gothic fireplace, she immediately commenced the subject on which she wished to consult him.

Speaking rapidly and in a low voice she said; "You know the state of affairs and the dangers which surround France on all sides. I wish to know the future, can you help me?"

Cornelius Agrippa did not answer for a short time and appeared lost in thought; when he roused himself he said,—“Yes, I can help your Majesty if she has faith in my power.”

The Queen replied: “I have no doubt whatever that you possess great Kabbalistic and magic powers, although, at the same time, I must confess that I cannot understand them. Some say that you are only a charlatan. I cannot tell, but at all events I wish to test your powers. I am superstitious perhaps.”

The Hierophant drew himself up haughtily at these words:—“Alchemy is no superstition, it is a science. The *Ars Magna* of the ancient races, is the most noble of all sciences, by it can one throw light into the most hidden depths of arcane synthesis and unlock the gates leading to the most carefully veiled mysteries.” Suddenly he took a large ball of rock crystal from under the folds of his long black velvet robe, and carefully rubbed it with a handkerchief; this operation ended, he drew a small phial from his pocket, poured a few drops of its colourless contents on the crystal ball, and then handed it across the table to the Queen. “If you deign to look in this ball madame, you will see the future. Behold!” Whilst the Queen was intently occupied in looking into the ball which she held in both hands in the red light of the wood fire, Agrippa approached, and standing close behind her made some mysterious passes above her head.

She trembled suddenly! “What do I see? Frances! Frances, the son of Louise de Savoie, your protectress, will be indeed the King of France after my husband?” “That can never be,” she added with a smile, “the king has children. However that was not what I wished to see, I do not care for the distant future, cannot you show me what will happen during the next few months?”

The magician made some more passes above Anne de Bretagne’s head. “Behold!” said he. The Queen again fixing her eyes intently on the crystal ball saw, or thought she saw, a lion caught and held in a trap of complicated cords which were knotted round him.

“Yes,” she exclaimed, “that is truly the situation of France, and this lion caught in a trap is very symbolical of our King; but who will deliver him,—who will be strong enough to free him from his bonds?”

“See!” replied the magician, and whilst he spoke the Queen saw a little mouse nibbling the cord that was holding the lion; then suddenly the cords appeared to relax, and the lion with a bound recovered his liberty.

“We know that a mouse can do many things that are impossible for stronger and larger animals,” said the Queen. “But who is the mouse that will deliver the lion of France?” As she spoke she suddenly recognised in the mouse before her the handsome features of the King of Scotland,—they were familiar to her, thanks to the many portraits that the vain young King had sent her during the past few months.

“The King of Scotland! Impossible! Yet, why not? Perhaps there is a lesson to be learnt in this fable of the mouse who is able to serve the king of beasts; but the question is how to gain influence

over the King of Scotland, what forces can I bring to bear on him? The brother-in-law of the King of England would surely never be so rash as to quarrel with such a powerful country simply for the sake of pleasing us! Alas! if it could only be done! If a Scotch army were to invade England in the north during the great crisis, Henry Tudor would be obliged to recall some of his troops from France, and then our Fatherland might be saved.”

Anne de Bretagne returned the crystal ball to the magician, and seemed for some instants to be lost in thought. She looked up suddenly and said, “Can you suggest any plan by means of which I can influence the King of Scotland?”

“Yes;” replied the grand Hierophant. “My study of occult science has taught me the art of influencing the minds of men, and has given me the power to guide their actions. By means of a strong effort of will I can project a fluid which acts on the astral currents, and thus make myself master of a man’s mind and suggest to him whatever ideas I wish.”

“Do you speak in earnest?”

“Yes. I can do this in the same manner as all those who know the secrets of nature and have studied occult science. It is no supernatural power. By the simple force of my will-power, guided by my Kabbalistic science, I can make any one, it matters not whom, see a person or an object that is not before their eyes. By creating a picture in the brain I bring into existence a hallucination of the sight, and I can then suggest actions which the person will be obliged to perform, even against his will and in defiance of his efforts to the contrary. These hallucinations and mental suggestions of acts to be performed can be inculcated a long time beforehand, for that which the psychic organs forget can be refound by the automatic action of the brain even a long time afterwards.”

“Do you wish to go to Scotland and work these miracles?” The grand Hierophant smiled.

“That would awaken the suspicions of the King; besides I cannot quit my protectrix the Comtesse d’Angoulême. However your Majesty can send another person to Scotland who can do the deed quite as successfully as myself.” “Who?”

“What would you say if it were one of your ladies in waiting?”

“One of my ladies! What do they know of your magic arts?”

“One of them has consecrated several years of her life to the study of occult science and to the grand mysteries of the magic of Hermes Trismegistus. She is far advanced and is sufficiently initiated in the art to be able to do all that is necessary at the Court of Edinburgh, for she possesses the key of the hidden synthetic mysteries.”

“And who, may I ask, is this marvellous woman? One of my ladies in waiting did you say?”

“Yes. The Comtesse de la Tour.”

“Berthe! Berthe de la Tour-Marie! Never could I have believed such a thing,—she a magician, it is impossible?”

“Nevertheless she is one. She has been a pupil of the Abbé Tritheim, author of ‘*Steganographia*,’ and she has also studied with

me and my illustrious brother worker Paracelsus. I believe she is a descendant, on her mother's side, of the famous Nicolas Flamel, who was the most celebrated among the modern alchemists, and doubtless for this reason her spirit is attracted towards occult study."

As soon as Anne de Bretagne had asked a few more questions of Cornelius Agrippa, she sent one of her pages in search of the Comtesse de la Tour-Marie, a young widow, who was one of the most beautiful women at her Court. The Queen had a long consultation with the arch-sorcerer and his beautiful pupil, and when at last it was over and they had quitted the royal apartments, Anne de Bretagne cried with a sigh of satisfaction, "Yes, France will be saved—and by me!"

III.

James IV was one of the best kings that Scotland had ever had. He was much beloved by his people, and quite deserved his popularity. Owing to his marriage with Margaret, sister of Henry VIII, he had been enabled to make a lasting peace with England, and he could therefore give up all his time to looking after the interests of his kingdom, which the long and frequent wars of his predecessors had left in a deplorable state.

He had more power than any of the monarchs who reigned before him owing to the great care he took in fulfilling all his royal duties.

His Court was one of the gayest and most brilliant of its time, and he used in the most generous and royal manner the large personal fortune that had been left him by his father. Added to this, he was a gallant cavalier, a great lover of fêtes of arms and very proud of the victories he won at the tournament. He often issued proclamations through all Scotland, inviting all those lords and cavaliers, who desired to win fame and honours, to come to his Court and take part in tilting with the lance, combats with the axe or two-handed sword,—in fact, in contests of strength of every sort in which he himself excelled.

The fame of his victories had spread even beyond the seas, and he flattered himself that he had won the respect and admiration of all the other monarchs of Europe.

When the French Ambassador arrived with his suite in Scotland, the King, who at the time was residing at the Royal Castle in Edinburgh, received him with all the ceremony and honours that were due to the illustrious King that he represented. On the termination of the official presentation, a messenger came to inform the King that the niece of the Ambassador had a mission to confide to him which was of the greatest importance. The gallant prince made an immediate reply, and hastened in person to the private apartment where the French lady awaited him. On entering the room he stopped suddenly, so greatly was he struck by the beauty and grace of the woman who stood before him. Anne de Bretagne had known well how to choose her messenger, for the Comtesse de la Tour-Marie was undeniably one of the most lovely members of that Court of France, so celebrated at all times for the

beauty, the grace and the charm of its women. She was tall and a blonde, and her natural charms were heightened, if such a thing could be possible, by the exquisite taste of her costume. The gracefulness of her manner was such as could only be attained by the height of Parisian culture. Therefore there was nothing astonishing in the fact that the young King should be struck dumb with admiration at the first sight of this young widow who was as beautiful as she was attractive.

"Sire, my mistress, Queen Anne de Bretagne, has given me a message for your Majesty," she murmured.

"So the echo of my victories has come even to the ears of the most beautiful princess of all Christian countries?" replied the King, whose vanity was greatly flattered.

"Yes, Sire, and she has listened with the greatest interest to the recital of the courage, gallantry, rare qualities, and personal charm of your Majesty, and to this end has she sent me to your Court, that I may judge of everything for her, in order that she may know through me what to think of the gallant knight who so much occupies her thoughts."

"In truth," cried the King, "she does me more honour than I merit. But, I pray you, sweet lady, do not keep me in suspense, but tell me what answer you will give the Queen? You have seen and doubtless judged me already. Tell me frankly your opinion of me."

"I hardly dare answer you, Sire, lest you should think that my words are prompted by flattery or ambition," answered the cunning diplomat, secretly amused at the King's vanity; she added, "I have seen you, Sire, and I have only the one answer to give my mistress."

"What is that?"

"It is, that all the flattering reports that circulate in Paris concerning the King of Scotland are very much beneath the truth."

"By St. Andrew, you flatter me," replied the King, who was more pleased than he cared to show; "to win the favour of Anne de Bretagne is more than I deserve, for I do not consider any man brave enough to be worthy of her. Is it true that the Queen is so wonderfully beautiful? You know her well, and therefore you can tell me more about her than my ambassadors, who are not always the best judges of feminine charms."

"I have brought a portrait that the Queen herself gave me..... telling me at the same time that I was only to give it to your Majesty, if I found that the report we had heard was really true. I hardly like to offer it to you, Sire, it does so little justice to the Queen! It would not be possible for a painter to give any idea of her beauty."

Whilst saying this she put a miniature into his hands. It was a pleasing and rather flattering picture of Anne de Bretagne, and it is hardly necessary to state that the King was enchanted with it.

"She ought to be very lovely," cried he, "Oh! if I could only see her in reality!"

"You can, Sire, if you desire it," replied Agrippa's pupil with a mysterious smile.

"I can see her? What do you mean? Certainly by going to Paris I could do so; but that, alas! is quite out of the question. I must not leave my kingdom!"

"It is not at all necessary to leave Scotland in order to see my lovely Queen. If you will give me the guidance of your thoughts and fix all your attention on me for a few minutes without any fear of my intentions towards you, I can, by the aid of a secret power that I possess, transport you in the spirit to Paris, and allow you to contemplate the beautiful Anne de Bretagne."

"In a dream that will be forgotten as soon as I wake!"

"No, you will remember every thing, if you desire it; but have you no doubts? Are you ready to put yourself under my control for a few minutes?"

"I fear nothing, beautiful enchantress," replied the King of Scotland. "Give me a vision of the Queen of France, and you will make me the happiest of mortals. How could I mistrust any magic you might use to attain such a result?"

The pupil of Agrippa and Paracelsus begged the King to seat himself in a large armchair, and when she had arranged a velvet cushion under his head, she placed herself on a low seat in front of him and began some mysterious passes with her hands. After a while she took his hands in hers and gazed into his eyes with much intensity.

"Do you sleep?" she asked in quite a different tone of voice to the one she had hitherto used.

"No," murmured the King, but his eyes closed in spite of his efforts to keep them open, and very soon he fell into a state of trance, which the doctors of the present day have named suggestive catalepsy.

With a commanding voice she said, "Go to Paris. Enter the Louvre."

"I am there."

"Behold the Queen of France."

The King uttered a cry and opened his eyes wide as if he was in an ecstasy. To his great astonishment he saw, or thought he saw, which, after all, comes to the same thing, the beautiful Anne de Bretagne, the lady of his thoughts.

However strange this at first sight may appear, and however much the superstitious minds of the 16th century may have attributed it to the agency of the devil and sorcery, the conscientious student of hypnotism and magnetism will have no difficulty in understanding the reality of this phenomenon, for thanks to the discoveries of modern science and to the results of experiments by Braid, Charcot, Bernheim and Ochorowicz, we know now that "hypnotism affects the brain to such an extent that an idea suggested to that brain will act with overpowering force, and will, by means of the automatic cerebral action, produce a corresponding motion; and therefore the whole organism of a person subjected to such an experiment will become a mere machine that can be entirely directed by the will of the operator."

In this state all illusions, all hallucinations become realities, and all acts are performed as ordered. The subject on awaking does

not remember what has happened, but the ideas that were suggested to him during the 'trance,' remain engraved in his memory with all the appearance of reality; he forgets their origin, but believes in their spontaneity, and he will perform all the acts that have been suggested to him without quite knowing why he does so.

The King of Scotland remained in this state for some time under the influence of the powerful magnetism of the clever Parisian, who was enabled by the help of her secret science to suggest to his mind all she desired. It was not a cataleptic sleep, but rather a peculiar psychic state mentioned by Dr. Bernheim in his work entitled "De la Suggestion." Such a state lessens the strength of the cerebral resistance and renders the brain amenable to suggestions,—a phenomenon which was attributed to the powers of darkness in the 16th century. Van Helmont writes in his "Opera Omnia," p. 731:—

"I deferred till now the unveiling of a great mystery. It is the fact that man has an inner force, by means of which, and when aided by his power of will and imagination, he can act on a substance that is foreign to or apart from his own body, and he can also obtain a lasting influence over some other person who may even be at a great distance from him. This mystery alone throws a great deal of light on several facts that were difficult to understand, especially on those relating to the magnetic power of all substances, to the will power of man, and to all that has been written and said concerning magic and its domination of the Universe."

This truth, stated as we see, even as far back as the 17th century, is included in the scientific formula of Dr. Ochorowicz in his remarkable work on "Mental Suggestion," page 527. He says:—

"It is enough to suppose that the electric currents of the atmosphere modified by a psycho-physical transmission, as the ray of light in the photophone is modified by a word, transmit this modification to the electric currents of the brain, which, under these conditions, are liable to be influenced by the slightest pressure."

It is possible, as Dr. Ochorowicz himself points out, that such occurrences may not take place, but that they do sometimes happen, nobody at the present time can doubt, and up to the present speculative science has given us no further explanation of the subject. To return to our story:—

When the beautiful adept thought that her experiment had lasted long enough, she made some magnetic passes before the eyes of her patient, and then, rising from the seat on which she had been sitting all the time, she said, "It is enough for today. Rouse yourself, Sire."

After this first attempt, Madame de la Tour often threw the King into a magnetic sleep, almost always at his own wish, and little by little she gained great power over him. Naturally during these hypnotic trances she had no difficulty in suggesting to him the idea of making war on England in the interest of his lady-love, the Queen of France. As soon as she saw that this idea had taken

firm root in his brain and was constantly occupying his thoughts, she gave him a second portrait of Anne de Bretagne in a golden frame, on which the following words were written in precious stones; the original medallion is preserved in the Royal Treasury at Edinburgh:

"He who loves me must prove his love. I adjure my favourite knight to march three leagues on English territory for love of me."

"By St. Andrew I will do it!" swore the King, when he read these words. "I understand the meaning of my beautiful princess! Henry Tudor insults her, and her lands are trampled on by English feet, all the crowned heads of Europe are leagued against her, whilst I, her adorer, her chosen knight, I stay at home without stirring hand or foot to save her!"

Madame de la Tour was delighted to see that her mission was so successful. "Sire!" she cried, "you are truly a brave and noble knight, and you well deserve the love that my mistress has for you. But have you no fear of the consequences? Think of the powerful armies of Spain and Germany. Think of the Queen, who is Henry's sister. What will the world say, what will your people think, if you put an end to your alliance with England?"

"The world can say what it chooses. I am the favourite knight of Anne de Bretagne, and I will not allow fear to have any influence over me. No earthly power shall prevent me from meriting the love that the most beautiful Princess of Europe has deigned to bestow on me. Could I possibly refuse the only request she has ever made me? No, the honour of James Stuart binds him to listen to her prayer."

"The chivalrous King kissed the beautiful Parisian's hand. And what can I do for you, fair lady? How can I ever thank you for the delightful hours you have given me by bringing within my sight the object of my true love?"

"I only did that which the desire of serving my mistress dictated to me, Sire," replied Madame de la Tour with an enigmatical smile.

"I will take care of your future. We cannot permit such a charming lady to leave our country. You are a widow. I will marry you to one of the nobles of my Court, and you shall be the faithful messenger between me and your royal mistress. You shall be first among Scottish ladies, for are you not the friend of Anne de Bretagne?"

IV

At this time grand fêtes and tournaments were given at Edinburgh and Sterling in special honour of the Comtesse de la Tour-Marie. The King in person entered the Lists with the young and gallant Earl of Caithness, one of the gentlemen of his Court.

They charged each other at full gallop, and when they met in the middle of the arena, the "King's lance" struck his opponent such a violent blow on the chest that the Earl fell heavily to the ground,

happily without being dangerously hurt. The King wished to go on with the contest, but Madame de la Tour threw her handkerchief into the arena as a sign that the combat should cease. When James IV rode up to the balcony where the lovely French woman in company with the other ladies of the Court was presiding over the tournament, she said to him:

"My Liege, I have often heard of your bravery and courage, but I could never believe that so much strength could be united to so much grace."

The King was so enchanted with the compliment that he offered her the hand of his vanquished adversary, the Earl of Caithness, which she accepted.

The marriage ceremony took place in the Royal Chapel of the Palace of Holyrood in presence of the King and Queen.

History, that relates the fact, forgets to tell us if the young Earl was enamoured of the beautiful Parisian, but doubtless he was very proud to carry off such a grand prize of beauty and intelligence in the face of so many other noble and rich rivals.

During this time the King had not been idle. As soon as he had concluded a secret alliance with Louis XII, he sent an envoy to the camp of Henry King of England, before Terouenne, summoning him in haughty terms to abstain in future from all aggressions against his ally the King of France, and reproaching him at the same time for having kept back the legacy that Henry VII had left to his daughter, the Queen of Scotland. The proud Henry VIII considered with justice this letter to be a declaration of war, and replied to it in his haughtiest manner, declaring, moreover, that the King of Scotland was a perjurer, since he wished to break the treaty with his brother's kingdom, a treaty that he had solemnly sworn to observe at the time of his marriage.

He deridingly disdained the order to evacuate France, saying that the King of Scotland was a sovereign of too little importance to be able to decide in a quarrel between England and France.

The behaviour of James IV at this time has been a difficult problem for historians, and they have been obliged to attribute it to a sort of passing madness. There was no possible reason why the King of Scotland should declare war against his brother-in-law, who had always shown him great kindness, and with whom he had always been on the best of terms up to that time. Therefore we are driven to seek the reason in the mysterious influence that the beautiful French woman exercised over his impressionable mind, and to the hallucinations that she succeeded in producing in his imagination by means of her secret science.

For the King really believed himself beloved by the Queen of France whom he had never seen, and he was convinced that she had ordered him to march against England in order to prove his love for her. The writers of the 16th century who were not free from the superstitions of the time, attributed this strange obsession to spells and charms, and considered the mysterious woman to be a magician. But it is probable that her pretended occult science, like that of her illustrious master Cornelius Agrippa, of Paracelsus, of Nostradamus and of the famous Ruggieri who afterwards acquired

such a great influence over Catherine de Médicis, was simply the very natural power that she probably possessed in a great degree of producing the phenomena to which modern science has given the names of Hypnotism and Suggestion. And doubtless we shall discover with time that there was in reality a scientific basis to all these soi-disant miracles and supernatural phenomena worked by the necromancers and occultists of the Middle Ages and by the magicians and alchemists of the 16th century; and perhaps our scientists will soon be able to give a natural and plausible explanation of the strange phenomena produced in their times by the adepts and Indian Fakirs, and by the spiritualistic mediums.

Madame de la Tour-Marie had hypnotised James IV several times, and whilst he was under her influence had suggested to him the idea of declaring war against England. She acted blindly, for very probably she did not even know the true nature of her power, but contented herself by fulfilling the orders of her master Cornelius Agrippa. Nevertheless the idea that she had endeavoured to suggest to the King had taken root in his brain, and had gradually supplanted every thing else without his being even aware of the fact.

Yet James IV had no hysterical nature: he was an intelligent man and had very good health.

Dr. Charcot, however, proves that it is not alone the diseased and nervopathic temperaments that are susceptible to the power of suggestion.

Dr. Bernheim of the College of Surgeons at Nancy writes in his work entitled "*De la Suggestion et de ses Applications à la Thérapeutique.*"

"When a subject has often been hypnotised, especially by the same person, that person acquires such an influence over him that he will perform the most eccentric, serious or even dangerous actions without the least apparent attempt at resistance."

And we read in another part of his book:

"A peculiar aptitude for transforming into action the idea that has been impressed upon the brain exists amongst hypnotised subjects. In the normal state each idea is formulated and discussed by the brain which only accepts it if it is to the advantage of the inventor; the impression is elaborated, controlled and analysed by a complex cerebral action, which ends in its being either accepted or neutralised; with a hypnotised subject on the contrary the transition from the idea to the action is so quickly made that the intellect has no time to obtain any control, nor can it even produce a negative effect when the actions suggested are not to be performed for a long period of time."

Doubtless it is to a suggestion of this kind that we must attribute the strange conduct of the unfortunate King of Scotland, who, contrary to the advice of all his counsellors, decided to invade England without any apparent reason, except the desire, which he proudly owned, of pleasing the Queen of France whom he had never seen. The Scottish Parliament declined for some time to vote as the King desired, but he was so popular that at last he obtained its consent to this.

of this decision many of the nobles revolted, and amongst them curious to say, William Sinclair, Earl of Caithness, the husband of *Berthe de la Tour*.

V.

Scandal mongers are always busy in an idle Court, and plenty of people insinuated that Berthe de la Tour was the King's mistress, and that the secret of her great influence over him was nothing more or less than sensual love.

But there was nothing in their mutual relations that warranted such an opinion, in fact quite the contrary, for when James was in a normal condition he did not appear to take more than ordinary notice of the clever Parisian who had no influence over him except during his magic sleep. When he was not in this state he did not seek her society, although he always treated her with great affability and kindness, for he was the most gallant and accomplished of knights. It is possible that in reality he rather feared her secret power over him. Lord Caithness had first married the daughter of Keith of Ackergill. He was a very accomplished and handsome man, a few years younger than his second wife who was passionately attached to him. This strange and mysterious creature, in spite of all her occult science, was before all things a woman, and the great love that she felt for her husband induced her to confide to him the secret of her mission to the Court of Scotland and the charms she had employed to make it successful. The noble Earl at once understood the whole matter and also the object of the Queen of France, who, by feigning a passion for James, wished to force him to declare war against England, so that he might distract the attention of the latter country from France. His fury was great, he poured imprecations on his wife's head, refused to live any longer with her, and told the whole plot to the Earl of Angus, the head of the powerful clan of Douglas. Lord Angus publicly accused the French Ambassador, but neither he nor Lord Caithness dared reveal to the King the treacherous policy of his beautiful Anne de Bretagne. After a short time Lord Caithness reconciled himself with his wife whom he loved tenderly, but on condition that she should confess all to the King, and thus try to repair the harm she had done in the innocence of her heart. Berthe, who then for the first time understood the terrible gravity of the plot in which she had been used as an instrument, was horror-struck, for she had a noble heart, and could not bear the idea that she had taken part in the ruin of such a chivalrous King, who had received her with so much kindness in a country which was now her own. She told all to the King, notwithstanding her dislike to confess that she had used charms and spells; but, alas! his impressionable spirit had been affected to such an extent that even this complete avowal of the truth did not convince him, and Berthe, being ignorant of the true nature of the science she had employed, did not attempt to supplant the former by a new suggestion, which would be the plan of a modern hypnotiser in such a case.

James IV knew that he had been basely mystified, but he did not realize the extent of the plot. All his anger fell to the share

of Berthe and her innocent husband. He exiled Lord and Lady Caithness from his Court, confiscated their lands and titles, and only spared the life of the Countess on the consideration that she had formerly been the friend of Anne de Bretagne.

VI.

However, neither the confession of Berthe, the advice of his Parliament, nor the entreaties of his wife, Margaret of England, had any power to prevent the ardent romantic and generous King from embarking on this ill-fated expedition. He was so strongly bent on following up the idea suggested to him, that he assembled in all haste 50,000 men, and on the 22nd August 1513 he crossed the frontier and invaded England.

Lady Caithness, who had followed her husband in his exile to their country at the extreme north of Scotland, seeing that there was no way of turning the King from his foolish design, persuaded the Earl to assemble the whole of his clan and march with them into England, so that they might rescue the King from the dangerous position in which he had put himself.

"Only one thing remains to be done," she said, "we must win the campaign, and save both France and Scotland."

The young Earl consented, owing to his love for his wife, although he feared the case was a hopeless one. He rallied his clan round his standard, and the troop started from the Castle of Barrogill, in the county of Caithness, where his wife promised to remain till his return.

The separation was heart-rending, for each felt that they might never meet again, and the story of these sad adieux has often since been sung in poems and ballads. During this time the Earl of Surrey at the head of the English army had advanced as far as Wooler, so that the opposing armies were only four or five miles apart. The single and disastrous battle of this fatal campaign was fought on the 9th of September.

The Scotch army was encamped on a hill called Flodden, which rises in such a manner as to shut in the wide plain of Millfield.

Before commencing the battle, the Scotch set fire to their tents and all their camp baggage, so that it should not fall into the hands of the enemy. At the same moment and to their great surprise they saw a troop of soldiers in green uniform advancing towards them through the smoke which covered the hill. At the first moment they thought it was a detachment of English hidden in the clouds of smoke, but before long they could clearly distinguish the green tartan of the Sinclairs and the Caithness banner with its crowing cock or Chanticleer and the well-known motto: "Commit thy work to God." The King was so rejoiced at this unexpected reinforcement which he owed to the loyalty of the young Earl, that he immediately signed on a drum parchment, since nothing better could be found, a full pardon for Lord and Lady Caithness, and a restoration of all their lands and titles. A courier was also immediately dispatched with a like document to Lady Caithness at her Castle of Barrogill, so that her position

should rest assured in case her noble husband should meet with a disaster. This messenger was the only man of the whole troop who ever returned to his country. The document is still to be found in the archives of the family at Barrogill Castle. The Scotch were entirely annihilated at this fatal battle of Flodden, and James IV himself was killed during the fight; he is said to have uttered the name of Anne de Bretagne with his dying breath. The unfortunate Earl of Caithness was one of the first to fall, and poor Berthe paid dearly for her imprudent conduct. She lived in solitude for the rest of her days. The Earl when going south had crossed the frontier of Scotland on a Monday, and since that time an instinctive superstition has prevented his descendants from ever crossing the boundary on that day of the week; the green tartan of the Sinclairs has also been changed to blood-red.

The battle of Flodden field is the greatest disaster that has ever afflicted Scotland. The English lost 5,000 men, the Scotch at least twice as many, nearly all of whom were personages of high rank. They left on the field of battle their King, two Bishops, two mitred Abbots, twelve Earls, thirteen Lords and five Barons. There was hardly a family throughout Scotland that did not go into mourning after this terrible battle.

Such were the consequences of this insane love! Scotland lost its liberty for ever, but France was saved!

DUC DE POMAR.

MAGNETIZERS AND THE MAGNETIZED.

THE priest is the magnetizer and the congregation the magnetized. Magnetic relation is nominally established by kissing the hand or touching the thumb of the priest, and somewhat better by the priest charging the head and face of the layman with his gaze and his hand and his breath. Magnetizers should be physically healthy, morally great, and spiritually devout. Although the priest or magnetizer may receive pay or fees, he should not be moved by this motive, but by the desire of doing good. Obligated to renounce ordinary means of subsistence as distracting his attention and impairing his power, it is necessary that he and his family should have the means of sustaining life. Hence the gift of a few annas to the Brahmans on all important occasions bearing on the health of the Hindus. The giver receives the magnetic influence of all to whom he thus pays respect. "To bless" means to direct the magnetic influence, "to pray" means to seek or to collect it, and there can be neither effective blessing nor effective prayer in ordinary temples and churches, where the air is saturated with impurities of matter, sound and thought, nor in crowds indulging in all sorts of worldly desires and glitter. The public places serve only for public teaching. And I would deprecate houses springing up close to sacred places.

Simple diet, cleanly dress, and unstinting good-will are essential for blessing and prayer. The best hours are before 6 A. M. and after 6 P. M., for then the contamination of the bustling and vain

world is least felt. Flowers and incense are used for disinfecting the air, and idols or pictures are useful to fix the gaze. Magnetism cures diseases and forms moral character. Magnetic somnambulism sets free the interior sense, and ecstasy or exalted somnambulism reveals mysteries of God's government. No one unfit to enter the ecstatic state is worth respecting as a bishop or acharya, no one unfit for somnambulism as a priest or vathya, and no one who cannot magnetize is worth consecrating or ordaining. The Brahmins have been spoiled by luxurious diet, etc., and the Hindus at large, finding the Brahman power to be but nominal, are tempted to ignore and defy it. But the magnetic aura is latent in every man, and "Brahma-tejas" is only a form of the same depending upon the Brahman's hereditary vegetable diet and religious habits and culture. It is never too late to develop what is latent by prayer and blessing, and all the armies and police in the world will not avail against the lightning of heaven invoked by prayer and blessing. I know better than most Roman Catholics that the Roman Catholic Church has best preserved the principles and developed the power of magnetism. And it is the Roman Catholic form of Christianity alone that can coalesce with the Hindu church. All other missions are merely retarding the progress of Christianity in India.

The magnetic aura or tejas, is the vital fluid sustaining all life, whether plant, animal or human. It is in each individual as the oil is in the seed or the smell in the flower. The weakness, absence, or adulteration of the fluid is the cause of all disorders and pains. The word *influence* means the flowing of the 'aura' into another Life and its aura are three-fold, namely, physical, moral and spiritual; and a person accordingly exercises a corresponding influence upon another. One man's aura may receive as well as repel another's aura; hence friendships and antipathies. The loving and self-sacrificing develop, receive, and impart healthy magnetism and repel the unhealthy, and the selfish misanthrope *vice versa*. Character and conduct bring inevitably their own reward and punishment, however much one may strut and flatter and deceive himself and the world. The true Christian or the true Hindu sees the cause and effect within himself, and the false outside himself.

The unhappy rogue finds no peace in solitude, but is always busy with gossips and tell-tales. You can distinguish a good man from a bad one by the company he keeps. The good man loves retirement and meditation, and feels ill at ease amidst the luxuries and ostentations of earthly life.

Communication of aura is effected by manipulations of the head by the breath and by the gaze, and it is these processes which the novice is taught in the rites and ceremonies of external worship. But the saint or retired magnetizer can operate from a distance and by force of "the word" and "the thought."

The saints who have given up their physical bodies are all the more powerful in thought. Mary, Peter and Paul are vastly more powerful in heaven than they were while living on this earth, and so are Rama, Krishna and Ganesa. Protestants do not know what they are condemning as idolatry and apotheosis. Whether the

worshipper and the image are in real "communication" with the saint in any particular case is another question. Communication with the living is called magnetism—with the dead "invocation." Husband and wife, father and son, Guru and Sishya are, or ought to be, the best illustration of communication in the three-fold nature or life. Hence the Catholic and the Hindu Church recognise no divorce, the latter no widow-marriage. "Those whom God (through magnetism and invocation) has joined together, let no man or law put asunder."

The Vedas and Sastras and Puranas are the teachings of persons in a state of high somnambulism and self-mesmerisation. As only Brahmins of mental strength and moral worth can rightly and efficiently use them, the Vedas are declared to be above the Sudras, and in the case of persons unauthorised reading or misusing them, the Vedas are said to be stolen and the practitioners are called Asuras and Rakshasas.

A. SANKARIAH, F. T. S.,

President, Hindu Sabha.

SACRIFICE.

A Dialogue.

MUNDANUS.—How is it, Oh Mysticus, that slaughtering animals, or, if you prefer it, destroying their *upadhis*, is for ever with such direful consequences, unless indeed it be done for the furtherance of Nature's work in evolution, and yet Rishis and other holy men in times long past, which are generally supposed to have been more spiritual than this materialistic Yuga, sacrificed animals in the performance of their religious rites? *other*

Mysticus.—Manu says: "Sacrifice is for the existence of man; therefore slaughter in sacrifice is no slaughter."

Mundanus.—Manu gave laws in the infancy of the world to a simple people who did not ask the why and the wherefore. But we live in the so-called Age of Reason. So, may I ask, can you defend this dictum of Manu from the standpoint you took on the general question of "Killing."

Mysticus.—Certainly I can. But the subject is closely connected with mysteries that are not embraced by your philosophy, so my explanation must necessarily be incomplete in some of the details. Know then that by sacrifice the world was created: by sacrifice man was created: by sacrifice the world and all it contains are preserved; and by sacrifice man attains immortality. Evolution may thus be said to be wholly dependent on sacrifice. *Ex nihilo nihil fit*—out of nothing comes nothing—is a proposition which nobody denies now-a-days. The rider may be added, *To gain something, something must be sacrificed*. The truth of this you will see presently. The first and greatest sacrifice of all was that of Purusha who sacrificed parts of himself to form the great elements. This, the Macrocosmic Sacrifice, was the leading idea of the ancient Brahmanical faith, and was celebrated by the great Kshatrya princes in the horse sacrifice,

by the Brahmas in that of the goat. In these sacrifices certain parts of the animals were offered with mantrams to the great Devatas that rule over fire, water, and the other elements, and are the agents of the Deity for the elaboration of his Kosmic work.

Mundanus.—I do not see the principle which justifies the slaughter, and I am sure the Society for the Prevention of Cruelty to Animals would fail to see it. I might as well say, that because my grandfather gave me a carved silver hound when I was a little boy, I ought to celebrate the gift from time to time by killing one of my canine pets. It seems to me that a good sermon, or the recital of a stirring epic, would have called to the minds of the people the gift of Purusha quite as effectively without bloodshed.

Mysticus.—That is just what I should have expected you to think. For here the question crosses over into the realm of occult dynamics. The horse sacrifice was a magical ceremony of a high order, celebrated for the purpose of invoking the gods to send down a spiritual influx upon mankind.

Mundanus.—Is it then a ready-money transaction with God—you give him a horse and he gives you a spiritual influx? I should not think he would be particularly well pleased with the bargain. For the horse is his before you give it to him, and in its slaughter the evolution of one of his creatures is interfered with.

Mysticus.—It is said in the Vishnu Purana: "Nourished by sacrifices the gods nourish mankind by sending down rain"—a symbol of the influx I spoke of.

Mundanus.—Do you mean that the gods make an Homeric feast and devour any part of the horse—body, soul, or spirit, if it has a son?

Mysticus.—No. The nourishment comes from the soul of man, and the *Logos* Sarira, which belongs to the same plane of matter as the gods.

Mundanus.—Then God is dependent upon man's support?

Mysticus.—God—the *Logos*—is not; but the great Powers which he has established for the carrying out of his work are. They are stimulated and nourished by the incense which arises from men's souls. Just as an Evil Power, a Black Angel, may be developed and strengthened by constant communion with the men who work for evil on the spiritual plane, the Brothers of the Shadow as they have been expressively termed, so also is the converse true—that the Powers of Good obtain nourishment and strength from the sacrifices of holy men. In the Bhagavad Gita we read: "With sacrifice having created mankind long ago, Prajapati said: 'By this is increase caused: let it be your Cow of Plenty to supply your needs. Nourish the gods by this, that the gods may nourish you. Thus nourishing each other, ye shall obtain the highest good. For the gods, nourished by sacrifice, shall give you the needful sustenance (*gnanam* and the like). He who eats the things given by them without offering to them in return, that man is even a thief.'"

Mundanus.—It appears then, that if we would receive spiritual knowledge and strength without sacrificing

slay our horses and give them to the gods. If you defend this practice, allowing, as I believe you do that animals have souls, why not carry the matter to its logical conclusion and advocate human sacrifices? For man is said to be the noblest work of God, so he should be the fittest offering.

Mysticus.—Ah! My friend, the customs of those ancient days, so oft derided now, were more reasonable than you seem to think; but then a totally different association of ideas occupied men's minds; hence the difficulty of explanation. The Haya Greeva, or Horse-necked form of Maha Vishnu was the first *Logos* that was manifested at the beginning of the Kosmic Manwantara. The story is told in the Moksha Parva of the Mahabharata, and is shortly as follows:—The waters of the Great Deep—Mulaprakriti—were over all. On the surface lay Parampurusha. All Atma was in him. Darkness was around—the darkness that precedes the dawn. Unconscious of surroundings, like one in dream 'twixt sleep and waking, he thought the Kosmos. Ahankaram—"I am I"—began. Then in the thousand-petalled Lotus growing from the navel of the recumbent God appeared the four-faced Brahma—the Universal mind—shining like the Sun. The Great One created the four Vedas—the knowledge of nature's powers and nature's law—and placed them in the side of the four-faced deity, who forthwith was filled with pride. Narayana—Maha Vishnu—to destroy his pride caused two drops of water to become two Asuras, Madhu of the Tamo-guna—which signifies the qualities of darkness, materialism and slowness—and Kaitapha of the Rajo-guna—the quality of passional activity. Both had demon forms and were armed with the mace. They saw Brahma, all glorious, sitting in the Lotus, and in his side the shining Vedas. These they stole, and carried in hot haste to the nether Pole, where is Patala Loka. On discovering the theft, Brahma grieved and worshipped the Parampurusha. Then the Great One, hearing his prayer, assumed a form with the head and neck of a milk-white steed—his form in manifestation—and, invisible to the Rakshasas, went in mighty noise to where the Vedas were concealed, took them, and gave them back to Brahma. Hence he is called Haya Greeva. There is a connection between this Haya Greeva form of the first *Logos* and the offering of the horse in the *Asva* sacrifice.

Mundanus.—It is a beautiful story, and though I cannot understand its full significance, I perceive that there may be a reason beyond my comprehension for the offering of the horse. I suppose the theft of the Vedas shows how even the Universal mind cannot prevent its knowledge from being perverted to base uses. But yet another doubt arises in my mind in connection with sacrifice. If it is good, how is it that such god-sent teachers as Buddha and Christ were so deeply incensed against the practice and condemned it so vehemently?

Mysticus.—That, my friend, is easy to account for. As there were sacrifices offered up by holy men according to the Vedic ritual as a kind of sacrament with the *Logos*, for the purpose of stimulating the great Powers of Good to react for the benefit of mankind; so

also there were the sacrifices of vile men, who shed the blood of animals with black Tantric rites, in order to obtain for themselves power and objects of desire from lower gods connected for the most part with the astral plane. Ages rolled on, and Brahmanism was no longer the pure Wisdom-Religion of earlier days. The sacrifices consequently lost their pristine purity and became coloured with the above mentioned Tantricism. Such being the case, the chosen agents of the divine *Logos* who subsequently appeared on earth, Krishna, Buddha, Sankaracharya and Christ, perceiving that the sacrifice of animals no longer served the purpose for which it was originally instituted, but that it was on the contrary a source of evil to the world, condemned the ordinance and preached its abolition. Krishna ordered his disciples to set aside some food when they sat down to their meals, and to devote it to the gods, which practice is still observed by Brahmans. He also instituted the sacrifice of flowers, fruits, and special herbs. "When any one," he said to Arjuna, speaking as the *Logos*, "sacrifices by devotion to me a leaf, a flower, fruit, or water, I consume this devotion-offering of an earnest soul. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest, whatever thou meditatest upon, O son of Kunti, that do as an offering to me. Thus shalt thou be free from the bond of *Karma*, which gives good and evil fruit."

Buddha and Sankaracharya preached the doctrine of *Ahimsa* or *Jivahimsa* which we discussed the other day. In order to reconcile the discrepancy between this doctrine of not taking life and the Vedic ordinance of animal sacrifice, some of their followers took to sacrificing a goat made of flour with the full Vedic ritual.

Christ instituted the Eucharist, or "Lord's Supper" of bread and wine, which elements symbolise the mystery of the *Christos* and the Holy Spirit, the Philosopher's stone (which the builders rejected) and the Elixir of Life. Bread and wine have always symbolised these Principles or Powers: you will remember they were used in the rites of Ceres and Bacchus, which were taught to those initiated into the mysteries at Eleusis and other such centres.

Mundanus.—I see that there is much more in sacrifice than I thought, and I should be glad if you could make the rationale of it more clear to my understanding.

Mysticus.—Perhaps an illustration may help you. Consider the Kosmos as a huge compound entity,—the great Devatas the internal nerve ganglia which regulate the circulation, the souls of men, the cells, which together form the parts of the body, and are connected with the internal nerve centres by nerves which transmit nerve currents of an electrical character to and from those centres. When the cells are thrown into a state of activity, chemical action occurs, heat is generated and nerve currents passing to the ganglia stimulate them. The ganglia on receiving the stimulus become active in their turn: some physiological change takes place in the substance of which they are formed, the result of which is known as reflex action, that is to say, an efferent current is discharged by them to the part whence the afferent current came, and it has the effect of increasing the calibre of the blood vessels of that part so

that more of the life-giving fluid is supplied in answer to the demand. The blood, renewed by its passage through the organs, supplies nourishment to the nerve centres which govern those organs and the extremities, so that they are mutually dependent on each other for their nourishment. This illustration is of course imperfect. It is not intended to be taken quite literally, but merely to suggest the idea of the mutual relation of the Devatas and men.

Mundanus.—In the body every action affects the centres and produces reflex action. So I suppose every action of the soul reacts upon the Devatas. May I then infer from what has been already said that *Karma* and sacrifice are synonymous terms?

Mysticus.—The analogy holds good so far, and if a part of the body is diseased, the morbid growth flourishes at the expense of the rest of the body. Special minor nerve centres are developed in the part, and it uses up far more than its share of blood, so that the rest of the body is starved for want of its due supply of nutriment. So also in the world, when religion is degraded and spiritual powers are perverted to unhallowed uses, the souls of men pine for want of their due allowance of spiritual nutriment, and a great reformer has to be sent to act the part of the surgeon. *Karma* and *Yagna* (sacrifice) have been considered as identical by a certain school of Eastern philosophers, and much has been written on the subject. But it is not worth while for us to go into a long and unproductive controversy on the subject. *Karma* and *Yagna* are the same up to a certain point, but *Yagna* is more limited in its scope than *Karma*. Krishna uses the term *Yagna* in a very broad sense. In his doctrine the expenditure of energy in the pursuit of knowledge is a sacrifice: he considers it a much higher kind of sacrifice than any ritualistic practice, so you may consider your friends Huxley, Tyndall, Clerk Maxwell and Co., to be sacrificers of no mean order. The great renunciation of all desires, attachments and affections, is the great sacrifice which a man must make before he can attain immortality, and for which he should even now prepare. The fire of knowledge must be kindled, for it is the sacrificial fire which burns up the desires and emotions of the heart. Wherever a man is, whatever he does, if he does it unselfishly from a sense of duty, in that he believes it to be his appointed task to carry on the work of the world in that particular way, that man is engaged in sacrifice. It is not the work that should be abandoned by a disciple, but only the egotistical desire that benefit should accrue to him. Sri Krishna says: "The man who is contented with his own work (*swakarma*) gives honour to the Procreator of beings by whom this world was spread. That man attains perfection. Better one's own duty though of low degree than an exalted work well done."

Mundanus.—Old George Herbert says something not unlike it in sentiment:—"Who sweeps a room as in His sight, makes that and the action fine." A right good philosophy it is to live by and to die by. The simple peasant can understand it quite as well as the brilliant scholar, sometimes better. By the way you were

speaking about Christ. What have you got to say about his death upon the cross as a sacrifice to God for the salvation of mankind?

Mysticus.—The meaning of the sacrifice of Christ is clear to any one who has delved deep enough into mysticism; but as to the facts of the death of Jesus of Nazareth I can only surmise. Know then that the crucifixion of the Christ represents the great drama which was played in the garden of Eden, the cradle of humanity, when the great spirit of this planet sacrificed himself for the world, giving his own life that man and beast should live. The sacrifice consisted in taking upon himself a human incarnation, not in giving it up. You can form no conception of the magnitude of that sacrifice, the mighty effort, the awful agony of the God who subjected himself to the restricted limits of corporeal existence upon this globe and gave from his own store the life that is in every man and beast, bird and reptile, fish and insect. He sacrificed himself to create humanity, as Purusha did to create the Kosmos. This is the Microcosmic Sacrifice. It is the key-note of the faith of the Christian mystic, as the other is of that of his elder brother the Brahman. I have already spoken to you concerning the sacrifice of the planetary spirit when he incarnates upon earth. I may now add that he makes a second sacrifice for the preservation and fulfilment of his work, when at the expiration of his term of office he leaves his mantle to his successor. Apostolic Succession, or *Guruparampara*, as it is termed in the sacred books of the East, is a doctrine which has been cruelly misunderstood by churchmen for many centuries. The truth is that the Dhyan Chohan, whilst performing his task upon earth, has the gift of the supreme light and energy of the *Logos*, the Holy Ghost of the Christian, the Schechina of the Jewish Rabbi, the *Daiviprakriti* of the Brahman. Sacrificing himself, that the world may not be a loser through his departure to his Father, he transfers this precious inheritance to his Apostolic successor, and with it the accumulated knowledge and experience by him acquired (they are spoken of in Kabbalistic treatises as his *garments*). This wealth of experience and knowledge becomes grafted on to and blended with the consciousness of the newly appointed agent of the *Logos* upon earth, when he receives the gift of the Holy Spirit, which henceforth he will give out to the world according to its need. The holder of this office is the Maha Chohan, the great Initiator and the head upon earth of all the Brotherhoods of adepts. When at length a successor is ready to take his place, he in his turn transfers his holy trust with the further knowledge and experience superadded during his incumbency. Thus the world is never the loser; for each inheritor of the sacred office starts with all the power and wisdom which his predecessor had attained to at the time of quitting it. The sacrifice of the life-blood of a physical man to save mankind would be a small matter, not worthy of so exalted a being. For what good man would not willingly suffer a painful death and sacrifice his incarnation, that all his fellowmen might gain immortality? Thousands have given up their lives for much smaller objects. The sacrifice of a Son of God is perforce a much greater thing.

Mundanus.—Has the cross any special significance, or would any other mode of death have been equally symbolical of the Microcosmic Sacrifice?

Mysticus.—The cross has a very special meaning. It is one of the most mystic symbols on earth and veils one of the deepest mysteries known to the Initiate. I can only tell you that it represents a particular Tetragram, or *Logos*, in a special aspect. May you some day know its full significance, for you will then be more than man. The cross has always been used as a symbol in initiations. Indeed the crucifixion may be considered as symbolical of final initiation as well as of the Microcosmic Sacrifice. The trial in the garden, the darkness, the crown of thorns, the visit to the realm of the Shades, the rending of the veil of the temple—the veil of Isis that hides the face of God, that man may not be burnt up by the awful glory of that countenance,—the death of the person who has lived the life of the world and the birth of the immortal in the life of the *Logos*, the Son of the Father, as the Kabbalists call the full Initiate who has attained the mystic union, all these things symbolise the mysteries of the great initiation. The mistake, which many Christians of the present age fall into, is that they attach too much importance to the letter of the Bible and do not search for the mysticism which lies concealed under the words. In all religions there has ever been the written law and the oral tradition, which supplies the key to its interpretation—the *Lex Scripta* and the *Lex Oral*, as the Kabbalists call them. Judging from the account written in the Gospels I certainly think it very questionable whether Jesus of Nazareth physically died upon a wooden cross.

Mundanus.—What! Do you mean to say that you believe the whole thing to have been a gigantic hoax perpetrated by the Evangelists who wrote the Gospels?

Mysticus.—It might be that Initiates wrote the accounts solely for the purpose of inculcating a great lesson: that just as Jesus is related to have spoken on many occasions in parable, so they wrote as it were in parable without any foundation of fact. However I do not think this likely, for such teachers generally avail themselves of history and use it as a vehicle for their esoteric teaching.

Mundanus.—I must confess I fail to reconcile the two conflicting statements, that Jesus of Nazareth did not die upon the cross, and that his death was an historical event.

Mysticus.—I will endeavour to explain the paradox. To begin with, let us take for granted that a man called Jesus of Nazareth lived, that he was an adept, and that a *Logos* used him for the purpose of initiating a great religious reform. It is most unlikely that an adept would allow himself to be put to death by the people. If the crucifixion were necessary to teach exoterically the great lesson of self-sacrifice, which has been of such good service in the world, it was quite possible for him by means of adept powers to cause the appearance of the crucifixion to take place before the people subjectively to their consciousness, just as on a small scale Professor Charcot can make some of his subjects, even whilst wide awake, see whatever he wishes them to see; and on a rather larger scale an Indian fakir can make a whole company see a boy cut to

pieces when he cuts up a pumpkin. Let us take this supposition and work it out. Jesus would make his preparations in the garden after throwing his disciples into a mesmeric trance. It is said in one of the Gospels that an angel was with him: that might be the astral form of a Chohan, or Mahatma, who had come to help him; for an illusion on such a scale requires a large expenditure of energy, and adepts sometimes unite their forces to carry out a big occult undertaking. After having set up the *Maya*, or illusion, he would quietly walk away and work it from a distance. Or it might be that he would leave in his place a faithful elemental, who would take his form and go through the ordeal. There is very little difference between the two processes. I am tolerably certain, however, that Jesus did not die then. The Bible contains strong evidence—to a mystic—that he was alive after that event. When the *Maya* was removed three days after the crucifixion, the tomb was found to contain only the grave clothes, which of course were real. No one who knows anything about such things would believe that the physical body was revived, pushed away the stone and walked off. It is related in the Gospel of St. Luke, that when the women came to the sepulchre and found it open, they saw two men in shining apparel, one of whom said, "Why seek ye the living among the dead." As to the appearances to the disciples, they would perfectly accord with astral visits by a living adept who had left his body entranced in some safe place. Such an one does not hang about after death without a physical body: he would have no source whence to draw the requisite power. The theory that the disciples were visited by the materialised spook of the Jesus they loved, is utterly untenable in the case of such an holy man. You will remember that before he was taken by the soldiers in the garden Jesus told his disciples to go into Galilee, where they should meet him; and at the end of the Gospel of St. Matthew it is said, that the disciples went away into Galilee, into a mountain, where Jesus had appointed them. They met him there and worshipped him; and he gave them instructions about preaching his doctrine. There is every probability that Jesus took up his abode for the time being in that mountain and was seen there by the disciples in his physical body. It is the general practice of adepts to reside on mountain heights, where the conditions are better suited to their peculiar constitutions than those of lower altitudes. But you look as if you had had enough for today, so it is no use my going any further into the question. Remember I do not profess to know anything about Jesus of Nazareth. I have merely thrown out a hint or two as to the manner in which I should interpret the gospel narrative on the general principles of mysticism, which hold good in every recognised religious system.

Mundanus.—Well, I will go home and read the Bible. Good day.

HENRY MERVYN, F. T. S.

ROSICRUCIAN LETTERS.

(Continued from page 607.)

III.

Truth absolute and relative.

ALL worldly science is based upon the supposition that things actually are what they appear to be, and yet but little reflection is required to understand that this supposition is erroneous; for the appearance of things does not depend merely on what they actually are, but also on the conditions of our own organization and the constitution of our perceptive faculties. The greatest impediment in the way of progress for the student of occult science is that he has grown up in the erroneous belief that things are what they appear to him to be, and unless he can rise above this superstition and consider things—not from the mere relative standpoint of this limited self, but from that of the Infinite and Absolute, he will not be able to know absolute truth. Before we therefore proceed farther with our practical instructions for approaching the Light, it will be necessary to impress once more strongly upon your mind the illusive character of all external phenomena.

All that sensual man knows about the external world he has learned to know by means of the impressions which come to his consciousness through the avenues of the senses. By repeatedly or continually receiving such impressions, comparing them with each other and taking that which he believes he knows as a basis for speculation about things which he does not know, he may form certain opinions in regard to things which transcend his power of sensuous perception; but whether his opinions in regard to external or internal things are true or false, they can be true only relatively to him; and relatively to other beings who are constituted like him; in regard to all other beings whose organizations are entirely different from his own, his arguments and logical speculations find no application, and there may be untold millions of beings in the universe, of an organization superior or inferior to his own, but entirely different from it, to which the world and everything in it appears in an entirely different aspect, and who see all things in an entirely different light. Such beings, although living in the same world in which we live, may know nothing whatever of that world which is the only conceivable one for us; and we may intellectually know nothing about their world, although the latter is one and identical with the one in which we live. To obtain a look into their world, we must have strength enough to tear ourselves away from inherited and acquired prejudice and misconception, to rise for the time being from the stand-point of self, which is attached to the sensual world by a thousand chains, and to occupy mentally the stand-point from which we can survey the world in a superior aspect; we must, so to say, die—that means become unconscious of our own existence as individual human beings—before we can become conscious of the higher life and look at the world from the stand-point of a god.

All our modern science is therefore merely relative science, that is to say, our scientific systems teach the relations which changeable and external things bear to that transient and illusive thing which we call a human being; but which in reality is nothing but an external apparition caused by some internal activity, of which external science knows nothing. All this much vaunted and praised knowledge is therefore merely superficial knowledge, relating to only one of the perhaps infinite number of aspects in which God may become manifest.

Learned ignorance believes its own special mode of regarding the world of phenomena as the only true one, it clings to these illusions, which it believes to be the only realities, and calls those, who recognize their illusive character, dreamers; but as long as it clings to these illusions it will not rise above them; it will remain an illusive science; it will not be able to realize the true character of nature, and in vain will such a science ask that God should be demonstrated to her, while she shuts her eyes to exclude the eternal light.

It is however by no means our intention to ask that modern science should attempt to put herself upon the stand-point of the Absolute, for in that case she would cease to be relative to external things and become useless in regard to them. It is admitted that colours are not self-existent realities, but that they are merely caused by certain numbers of undulations of light; but this fact is no impediment to the manufacture of colours and their useful employment. Similar arguments may be made in regard to all other external sciences, and the above statements are not intended to discourage external scientific pursuits, but to instruct those to whom a merely superficial and external knowledge is not sufficient, and also to moderate, if possible, the self-conceit of those who believe that they know all things, and who, chained to their illusions, lose sight of the Eternal and Real, and even go so far in their presumption and blind prejudice, as to deny its existence.

It will be admitted, that it is not the external body, which sees, hears, smells, reasons and thinks; but the inner and to us invisible man, who performs these functions through the instrumentality of the physical organs. There is no reason why we should believe that this inner man ceases to exist when the external body dies, for on the contrary, as will be shown further on, such a supposition is contrary to reason. But, if this inner man loses through the death of the physical organism the power to receive sensual impressions from the outer world; if he by the loss of his brain loses the power to think, the relations in which he stood to the world will be entirely changed, and the conditions in which he exists will be entirely different from ours. His world will not be our world, although in the absolute sense both worlds will be one. Thus there will be a million of different worlds within this one world, provided there are a million of beings, whose constitutions differ from each other; in other words, there is only one Nature, but it may appear under a perhaps infinite number of aspects. With each change in our organization the old world appears to us under a new aspect; by

each death we enter into a new world, although it is not necessarily the world which changes, but only the relations which we bear to it that are changed by such an event.

What does the world know about absolute truth? For all that we really know, there may be no sun, no moon, no earth; there may be neither fire, nor water, nor air; all these things exist relatively to us only as long as we are in a certain state of consciousness, during which we *believe* that they exist; there is no absolute truth in the realm of phenomena; there is not even any absolute truth in mathematics, for all mathematical rules are relative and based upon certain suppositions in regard to magnitude and extension, which are in themselves merely of a phenomenal character. Change the fundamental conceptions upon which our mathematics are based, and the whole system will require to be changed. The same may be said in regard to our conceptions of matter, motion and space. These words are merely expressions to indicate certain conceptions which we have formed of inconceivable things, in other words, they indicate certain states of our consciousness.

If we look at a tree, a certain image is formed in our mind; that is to say, we enter into a certain state of consciousness, which brings us into relation with some external phenomenon, of whose real nature we know nothing, but which we call a tree. To an entirely differently organized being a tree may not be what we call a tree, but something entirely different, perhaps having no material solidity, being transparent; in fact to a thousand beings, whose constitutions differ from each other, it will appear in a thousand different variations. Thus we behold in the sun merely a fiery globe, but a being of a superior receptivity may see in that which we call "the Sun" something which we cannot describe; because having no faculty to perceive it, we cannot conceive it.

External man stands in a certain relation to the external world, and can as such know nothing of the world but this external relation. Some people may therefore argue that he should content himself with that knowledge and not attempt to seek deeper. To do so would at once cut him off from all further progress and condemn him to remain in error and ignorance; for a knowledge which is entirely dependent on external illusions is necessarily a merely illusive knowledge. Moreover the external appearance of things is the outcome of an interior activity, and unless the true character of that interior activity is known, the true character of the external phenomena will not be properly understood. Moreover the real and inner man, who inhabits the external form stands in certain relations to the inner activity of the cosmos, which are not less strict and defined than the relations existing between external man and external nature, and unless man knows the relations which he bears to that power, in other words to *God*, he will never understand his own divine nature; he will obtain no knowledge of self. To teach the true relation which man bears to the infinite All, and to elevate him to the exalted stand-point which he ought to occupy in nature, is and can be the only true object of true religion and science. The fact of a man being born in a certain house or town

is not indicative that he should remain there all his life; the fact of a man being in a low physical, intellectual or moral condition does not force upon him the necessity of always remaining in such a state and to make no effort to rise higher.

The highest knowledge which can possibly exist is the one which has the highest object of knowledge; but there can be no higher object for knowledge than the universal cause of all good. God is therefore the highest object of human knowledge, and we can know nothing of God except its mode of activity within our own selves. To obtain a knowledge of self, means to obtain a knowledge of the action of the divine principle within our own selves, in other words, a knowledge of our own self after that self has once become divine and awakened to a consciousness of its divinity. Then will the divine inner self—so to say—recognize the relations which exist between it and the divine principle in the universe, if we can speak of *relations* existing between two things, which are not two, but which are one and identical. To express it therefore more correctly, we may say: Spiritual Self-knowledge takes place, when God recognizes his own divinity in man.

All power, whether it belongs to the body, the soul, or to the intelligent principle in man, originates from the centre—the spirit. It is due to spiritual activity that man is able to see, to feel, to hear and perceive with his external senses. In the majority of men this internal spiritual activity has only called the intellectual power and the external senses into activity. But there are exceptional people, in whom this spiritual activity has reached a higher state, and in which higher or interior faculties of perception have been developed. Such persons may then perceive things, which are imperceptible to others, and exercise powers which other people do not possess. If such a case is occasionally met with, it is regarded by the would-be-wise as having been caused by some diseased state of the body, and then they call it the outcome of a “pathological condition;” for it is a fact based upon our daily experience, that external and superficial science, knowing nothing whatever of the fundamental laws of nature, continually mistakes effects for causes and causes for effects. With the same show of logic might a crowd of horses, if one of them had obtained human speech, call their colleague diseased and talk about his “pathological” condition. Thus wisdom appears insanity to the insane, light as darkness to the blind, virtue as vice to the vicious, truth as falsehood to the false, and everywhere we perceive that man does not see things as they are, but such as he imagines them to be.

Thus we see, that all that men usually call good or evil, true or false, real or illusive, useful or useless, etc. etc., is at best only relatively so. It may be so relatively to one, and be entirely the contrary to another, who has other views, objects or aspirations. It is also a necessary consequence of this state of things, that wherever language commences, confusion begins; because each man's constitution being somewhat different from that of others, each one forms conceptions of things different from the conception of others. This is true in regard to ordinary affairs, but it is

still more evident in regard to matters connected with occult things, of which most men have only erroneous conceptions, and it is doubtful whether a single sentence can be uttered, which cannot give rise to misunderstandings and to disputes. The only truths which are beyond disputes are absolute truths, and they need not be uttered at all, because they are self-evident; to express them in language is to express only what everybody already knows, and which no one disputes; to say, for instance, that God is the cause of all good, is to say merely that we symbolize the unknown cause of all good by the expression “God.”

All relative truth refers only to men's individual and changeable selves, and no one can know Truth in the Absolute, except he who rises above the sphere of self and phenomena to the never-changing and eternal *Real*. To do so, is to die in a certain sense of this word; that is to give up entirely the conception of self, which is merely an illusion, and to become for the time being one with the Universal, wherein no sense of separateness exists. If you are thus ready to die, you may enter the door of the sanctuary of occult knowledge; but if the illusions of the external worlds, and above all the illusion of your own personal existence attracts you, you will in vain seek for the knowledge of that which is self-existent and independent of all relations to things; the one eternal centre from which all things come and to which all things must return; the fiery centre—the *Father*—to whom no one can approach except through the *Son*, the *Light*, the *Life* and the supreme *Truth*.

F. H.

(To be continued.)

THE CONSTITUTION OF THE MICROCOSM.

(Continued from page 511).

I SHALL now proceed with the continuation of my article on the Constitution of the Microcosm. Madame H. P. Blavatsky has sent a reply to the previous portion of my article for publication in this issue, and to avoid the necessity of writing another article on the subject, I find it necessary to take this reply also into consideration in this very article.

The real question at issue between us is after all a very simple one; but it has been obscured and unnecessarily complicated by the line of argument which Madame H. P. Blavatsky has chosen to adopt. I have nowhere denied the importance of number seven in the processes of natural evolution or the interpretation of cosmic phenomena. On the other hand it will be clearly seen from my first lecture that I fully admitted its importance while rejecting the seven-fold classification hitherto adopted as unsound and unscientific. I have not even denied the possibility of a seven-fold classification in the case of the microcosmic principles, or the existence of a seven-fold classification recognized by the ancient occult science. My remarks and criticism were strictly confined to the particular classification which has hitherto been explained

and commented upon in Theosophical publications. It must further be noted in this connection that my criticism did not proceed from the necessity of maintaining any orthodox Brahminical dogma. I found it necessary to condemn this classification on account of its own inherent defects, and not because it emanated from a trans-Himalayan source. I found fault, not with Madame H. P. Blavatsky, or her use of Sanskrit terms, or her exposition of Brahminical philosophy, but with the incorrect and misleading classification which has introduced so many contradictions and so much confusion into Theosophical writings. If these few facts are borne in mind, it will be found that a considerable portion of Madame H. P. Blavatsky's argument is altogether irrelevant to the real question at issue. The whole argument, from the commencement of page 452 to the end of the second paragraph on page 455, can only establish the fact that the number seven is of great importance in nature and the arrangements of occult symbology. Even if this fact is admitted, it does not necessarily follow that in every case we are bound to adopt a seven-fold classification. The only inference that can fairly be drawn from it is, that in all probability there are seven principles which enter into the composition of a human being. But this inference can by no means establish the correctness of the particular classification under consideration. Otherwise, the truth of any seven-fold classification we may choose to adopt can be equally proved by this process of reasoning. Any person can name any seven principles in the complex structure of man and claim the sanction of nature for his classification, as is now done by my critic.

It is pointed out in the reply that the seven-fold classification is essential for "practical demonstration in Occultism," and that the four-fold classification, though "metaphysically" and "theoretically" sound, is incapable of any practical application to "the phenomena of daily and especially of post-mortem life." The same argument is repeated in various forms throughout the reply. This is one of those vague general arguments which seem to mean a good deal, and which take easy possession of the minds of people who are not generally in the habit of scrutinizing or analyzing their own ideas. I fail to understand what kind of practical demonstration it is which necessitates the adoption of this classification. My critic is silent on the point. I know for certain that this seven-fold classification will be an obstacle in the way in a considerable number of occult process which an initiate has to pass through in seeking that final union with the Logos, which is to be the ultimate result of his labours. This inconvenience results from the fact that the mystic constitution of the Logos itself, as represented by the sacred Tetragram, has not a septenary basis. If the assertion, however, does not mean anything more than that the septenary classification is required for explaining the so-called spiritualistic phenomena, I am fully prepared to account for every one of these phenomena from the stand-point of the classification I have adopted. I have in fact dealt with the general aspects of spiritualism in my lectures from this very stand-point. The very fact that this four-fold classification was found sufficient for all

practical purposes by occultists who investigated these phenomena for thousands of years and examined the workings of nature on all its planes of activity, will be an unanswerable reply to this argument. I am quite certain that Pisachas and Bhauts will never succeed in disproving my classification. I think that this defect is the result of a serious misapprehension in my critic's mind regarding the nature of this four-fold classification. At the end of page 450, Madame H. P. Blavatsky points out that the three *Upadhis* of the Rajayoga classification are *Jagrata*, *Swapna* and *Sushupti*, and continues as follows:—"But then, in transcendental states of samadhi, the body with its *linga sarira*, the vehicle of the life principle, is entirely left out of consideration; the three states of consciousness are made to refer only to the three (with *Atma* the fourth) principles which remain after death. And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life." This real key unfortunately breaks in our hands the moment we begin to apply it. The whole mistake has arisen from confounding *Upadhi* with the state of *Pragna* associated with it. *Upadhi* is the physical organism. The first *Upadhi* is the physical body itself, and not merely *Jagrata Avastha*. And again how is *Jagrath* to be identified with the fourth principle? If, as my critic says, the three states of consciousness—*Jagrath*, *Swapna* and *Sushupti*—are made to refer only to the three principles which remain after death in addition to *Atma*, *Jagrath* must necessarily be identified with the fourth principle. But sure enough the fourth principle is not the physical body. The four principles of my classification can by no means be superadded to the first three principles of the seven-fold classification, seeing that the physical body is the first principle of the four-fold classification. Even if *Upadhi* is mistaken for a state of consciousness, the seven-fold classification cannot be deduced from the Raj-yog classification. *Jagrath Avastha* is not the condition of *Pragna* associated with the fourth principle. The whole argument thus ends in nothing; and yet on the basis of this argument Madame H. P. Blavatsky has thought it proper, in the fourth argument of her present reply, to pronounce an opinion to the effect that the Vedantins have denied the objective reality and the importance of the physical body, and overlooked its existence in their classification, which has thereby been rendered unfit for practical purposes. My critic would have done better if she had paused to ascertain the real meaning of *Upadhi* and of *Jagrath* before using such a worthless argument in defence of her own classification and giving expression to such an erroneous view regarding the Vedantic theory.

The whole argument about the comparative merits of the two classifications rests on a series of misconceptions, or arbitrary assumptions. The first *Upadhi* is identified with *Jagrathavastha*, and then it is assumed that the latter is the same as the 4th principle of the septenary classification. I must here call the reader's attention to another curious mistake in the reply. It is stated in the second para. on page 450 that the four-fold classification is "the Bhagavat Gita classification," "but not that of the

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Vedanta." This statement is apparently made for the purpose of somehow or other discrediting the four-fold classification. It has, however, no real foundation in fact, and is altogether misleading. Madame H. P. Blavatsky has probably ventured to make this assertion on account of the headings given to the five-fold and the four-fold classifications in my note on the "Septenary Division in different Indian Systems." I called the five-fold classification the Vedantic classification, and the four-fold classification the Raja Yoga classification, merely for convenience of reference and not because the two classifications refer to two different systems of philosophy. Though both the classifications are used in Vedantic philosophy, the four-fold classification is the one frequently referred to. Tharaka Raja Yoga is, as it were, the centre and the heart of Vedantic philosophy, as it is decidedly, in its higher aspects, the most important portion of the ancient wisdom religion. Very little of it is known at present in India. What is generally seen of it in the books ordinarily read, gives but a very inadequate idea of its scope or importance. In truth, however, it is one of the seven main branches into which the whole of the occult science is divided, and is derived according to all accounts from the "children of the fire-mist" of the mysterious land of Shamballah.

It is necessary to state further in this connection that the four-fold classification I have used is not the only classification to be found in this magnificent system of philosophy. It has also a seven-fold classification, which will hereafter be noticed.

Attention has been called to some of my former articles in the *Theosophist*, and it is argued that I have already admitted the truth and the correctness of the classification which I am now criticizing, and that I am now estopped from denying the same. This kind of argument is altogether out of place in the present case. The only article in which I had seriously considered the question, is the one referred to as the article on "Brahminism on the Seven-fold principles in Man." I must explain the circumstances under which this so-called article was written. While yet an utter stranger to me, Madame H. P. Blavatsky, after seeing my article on the Zodiac, asked me certain questions by letter about the classification of the various powers and forces recognised by occultism, and further, calling my attention to the "Fragments of Occult Truth," enquired of me whether *as regards spiritualistic phenomena* my views harmonized with those put forward in the said article.

I sent her a letter in reply, not having the slightest notion at the time of writing the same that it would ever be published as an article for the information of the public. This fact was acknowledged by the editor in her preface to the said article, when it was originally published in the columns of the *Theosophist*, and it was the editor who selected the title. It will be clearly seen that the article is divided into two parts. The first part is confined to the questions put regarding the classification of the "powers of nature," while the second part deals with the spiritualistic phenomena. Madame H. P. Blavatsky has, however, thought it proper to quote a passage from the first part, which has nothing to do with the classification of the microcosmic principles, or the spiritualistic

phenomena, for the purpose of drawing an unwarranted inference in support of her contention, and for the purpose of making a disagreeable insinuation against the ancient occult science of India.

The passage in question is as follows:

"However that may be, the knowledge of the occult powers of nature (the italics are in the original, see p. 155, "Five Years of Theosophy") possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island. The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine; and it is in this respect that one should expect to find a difference between the two doctrines."

There is nothing ambiguous in this passage. It clearly refers to the Tantras and Agamas which were originally cultivated and developed by the Atlanteans. In course of time their doctrines and ritual gradually crept into the Brahminical doctrine, as the Dugpa doctrines crept into Tibetan Buddhism before the time of Song-ka-pa. And just as the last named adept undertook to weed out these doctrines from the Tibetan religion, Sankara Charya attempted to purify the Brahminical faith. The assertion made in the article does not in the least justify the assumption that the ancient Brahminical occult science was derived from the Atlantean. Tantras and Agamas have little or nothing to do with the classification of the microcosmic principles; and the statement quoted has not the remotest reference to the seven-fold or the four-fold classification. My critic was more or less of the same opinion when she wrote her first article on the "Classification of Principles," published in the April issue of this Journal. After quoting the above-mentioned paragraph from my article, she makes the following observation on p. 449:—"But this difference between the two doctrines does not include the septenary division..." But this opinion seems to have changed subsequently. For, in the present article, after citing the same passage, she makes the following remark: "Thus, the readers of the *Theosophist* were told from the first (in 1882) that they 'should expect to find a difference between the two doctrines.' One of the said 'differences' is found in the *Exoteric Exposition* or form of presentation of the seven-fold principle in man." As might naturally be expected, this statement is a little obscure. This "Exoteric Exposition" cannot possibly refer to the seven-fold classification, because in her opinion this classification "was always esoteric" (p. 448). It must therefore refer to the four-fold classification which is looked upon, as the exoteric form of the esoteric seven-fold classification. The statement now made amounts to this then. The seven-fold classification was esoteric and was derived by the Tibetan adepts from Shamballah; the four-fold classification was exoteric and was derived by the ancient adepts of India from the Atlanteans. This difference was noticed and admitted by the article on "Brahminism and the Seven-fold principles in Man."

This is the gist of the present argument. This argument is sufficiently refuted by what she herself wrote in the April article. She then thought that my statement did not refer to the

classifications, and alleged that both the parties derived the seven-fold classification from the Atlanteans (see page 449). It will be a mere waste of time to dissect this argument any further. I can only regret that my critic should stoop to such arguments and insinuations for the purpose of defending her position.

The second part of my article deals with the seven-fold classification only *incidentally*. It was not necessary to discuss the merits of the seven-fold classification of the "Fragments" in that article. And I did not think it proper to go out of my way and criticize the said classification. It would have been foolish on my part to have done so when my correspondent was a stranger to me, and when I was assured that in her opinion it was a correct classification. I therefore followed the classification of the "Fragments" as far as it was convenient, introducing such changes into it as were absolutely necessary. The following passage at the commencement of the second part of my article will show what I undertook to establish in the said article, and why I adopted the seven-fold classification:—"I have carefully examined it (The Fragments) and find that the results arrived at do not differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own stand-point, though following, for facility of comparison and convenience of discussion, the sequence of classification of the seven-fold entities, or principles constituting man, which is adopted in the 'Fragments.'" The questions raised for discussion are—(1) whether the disembodied spirits of human beings appear in the seance rooms and elsewhere, and (2) whether the manifestations taking place are produced wholly or partly through their agency." The conclusions referred to herein do not refer to the classification adopted, but to the views expressed on the questions raised. The reason given for following the seven-fold classification is clearly stated and cannot possibly mislead anybody. The so-called mathematical demonstration of the evolution of seven entities from three can only establish if correct the probability of a seven-fold classification, but is utterly insufficient to establish the truth of the seven-fold classification therein adopted. It will be further seen that the seven-fold classification I adopted in that article is different in many important respects, viz., the position of Prana and the nature and importance of the 5th and the 6th principles, from the classification of the "Fragments," in which the so-called "original teachings" was embodied. Curiously enough my alterations were quietly accepted in subsequent expositions in spite of the "original teachings," to which so much importance is now attached. I was not then pretending, and I have never pretended subsequently, that I was teaching occult wisdom to the members of the Theosophical Society. Under such circumstances it is altogether unreasonable to lay so much stress on the importance of my article in discussing the important question now formally raised for final decision. It is quite true that I refrained from pointing out fully the defects and the unsoundness of the seven-fold classification in my note on the various classifications while I was the acting editor of the *Theosophist*, though I stated that, in some res-

pects, it would be more convenient to follow the four-fold classification. I did not then think it proper in the interests of theosophical investigation to raise an important issue about the correctness of the seven-fold classification, as I thought it would be premature to do so. The seven-fold classification, though incorrect, was a step in advance. It did serve some purpose in its own way towards the investigation of the ancient systems of occult psychology. And I did not think it prudent to disturb it when matters were hardly ripe for taking another step in the right direction. My article on the "Personal and Impersonal God" does not, in fact, touch the question at issue. It does speak no doubt of seven states of matter, of seven principles in man, and seven aspects of Pragna. But the article does not adopt the seven-fold classification under consideration. It is based on Mandukyanopanishad which enumerates seven phases of consciousness, while it accepts the four-fold classification. These articles therefore do not settle the point in dispute, and there cannot be a better proof of the weakness of my critic's position, than the fact that, instead of attempting to justify the seven-fold classification on its merits, she is trying to find a support for it in the articles above alluded to.

Madame H. P. Blavatsky says that she is certain that the classification in dispute is the real esoteric seven-fold classification. I am very sorry she is so positive in her statements. In my humble opinion it is not the real esoteric classification. There is but one source from which all the various writers on occult science have derived their classifications. It is one of the oldest directions of the ancient Wisdom-religion that the macrocosm should be interpreted according to the plan revealed by *Malchuth*, and that *Shechinah* should be accepted as a guide to the interpretation of the constitution of the microcosm. I use the Kabbalistic names, though not precisely in the Kabbalistic sense, as I am not at liberty to use the Sanskrit equivalents. This *Shechinah* is an androgyne power, and is the *Thureeya Chaitanyam* of the cosmos. Its male form is the figure of man seen on the mysterious throne in the vision of Ezekiel. Its mystic constitution gives us, as it were, the equation to the microcosm. It is the eternal model of the perfected microcosm. The universal life copies this model in its work of evolutionary construction. This equation can be interpreted in nine ways, and it has been so interpreted by the ancient teachers. There are nine stand-points from which the microcosm can be looked at, and in nine ways has the constitution of the microcosm been explained. The real esoteric seven-fold classification is one of the most important, if not the most important classification, which has received its arrangement from the mysterious constitution of this eternal type. I may also mention in this connection that the four-fold classification claims the same origin. The light of life, as it were, seems to be refracted by the treble-faced prism of *Prakriti*, having the three Gunams for its three faces, and divided into seven rays, which develop in course of time the seven principles of this classification. The progress of development presents some points of similarity to the gradual development of the rays of the spectrum. While the four-fold classification is amply sufficient for all practi-

cal purposes, this real seven-fold classification is of great theoretical and scientific importance. It will be necessary to adopt it to explain certain classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of "the trans-Himalayan esoteric doctrine." In fact it has a closer connection with the Brahminical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words there are seven kinds of Logoi in the cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of human consciousness. It is abundantly clear from all that has been said in this controversy, that the classification we have adopted does not possess these requisites. It is admitted by Madame H. P. Blavatsky, that in her classification there are not seven distinct seats of consciousness (see p. 451). The arrangement of the principles also is not regular. The life principle, for instance, which is alleged to have for its vehicle the *linga sarira*, is made to precede the latter instead of following it. Such defects show that the classification we have hitherto used is not quite sound and scientific. It was to pave the way for the adoption of the real classification that I ventured to criticize the old classification, and I hardly expected that my remarks would give rise to such a controversy. It will be a mere waste of time at present to explain the real seven-fold classification. There is not the slightest chance of my being heard. Time will show whether I was justified in my criticism or not. Personally I am not in the least interested whether the members of the Theosophical Society adhere to or reject the seven-fold classification. I have no desire of having a following of my own in the Society, or starting a separate branch for enforcing my own views on the matter. There is but one statement more in the reply to which it is necessary for me to advert. I have not held Madame H. P. Blavatsky responsible for the mistakes of "Man" and "Esoteric Buddhism," as she and some of her friends seem to think. I merely grouped together all the various inconsistent statements found in prominent theosophical publications about the classification under enquiry, and in giving my quotations I referred to the various books and articles by name. I nowhere alleged or insinuated that Madame H. P. Blavatsky should be held responsible for the blunders committed by others. The scope of my argument will be clear if my article is carefully perused. But before the heat of advocacy subsides there is no chance of preventing people for raising unnecessary side issues for the purpose of

quarrelling. I am extremely sorry that I have entered into this unpleasant controversy. I hope Madame H. P. Blavatsky will kindly excuse me if I have in any way wounded her feelings by my remarks or criticism.

T. SUBBA ROW.

Reviews.

THE RIG VEDA.

It is only within recent times that any of the Vedic texts have been available in printed form, and since their publication a whole literature on the subject has sprung up in Europe. But such editions of the Vedas as have hitherto appeared are, if not imperfect like that of the Royal Asiatic Society, of which only one volume has appeared, too costly to allow of their circulation in this country. Mr. Tookaram Tatya in bringing out a cheap edition of the Rig Veda Sanhita has laid all Sanskrit students throughout India under a deep debt of gratitude. The whole of the Sanhita may be now purchased for four and a half rupees—about one-fourth the price of any other complete edition. When we consider that the sacred book is now within the reach of every student, to so many of whom it was, for all practical purposes, a sealed book, we are almost tempted to look upon this publication as marking a new epoch in the present revival of Sanskrit. All those Branches of the Theosophical Society which boast of a library will of course provide themselves with copies, but we would specially urge upon all our readers that they should make this publication known among their friends and acquaintances, as there are, to our knowledge, a large number of persons who would be only too glad to possess a copy did they know how and where it could be obtained so cheaply. We may add that the printing is admirably executed in large, clear, Devanagari type.

It is not for us here to dilate on the value of the Vedas. They are prized even by those who see in them no more than the untutored utterances of a simple people, while to the initiate who understands the hidden plan on which they are composed, they reveal the powers and laws of the forces of nature and the springs of evolutionary development.

Mr. Tookaram Tatya informs us that the "Theosophical Publication Fund" has now started two new branches, the one to undertake the publication of Sanskrit books (the publication of the work under notice being the first of these), and the other to issue, in monthly parts, reprints of the old Marathi works on philosophy and religion. Of the latter Marathi translations of the "Yoga Vashistha" of the Sadhu Eknathswami, and the "Amritasambhava" by the Sadhu Dyaneshwar, have been commented.

It is intended to print the Rig Veda Sanhita Bhashya by Sayana-charya in eight parts, and after this other Vedic works will be published.

We also hear that a new edition of Wilkins' translation of the Bhagavad Gita, with the slokas in Sanskrit, is in preparation, as also are a "Guide to Theosophy" and the Sankhyakarika with Gondapada's commentaries in Sanskrit.

Correspondence.

THE RELIGION OF CHRIST AND MODERN "CHRISTIANITY."

THERE are two important documents which illustrate so well the difference between the doctrines of the Christian religion and the way in which these doctrines are carried out by the professed followers of Christ, that it seems worth while to reproduce them in the *Theosophist* for the benefit of those readers who find it difficult to free their minds from the ingrafted superstition that the Christian clergy are the true representatives of the religion of Christ, and who consider all that is said against clerical arrogance and assumption as an attack against the spirit of Christianity. There is also another class of readers, "freethinkers," etc., has the same effect as the shaking of a red cloth before the eyes of an infuriated bull. They too labour under a misconception of terms, and cannot see that the living Christ, the Light of the *Logos*, is not identical with the "Christ" whose vice-regents and representatives Christian clergymen imagine themselves to be.

The living spirit of Christ, whose voice is still heard by all who are able to hear it, whether they have been "baptized" or not, teaches that men should love each other and even their enemies; that they should forgive those who injure them and do good to those by whom they have been offended. The following is a translation of the malediction which the vicegerent of Christ upon this earth, the "meek, mild and gentle old man," Pope Pius IX, during the time of his "blissful pontificate" sent out against the King of Italy, Victor Emmanuel, because the latter had carried out certain political measures, which interfered to a certain extent, with the financial interests of the Catholic Church. The curse is as follows:

"In the power of the Omnipotent God, the Father, the Son and the Holy Spirit, in the power of the laws of the holy Church, in the power of the Immaculate Virgin, the mother and nurse of our Saviour, in the power of the Angels, Arch-angels, Thrones, Dominions, Cherubims and Seraphims, of all holy Patriarchs and Prophets, of all Apostles, Evangelists, holy Martyrs and Witnesses, of the holy Virgins and all Saints and all which have been elected by God; We—hereby excommunicate and expel him from the Church and separate him (the king) from the threshold of the holy Church of Almighty God; that he may be tortured with eternal pain and suffering with Dathan and Abiram, and with all those who speak to God: Avaunt we desire none of thy ways! And as the fire is extinguished with water; likewise shall his light be for ever extinguished."

"May the Father who created mankind curse him! May the Son who suffered for us all curse him. May the Holy Ghost who was given to us in baptism curse him! May the holy cross upon which Christ rose in triumph over his enemies curse him. May the holy and eternal virgin Maria, the mother of God, curse him! May the holy Michael, the advocate of holy souls, curse him. May all the angels, arch-angels, principalities, powers and all the celestial armies curse him. May the holy St. John, the precursor, and John the Baptist, Saint Peter, Paul and Andrew and all the other apostles of Christ curse him. May the other disciples and the four evangelists, who by their doctrines converted the whole world, may the admirable society of martyrs and witnesses who, in consequence of their holy works have become our advocates before God, curse him."

"May the choir of the holy virgins who, in honour of Christ, have treated with contempt the things of this world, damn him; may all the saints, who ever since the beginning of the world have been the favourites of God, damn him; may the heaven and the earth, and everything holy contained therein, damn him."

"May he be damned wherever he is, at home or upon the field, upon the street or upon a path, in a forest, in the water, or within a church. Let him be damned in life and in death, while eating or drinking, fasting or suffering thirst, dozing or sleeping, waking and walking, standing or sitting, resting or working, and even when he goes to—bleed himself."

"He shall be cursed in all the internal and external powers of his body. He shall be cursed in his hairs and in his brain, upon the crown of his head and in his temples, upon his forehead and in his ears; in his eyebrows and cheeks, in his jaws and nostrils, in his front and back teeth; in his lips and oesophagus, in his shoulders and joints, in his arms, hands and fingers."

"He shall be damned in his mouth, his breast, his heart and in all the intestines of his body. He shall be damned in his veins and groins, his knees, legs, feet and toes. He shall be cursed in all the joints and sinews of his members. There shall be nothing healthy about him from the top of his head down to the soles of his feet."

"May the Son of the living God with all His glorious majesty curse him; may the heavens with all the powers moving therein rise against him, curse him and damn him! Amen. Yes! Amen!"

These were the words spoken by the venerable Pope and written down in the official document of the Church. That this solemnly and publicly denounced curse had no visible effect upon the poor King, seems to be sufficient proof that the Catholic Church has lost that spiritual power which is said to have been given to her; or, perhaps, that she never possessed that power at all. Her efforts to inflict evil being impotent, it cannot reasonably be supposed that she possesses any spiritual power for good, or is able to impart the "Holy Ghost" (which she does not possess) upon any one; it is far more reasonable to believe that she does not monopolize the Holy Ghost, that her blessings are as worthless as her curses are without power, and that her claims to superiority and sanctity, not being sustained by facts, are merely illusions and idle pretensions. But if this is true, then we see the most powerful Church of the world based upon a gigantic fraud: we see governments, kings and courts of justice in league with those who defraud the public, and the lover of humanity being horrified at the stupendous amount of ignorance existing in the civilized world, will involuntarily exclaim: "How long, Oh Lord! how long will it be until reason begins to dawn upon the world?"

But if a ray of reason actually falls among the ranks of the benighted followers of the Babylonian Beast, let us see how they treat it. If the money bags of the Church are in danger, the cry arises that the religion of Christ is in danger, as if money and Christ were identical. If the absurd and blasphemous pretensions of priestcraft are shown to be what they are, then the truth is denied, and he who dares to express the truth is denounced as a traitor and a child of the Devil. This fact is well illustrated in the second document, being a copy of the speech made by the Roman Catholic Bishop Strossmeyer at the Council of Bishops and Cardinals in the Vatican in Rome, at the time when the "infallibility of the Pope" was made into a dogma and publicly proclaimed. We give it in an abbreviated form. Bishop Strossmeyer said:

"Reverend Fathers and Brothers!—Not without trembling, but free and tranquil in my conscience, I rise to speak in this solemn assembly. I have listened attentively to the speeches which have been made in this room, and I have earnestly desired that a ray of light from above may illuminate my mind and enable me to vote in this holy oecumenical assembly according to the dictates of reason and justice. Penetrated with the knowledge of my responsibility, I have seriously studied the writings of the Old and New Testaments, and enquired whether the holy Pope who presides at this Council is really the successor of St. Peter, the vice-regent of Jesus Christ, and the infallible teacher of the Church? I have studied these documents and I have found nothing which would justify such claims. I have not even found a Pope, being a successor of Peter or a representative of Christ, mentioned in the history of the ancient church.

"You, Monsignore Manning (the English bishop) will say that I am blaspheming, and you Mr. Pie, will accuse me of being insane; but you are both wrong. I have read the whole of the New Testament, and here I lift my hand to this great Crucifix, and I declare before God, that I have not found a trace of Papacy as it exists at present. Reverend brothers, do not refuse me your attention. Do not by groans and interruptions justify the sayings of those who, like Father Hyacinthe, assert that this Council is not free; but that we had been ordered beforehand how to vote. I thank His Excellency the Bishop Dupauloup for the sign of agreement which he gives by moving his head, and I continue. I cannot find a single verse in the Bible, which would go to show that Jesus Christ gave to Saint Peter any power over the Apostles, his co-labourers. Reason tells us, that if Christ would have wanted to make Peter his successor and to appoint him as the head of the Apostolic Collegium, he would have said so."

(The Bishop now proves with strong arguments that Christ appointed no such successor, and that the Popes could not be the vice-regents of Christ. His speech is frequently interrupted by such cries as, "Be still, you heretic! You lie! It is not true! Let him leave the pulpit! Close up his mouth! etc." Still the valiant Bishop goes on to show that Peter never has been a bishop of Rome and that the tradition of his having been at Rome, is merely a fable.)

"I am ready to be silent"—he continues—"but is it not better that we should prove things before we decide about them? We are here in the presence of a dictator, who is superior to us all, and before whose decision even Pius IX must bow his head. This dictator is history. History is not like a piece of clay which can be moulded at pleasure. Here I hear a voice saying, "Thou art Peter, and upon this rock I will build my Church." (Math. i. 6). By this "Rock" you understand the apostle Peter; and if this interpretation were correct, there would be an end to our dispute. But our forefathers were of a different opinion, and they knew certainly something about this matter. Saint Cyril says: "I believe that this 'rock' refers to the firm power of Faith." Saint Hilarius says: "This rock is the blessed rock of Faith, and upon this Faith has the Church been built." Saint Hieronymus says: "The Church has been built upon the rock of Faith, and after this rock the Apostle Peter received his name." Saints Chrysostomus, Ambrosius, Augustinus teach the same doctrine. "The Church of Christ is built upon the faith in the living Christ and upon nothing else." (Calls and interruptions. Stop you impudent Protestant.)

"I am not a Protestant, I merely quote history. If I have asserted anything which history shows to be false, prove it to me to be so. and

I will revoke what I said: but have patience and you will see that I have not said all I might say, and which history shows to be true, and I am therefore forced to continue, even if death upon a stake were waiting for me, upon St. Peter's place."

"Mons. Dupauloup very properly said that if we declare Pius IX to be infallible, we must logically maintain the infallibility of all the previous Popes; but history shows that they were by no means infallible, as the following facts will show: Pope Victor (192) first approved of Montanism and afterwards condemned it. Marcellinus (296—303) offered incense to the heathen goddess Vesta. Gregor I (578-590) calls every one *Antichrist* who accepts the title of universal bishop; but Boniface III (607—608) caused the parricidal emperor Phocas, to convey this title upon him. Pascal II (1088-1099) and Eugenius III (1145—1153) sanctioned duelling, but Julius II. (1509) and Pius IV (1560) prohibited it. Hadrian II (867-872) declared civil marriages to be valid, Pius VII (1800-1823) condemned them. Sextus V (1585-1590) published an edition of the Bible and recommended its reading; Pius VII condemned and prohibited it. But I would never come to an end, if I were to attempt to expose all the contradictions of the Popes and their doctrines. If you declare the infallibility of the present Pope you must either prove (what is impossible) that the Popes never have contradicted each other, or you must say that the Pope began to become infallible only in 1870. Perhaps the people may pass silently and carelessly by such theological questions, which they cannot comprehend and whose importance they do not see; but although they may care nothing about principles, they will not be blind to facts. What shall we answer to the protestants, if they recall the histories of the Roman Bishops from the time of Lucas down to Pius IX?" (call: "Stop! It is enough.")

"Pope Vigilius (538) bought the Papacy of Belisar, the Viceroy of the Emperor Justinian. It is however true that he broke his promise and never paid what he had promised to pay. Pope Eugenius III (1145) imitated Vigilius. You all know the history of Formosus: Stephan XI caused the corpse clad in the Papal apparel to be exhumed, the fingers which were used to bless to be cut off and the body to be thrown into the river. He himself was soon afterwards imprisoned by the people, poisoned and choked to death. Romanus, the successor of Stephan, and afterwards John X, restituted the honourable memory of Formosus, whom Stephan had officially declared to have been a perjurer and a bastard. These are facts, which we would like to ignore, but of which it is at present our duty to speak. The celebrated Cardinal Barosius speaking of the Papal Court of these days, says: "The Roman Church was like a powerful prostitute ruling at Rome. The highest positions and honours in the Catholic Church could be bought for money or be obtained by favour." Tenebrado, a historian (901), says: "This is an unfortunate age, because for nearly 150 years the Popes have departed from virtue and have acted more like renegades than as apostles." Speaking of John XI, the natural son of Pope Seraius and the woman Marozia, he says: "The holy (Roman) Church has been fearfully degraded by this monster." John XII (956) having been elected Pope at the age of 19 years through the influence of prostitutes, was no better than his predecessors. I will say nothing of Alexander VI, father and lover of Lucretia, nor of John XXII (1316) who denied the immortality of the human soul. At those times the Papal chair was occupied sometimes by two and even three claimants. Which one of those was the true (infallible) Pope?"

"If you declare the present Pope to be infallible, you must also declare that all the Popes who existed before him were infallible. Can

you do this and assert that stingy, incestuous, murderous and sacrilegious Popes have been the true vice-gerents of Christ? To do so were to commit treason upon Christ, to throw dirt in his face." (Calls: "Down from the pulpit! Quick, Stop the mouth of the heretic!")

"Reverend brothers! You are making much noise, but would it not be better to weigh my words upon the scales of justice? You may announce the infallibility of the Pope! but history will protest eternally against your decision." (Cries: "Down with the traitor! Put him out, the Protestant, the Calvinist, the traducer of the Church!")

"Your cries Monsignori does not frighten me. My words may be hot, but my head is cool. I belong neither to Luther nor to Calvin, neither to Paulus nor to Apollo, but to Christ." (Renewed cries: "Anathema! Anathema! The renegade!" etc.)

"Anathema! Monsignori, Anathema! you know very well that you do not protest against me but against the Apostles. If they were to come to you now, would they say anything different from what I have said to you. Would you dare to tell them: We prefer the doctrines of our Popes to yours? Alas! If the ruler of all desires to punish the Church, he need not call upon the soldiers of Garibaldi, to drive us away from the eternal city; it will be sufficient for him to permit you to make a god out of Pius IX, as you have made a goddess out of the holy Virgin."

The finishing words of this speech were spoken among a great noise and uproar made by the assembled Bishops and Cardinals. Many rose and left the room with signs of disapprobation; but many Italians, Americans and Germans, also a few French and Englishmen surrounded the valiant speaker and congratulated him, who, if he had lived two hundred years before, would certainly have had to pay for his audacity by being burned alive upon a stake. The effect which this speech had upon Pius IX and his followers was merely nil: they treated it with contempt.

Seventeen years have now passed away since the absurdity of Papal infallibility was publicly proclaimed, and millions of people give their silent consent by still adhering to the Church of Rome, while the number of the so-called "Old Catholics" who refuse to believe in Papal infallibility is growing less every day; because they have neither the money nor the prestige which is at the command of the Church of Rome. The power of the Roman Catholic Church still grows in spite of all the blunders performed by its leaders. This fact is very suggestive. It seems that the "Age of Reason" has not yet begun to dawn; or is it perhaps an indication that the mass of the people crave after some external form of worship and care nothing about the principles upon which such a worship is based?

H.

THEOSOPHICAL THEORIES OF THE MICROCOSM.

THE greatest schisms often come about through the supporters of one cause disputing over mere terminology. Mr. Subba Row, in his able addresses on Bagavad Gita, condemned "the sevenfold classification" which has come to be very largely accepted among Theosophists all over the world, and declared, that as that particular classification seemed to him unscientific and misleading, he preferred to adopt another. This brought out a reply which was published in *The Path*, and one which H. P. Blavatsky wrote for the *Theosophist*. As editor of the first named magazine I saw no occasion to enter into any part of the small contest,

me the first reply was not really on its face an argument newly propounded for the theory, but rather one pointing out possible inconsistencies in Mr. Subba Row's position. In the May *Theosophist* Mr. Subba Row goes at more length into the matter, and it seems that if his two articles are taken together a way out of the difficulty may be found.

As his articles appeal to my eyes and mind, the real difficulty seems to be, not with any and all sevenfold classifications, but with the particular sevenfold classification found in *Esoteric Buddhism* and other theosophical works. He has in many places given in his adherence to the number seven as a perfect number, but that does not necessarily bind him to the sevenfold division of *Esoteric Buddhism*. And although I have been an adherent of the Theosophical Society longer than our brother Subba Row, as well as an admirer and supporter of H. P. Blavatsky for many years and am still, yet I cannot adopt the manner in which the terms in the equation of man have been allotted by the author of *Esoteric Buddhism*. I have all along thought that that allotment was more or less tentative, but still have always believed that man—taken as a whole—could be called a sevenfold composition. While the changes of position given to the various "principles" have been going on, I have preferred to stick to the threefold division of *Body, Soul* and *Spirit*, leaving it open to me to say whether or not I would adopt a fourth—that is, the whole three together.

On page 506, May *Theosophist*, I find Mr. Subba Row saying:—"I am yet to be convinced that the sevenfold classification we have adopted was the *real sevenfold classification of this ancient school of occultism*." (The italics are mine.) From this we must conclude that he believes the ancient school did have a sevenfold classification, but that ours is not the same. In this—if it be his position—I agree with him. But we should never quarrel over mere words or numbers. If one should say "I believe in duality, and not in the septenary," he would be right so long as he admits that one of two making up the duad was not perfectly known to him in all its parts; for in the duality could be found every one of the seven or the nine, or the twenty-five principles into which some other philosopher chose to divide the human subject. So for the present, I say I believe in the ternary division, that being one more easily comprehended by the minds of this Kali-Yuga.

This brings us to the question:—"Is it possible for the mind of this Yuga or perhaps of this part of it—to thoroughly comprehend a psychological enumeration which includes seven numbers?" We can grasp seven easily enough in lower things, such as mathematics, the days of the week, and so on, but I doubt if the undeveloped man can, with his unregenerated mind, grasp seven when applied to the unknown quantities of the higher nature. The more especially is this difficult when one considers the poverty of the English language in psychological things.

It is a language that has come up out of piracy, brigandage and war. Very true that it has taken over words from almost all languages, but for what purposes? To suit the uses of nations bound on the path of self aggrandisement, of mere money getting, of individualism. How could European minds understand the statement that there may be an astral body and an astral shape also, each distinct from the other, when they have always known that *body* is a thing due to accretions from beef and beer? And if one were to tell them that upon approaching the hall of Brahman a point is reached where the flavour of Brahman is perceived, while at another point the glory of Brahman becomes apparent, they

would understand the flavour as something due to seasoning or sauce, and the glory to be a mere effulgence or wide extended fame. But it was necessary to direct their minds to the fact that there is more of man than mere body, and therefore such books as *Esoteric Buddhism*, *Zanoni* and others came before them. And in Mr. Sinnett's book some division had to be adopted that Western minds could grasp until they were able to go higher. But for my part I have never understood that his book was gospel truth. The great basis of our Society would be undermined by any such doctrine, just as much as his own progress would be retarded did he fancy that the views expressed by him were his own invention. In his work he has been careful to show that his teachers hold that a comprehension of numbers is coincident with a development of certain inner senses or principles in man; and as he says that our "fifth principle" is only in germ, it must follow under the law of correspondences,—that it is impossible for the present man to grasp an equation, relating to these higher states, which includes more than five terms. The result then is that when we deal with these matters we will have to use the unknown quantity x , and leave every one who deals intellectually with the problem to his own manner of placing the different terms. Those who investigate the subject, however, by means of the inner guide, will discover upon attempting to convey their experiences to their intellect-using fellows, that it is not possible to put their hearers into complete possession of the information gained in that way. But even if both of these classes in the West are left to their own devices, many decades will pass away, and many false as well as ridiculous systems will arise, grow up and disappear, before the whole truth will be known. But if that object of our Society which calls for a demonstration of the value of the ancient Aryan philosophy and psychology is sedulously pursued, we may hope for an earlier dawn of a better day. Who then are to be foremost in this? Our brothers who now possess Hindu bodies! They are within reach of the material, they are now in bodies that have grown on Indian soil, they are charged with a debt to the great sages of the past. Let them faithfully translate those books into English, explaining the terms as nearly as possible in every case, and not go on with mere transliterations of words that do not exist for the West. Thus the power and energy of the West will be wedded to the metaphysics and spiritual inheritance of the East, while both will be saved from a greater darkness. If this is not done, the day will come when the Hindu of to-day will find that he has failed to help his Western brothers who were in reality once themselves Hindus. Mr. Subba Row can very easily—owing to his mastery of English—enlighten us all by giving us better translations, or if his time will not allow that, by inducing many Brahmans in India by whom he is held in high esteem, to act upon suggestion of his in that direction.

WILLIAM Q. JUDGE.

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सत्त्वात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

BUDDHISM IN JAPAN.

THE sources of information in English about Buddhism in Japan are very scanty. Almost the only details available have to be gleaned from Mr. Bunyiu Nanjio's little book entitled "A Short History of the Twelve Japanese Buddhist Sects," an abridged translation from Japanese MSS., and it is upon this authority that the present writer relies for his information, and as the book is published in Tokyo, Japan, many of our readers may not be able to come across it.

The first introduction of Buddhism into China took place in 67 A. D. when two Indian priests, Kasyapa, Matanga and Chiku Hōran, arrived at the Chinese capital bearing with them an image of the Lord Buddha and some sacred books. In later times some fourteen sects were developed, now included in the two great divisions of the Blue-robe sect and the Yellow-robe sect, the latter including Lamaism.

Not until nearly five hundred years after China, in 552 A. D., did Japan become acquainted with the doctrine of Buddha. In that year the King of Kudara, one of the three divisions of Corea, presented the Japanese Emperor with an image of Buddha and some sacred books. The teachers of the Japanese were priests from Corea and China and some of the Japanese also went to China to study the doctrine.

Of the twelve principal sects of Japanese Buddhists, the first is called the Ku-Sha-Shū or Abhidharma-Kosa-Sastra sect, taking its name from the principal book of the school. This book was composed in India by Vasubandhu, who lived about nine centuries after Buddha. This sastra was translated into Chinese first in 563 A. D., and secondly in 654 A. D. In 658 A. D. two Japanese priests went to China and returned, bringing with them the translation.

The leading object of this sastra, the foundation of the Ku-Sha-Shū sect, is the driving away the idea of self (Atma) in order to reach nirvana. To enable men to do this, the votaries of this sect have arranged all things under seventy-five categories called dharmas, of which seventy-two are said to be compounded or material and three immaterial.

The seventy-two compounded things are divided into four classes.

(1.) Eleven rupas or forms : eye, ear, nose, tongue, body (the five indriyas or organs of sense), form, sound, smell, taste, touch and avignapti-rupa or unapparent form. This last is said to be formless, yet called form because its nature has some reference to speech and action but not to thought. Every action, good or bad, is followed by something within the actor, which something is nevertheless quite unapparent. This is avignapti-rupa.

(2.) Chitta, mind, also called Manas, and Vignana or knowledge. Of this there are said to be six kinds, knowledge by the eye, ear, nose, tongue, body and manas or mind. This last is also called manoraja or mind-king, "because it thinks of every object which appears before it, just as a monarch has the supreme control of every kind of affairs though the mind or thought is itself but one of the seventy-five dharmas."

(3.) Chaitta-dharmas or mental qualities. Of these there are forty-six, grouped under six heads.

(a.) Maha-bhumika-dharmas or 'qualities of great ground.' Of these there are ten : perception, name, intention, touching, desire, intelligence (mati), memory, attention, determination (adhimoksha) and self-concentration (samadhi).

(b.) Kusala-mahabhumika-dharmas or 'qualities of great ground of goodness.' There are ten of these which always accompany the mind when it is good ; calmness of mind, carefulness, confidence, equanimity, shame, bashfulness, absence of covetousness, absence of anger, not hurting, and effort. Two more—wish and dislike—are sometimes added, but they are here omitted as they do not exist at the same moment.

(c.) Klesa-mahabhumika-dharmas or 'qualities of great ground of passions.' These are six in number : ignorance, carelessness, indolence, unbelief, idleness and arrogance.

(d.) Akusala-mahabhumika-dharmas or 'qualities of great ground of badness.' Of these there are two, always present in bad minds : absence of shame and absence of bashfulness.

(e.) Upaklesa-bhumika-dharmas or 'qualities of ground of secondary passions.' These are called 'secondary,' because they are not all present in the mind at the same time. There are ten of them : anger, hypocrisy, selfishness, envy, vexation, hurting, enmity, deceit, dishonesty and vanity.

(f.) Aniyata-bhumika-dharmas or 'qualities of uncertain ground.' There are eight of these : reflection, investigation, repentance, somnolence, greediness, anger, pride and doubt.

The forty-six just enumerated are mental qualities.

(4.) Chitta-viprayukta-samskaras or 'conceptions separated from the mind.' These are fourteen in number : attainment, non-attainment, commonness or that which makes living beings equal,

namelessness—"the state of one born in the Asamgnika heaven, where his mind and mental faculties rest during a hundred great Kalpas,"—attainment of namelessness by the venerable men, attainment of destruction by the heretics, life, birth, existence, decay, non-eternity, name, word, letter.

There are thus seventy-two compounded things, all of which belong to the five skandhas or collections.

The three following are the Asamskrita-dharmas or immaterial things. They are pratesamkhyā-nirodha or conscious cessation of existence, apratesamkhyā-nirodha or unconscious cessation of existence, and akasa or space.

The list of seventy-two compounded things includes "all things that proceed from a cause. This cause is karma." From it spring all things save space (akasa) and nirvana (nirodha). Since moreover the last two immaterial things—akasa and apratesamkhyā-nirodha are only capable of being understood by the enlightened, and are incomprehensible to "the wisdom not free from frailty," the object of life is the conscious cessation of existence, and through it deliverance from misery and freedom from the action of karma is to be obtained. There are, according to this doctrine, three "vehicles which help to destroy doubt and make the truth understood." Of these the Sravakas meditate on the cause and effect of everything, and, "if acute in understanding become free from confusion after three births," the Pratyekabuddhas meditate on the twelve chains of causation and strive to realize the non-eternity of the world as they gaze on falling leaves and flowers. They may become enlightened after four births; finally, the Bodhisattvas practise the six perfections and become Buddhas after countless kalpas. The six perfections are : perfect practice of alms-giving, morality, patience, energy, meditation, and wisdom.

This system, which traces all pains and sorrows to the operation of karma, and provides a way for their extinction at the expense, apparently, of individuality, reminds us of the Sankhya system as generally understood.

The second is called the Jo-jitsu-stu or Satya-siddhi-sastra sect. This sastra was the composition of Harivarman, a disciple of Kumarila-bhatta, written about nine centuries after Buddha. The work was translated into Chinese about 410 A. D. and the sect seems to have flourished in China about 680 A. D. It was introduced about this time into Japan, but is now said to be almost extinct. The 'Book of the Perfection of the Truth' contains selections from and explanations of the true meaning of the Tripitaka or Three Baskets of the Hinayana doctrine preached by Buddha. The author, Harivarman, has tried to collect all that was best in the Hinayana schools. One doctrine teaches that the idea of self is a delusive one and that it should be destroyed by meditating on the unreality of Atma and on the unreality of things or dharmas—the too kinds of emptiness. Another doctrine says that the atma or self is unreal, but the dharmas or things are real. But the doctrine of Harivarman shows that both past and future are without reality, and the present alone is real. Yet the present changes with each moment and the present state

of things seems to us to exist. This apparent existence they call "temporariness continued," there is also the "temporariness brought about by causes" and the "temporariness of comparison." To realize that all living things may be brought under one of these three kinds of temporariness is called the "emptiness of being or self." Those who do not understand these suffer the misery of transmigrating, but those who understand and meditate on them will have all their passions cured. Here again *atma* and *dharma* have to be destroyed in order that nirvana may be attained.

The third is the *Ris-shu* or *Vinaya* sect. It was founded about 650 A. D. by a Chinese priest who was well versed in the *Tripitaka* and a strict follower of the *Vinaya* or discipline.

The origin of the *Vinaya* was the institution by Buddha of a fresh rule of discipline whenever occasion showed it to be wanted. After Buddha's entrance into nirvana several versions of the *Vinaya* became current among his disciples. The Chinese followed the *Vinaya* of the *Dharmagupta* school and the Japanese imported the doctrine from China.

The foundation of this doctrine is that wisdom of meditation is produced by keeping the moral precepts. Its votaries say there are three doctrinal divisions: (1) the school of True *Dharma*, by which *Rupa* or form is considered the substance of *Sila* or morality; (2) the school of Temporary Name, the *Dharmagupta* school, by which the substance of *Sila* is considered to be neither form nor thought; (3) the school of Complete Doctrine "by which the temporary reception, name, attention, *etc.* by which the stood *asat*, *mem*, *etc.* such as the *Hinayana*, is determinately under in-concentration, means to approach the true path." This is the teaching of the *Vinaya* sect in Japan.

This school has also divided the whole doctrine of Buddha into three parts: (1) The doctrine of the emptiness of nature, which includes all the *Hinayana* teaching. (2) The doctrine of the emptiness of form, which includes all the more obvious teachings of the *Mahayana*. (3) The doctrine of the completion of the only knowledge, which includes all the deeper teachings of the *Mahayana*. These divisions have reference to the doctrines of meditation and wisdom, including the morality taught by Buddha during his whole life.

The next sect described by Mr. Bunyiu Nanjio is the *Hosso-shu* or *Dharma Lakshana* sect, i. e., the sect or school that studies the nature of *Dharmas* or things (i. e., the *yoga* school).

This doctrine is founded on the works of Indian Buddhists, translated into Chinese and introduced into Japan between 653 A. D. and 712 A. D.

According to the teaching of this sect the whole of Buddhist preachings are divided into three periods, viz., existence, emptiness and the middle path. In the first period people erroneously believed in the real existence of their own *atma* or self and were hence liable to the pains of reincarnation. For such men's salvation Buddha taught that every living being was unreal, but that the *dharmas* or things were real.

In the second period, although people believed in the unreality of self, they yet held to the reality of things. To counteract this

error Buddha taught that the idea of the real existence of things was illusory, but men still believed in "the real emptiness of all things." To bring such persons to the knowledge of the truth Buddha finally taught the middle path—neither existence nor emptiness. According to this doctrine "invented nature (*parikalpita-lakshana*) is unreal," but "subservient nature" (*paralantra-lakshana*) and "completed nature" (*parinishpanna-lakshana*) are both real. It is said however that these three divisions present the truth as applicable to men of different stages of spiritual receptivity.

This school teaches that there are five groups of a hundred *Dharmas*, "mind-kings," mental qualities, things having form, things separated from the mind, immaterial things. But though these five groups are enumerated there is in reality nothing but mind (*chitta*) only. There are eight mind-kings: eye-knowledge, ear-knowledge, nose-knowledge, tongue-knowledge, body-knowledge, mind-knowledge, soiled-mind-knowledge, and receptacle (like) knowledge. This last has three aspects: active, passive, and as being the object of false belief. "In the active sense, it holds the seeds of all things."

"In the passive, it continues, while receiving the influence of all things. As to the third meaning, it is taken as the inner self or soul by beings. It is called the principal knowledge because it holds the seeds of all things, which are produced from it accordingly. The first seven kinds of knowledge depend on the eighth. The seventh takes the 'division of seeing' or perception of the eighth as its object. The first five kinds take a part of the material world within the division of forming or imagination of the eighth as their object. For the sixth, mind-knowledge, all things are its objects."

"Things which suffer constant changes of birth and death, or production and destruction, appear according to causes and combination of circumstances; but the abstract reason (mind) of the true nature of things itself is permanent and not apparent only. But, if there is no reason, no compounded things ever come to exist. In other words, if there is the reason of production and destruction, then things appear. Therefore *asamskrita-dharmas* or 'immaterial things' are those on which *sanskrita-dharmas* or 'compounded things' depend." Or, as Plato said, "ideas rule the world."

Besides the eight mind-kings, there are fifty-one mental qualities, eleven 'things that have form,' twenty-four 'things separated from the mind,' and six 'immaterial things.' These together make up the hundred *Dharmas*, also divided into the two *Dharmas* of matter and reason and all said to be contained in the 'only mind.'

The sect teaches that there are five divisions of the doctrine of meditation.

(1.) The knowledge of rejecting untruth and preserving truth. By this we learn to reject "invented nature" as emptiness, and to preserve the "subservient" and "completed natures" as real.

(2.) The knowledge of rejecting confusion and preserving purity. This teaches concentration and fixity of purpose and the necessity of avoiding vacillation.

(3.) The knowledge of putting away the end and arriving at the beginning. To do this we must put away perception and imagination and arrive at their beginning, the 'division of understanding.'

(4.) The knowledge of concealing inferiority and showing superiority. This teaches us to subordinate mental qualities to the mind itself.

(5.) The knowledge of rejecting forms and understanding the nature. By this we are able to arrive at 'the abstract reason that is in nature—the self-existing, natural, pure mind.'

By pursuing this course the disciple destroys the two obstacles of passions and cognisable things and obtaining the four kinds of wisdom, arrives at the highest step of bliss—paranirvana.

The Son-ron-shu or Then Sastra sect (the Madhyamika school) is so called because founded on three books; the Madhyamaka-sastra or middle Book, the Sata-sastra or Hundred Books, and the Dwadasa-Nikaya sastra or Book of Twelve Gates. Since these three explain thoroughly the teaching of Buddha's whole life, the sect is also called the "Sect of the teachings of Buddha's whole life." This sect was introduced into Japan from China in 625 A. D. by the priest E-kuan who came from Corea.

The followers of the Son-ron-shu divide the whole of Buddha's teaching into two main divisions, viz., true by general consent, and absolute truth. These two divisions were intended for two classes of hearers, the astikas, those who believed in the existence of everything; and the nastikas, those who believed in the emptiness of everything.

But when Buddha entered nirvana his teachings were misunderstood and the two classes, astikas and nastikas, again came to the front, and to remove their errors these three sastras were written. The doctrine is thus summarized:

"The truth is nothing but the state when thought comes to an end. The right meditation is to perceive this truth. He who has obtained this meditation is called Buddha."

The Re-gon-shu or avatamsaka-sutra, sect. There are said to be six different sects of this sutra. The first two sects "have been kept by the power of the Dharam or 'holding' of the great Buddhist attiras, and not written down upon palm-leaves. The third and fourth are secretly preserved in the 'dragon palace' under the sea, and not kept by the men of Jambudwipa (this world). The fifth is said to have been transmitted in India, and the sixth, the abridged text, has been translated into Chinese. The 'constant Tiet' which is not to be written down is said to be that which innumerable Buddhas are constantly preaching throughout the three ages of existence, past, present, and future. The one thought of Sakhya Muni is nothing but the truth. This truth fills up all the ten directions throughout the three states of existence. The one thought that is not separated from the truth also fills up the same sphere. While remaining in this one thought, Sakhya Muni

preaches his doctrine, so much so that all things in the ten directions throughout the three states of existence do preach at the same time. Even one Buddha does so. How much more all Buddhas constantly do the same! So, there is no means to collect their preachings completely."

This perfect sutra was preached by Buddha in the second work after his enlightenment, and it may be said to be the germ of all his teachings and to include them all. Hence it is called the "Sutra of Buddha's garland of great largeness."

It is divided into five doctrines. The first, for those of weak intellect, called the doctrine of 'smallness,' explains the four truths and the twelve chains of causation. The second, called the 'beginning,' is of two kinds—emptiness and form. The first is intended to destroy the false idea of the existence of things (dharmas), the second enjoins the practice of his discipline as a means of attaining Buddhahood. The third doctrine is called the 'end.' It speaks of the causation from the Tathagatu-garbha (Tattagata's womb) but not of the Bhuta-tattata for 'true suchness' or truth. It asserts that all can become Buddhas but not that men are of five different kinds in their nature. The fourth doctrine, 'suddenness,' teaches that when a thought does not rise, it is called Buddha. The nature or truth is not to be explained in words. If a false thought be cut off, then the true nature appears, the state of which is called Buddha. Therefore in this doctrine there is neither division nor rank. At the one thought of his great understanding, one becomes Buddha in the present body as quickly as an image appears in a mirror." The fifth doctrine is 'completeness.' It is so called because one and many are mutually joined, free and without obstacles, completing the fourth doctrine by showing the absolute freedom from all impediment of the Buddha state. It is further said that "all the virtues of the state of Buddha are not to be shown without this doctrine. It says that one destruction is equal to that of all. So, if one cut off one portion of the passions, he is said to cut off all. It also says that one practice is equal to that of all. So, if one practises one practice he is said to accomplish all. Again it says, that one thought equals immeasurable kalpas. Therefore, one passes over the three Asamkhya or countless kalpas within one thought, and becomes Buddha. Thus, in the 'doctrinal division of practice and arrangement,' it speaks of the attainment of Buddhahood after passing three different births. But, in the 'division of completion and circulation,' it asserts that when one first raises his thought towards the perfect knowledge, he at once becomes fully enlightened."

The Ten-dai-shu or the sect founded on Mount Tendai in China encourages all men to practise according to their ability, the doctrines of 'completion and suddenness.' "The object of the doctrine is to make men get an excellent understanding, practise the good discipline, and attain to the great fruit of enlightenment." Three are doctrinal divisions. (1) Moral precept of completion and suddenness. (2) The action of meditation. (3) The action of vairokana. (4) The transmission of the law of Buddhiharma. There are also three precepts.

(1). The Sambhara Silu or 'Precept of good behaviour.' This precept destroys every evil, and when, by practising it, a man has put an end to passion and ignorance, he attains the state of Dharma-Kaya or spiritual body of Buddha. This is called the virtue of destruction.

(2). The precept of collecting or holding good deeds, which enjoins the practice of good works. This is called the virtue of wisdom.

(3). The precept of benevolence towards beings. This is called the virtue of benevolence.

All things are contained in these three and Buddha practised them all so that he is possessed of perfectly good qualities. Therefore it is said that "if beings receive the precepts of Buddha, they at the same time enter the state of Buddhahood." Next, meditation is enjoined in order to understand the principle of completion and suddenness. Thirdly, the action of *vairokana* is said to be "the doctrine of the highest yana or vehicle of the yoga or union. Those who practise the great doctrine of secrecy of the form or reason, perfect the Siddhi or success." "If they understand the meaning of the secrecy of both the form and reason, and reach the state of enlightenment, at the stage of agreement of reason and wisdom, they are quite certain to attain to Buddhahood in this present life." Fourthly, the last doctrine "requires only one thought and three rules. Those who begin this practice have to enter at once the spiritual world, and cultivate their mind, wishing to obtain the highest active power of wisdom."

The Shin-gon-shu or True Word (Mantra) sect. The doctrine of this sect is said to be "a great secret law" teaching "that we can attain to the state of the Great Enlightened, that is, the state of 'Buddha,' while in the present physical body".... "if we follow the three great secret laws regarding body, speech and thought."

According to this sect all the doctrines of Buddha may be classified in two ways. First, as the ten stages of thought, when the doctrines are considered consecutively, and secondly, as two doctrines, hidden and apparent; a division cutting the first classification across the middle. The apparent doctrine includes all the laws preached by Sakhya Muni, and those delivered when Buddha was in the Dharma-kaya or spiritual body are called the hidden doctrine. It is in fact the secret doctrine of Buddha. The ten stages of thought are the thought of beings in the ten different progressive stages.

(1) The 'different-birth-ram-sheep-thought' belongs to the *narakas* or dwellers in hell, the *pretas* or departed spirits and the lower animals. This stage is taken to apply to men who are without discernment, the slaves of appetite and so resembling beasts.

(2) The 'stupid-boy-holding-fasting-thought' is the characteristic of mankind. It compares the ignorance of common people to the state of mind of a stupid boy. The fasting is recommended to keep the body and speech from disorder. For the members of the sect this is the first stage of meditation in which the three secrets are performed. It includes the five cardinal virtues, the five relationships of Confucianism and the five precepts of Buddhism.

(3) The 'infant-boy-without-fear-thought' is the characteristic of the heavenly state. Here the ignorant are compared to an infant. To the Shin-gon-shū this is the state of gradual advance in his practice of the three secrets. It includes "the opinions of Brahminism and the ten precepts of Buddhism."

(4) The 'only-collection-without-self-thought' is the characteristic of *sravakas* or hearers. There is no real self within a human being. The Tripitaka of the Hinayana is included in this stage.

(5) The 'extracting-action-cause-seed-thought' is the characteristic of the *Pratyekabuddhas* or 'singly enlightened.' Here 'action' means passion, 'cause' means the twelve causes, and 'seed' means *avidya* or darkness. From this seed comes passion, and action follows with the twelve causes as a connecting link. The *Pratyekabuddhas* contemplate the causes of things and become enlightened. At this stage the Shin-gon-shū is in the state of meditation in which "any object is contemplated as having no nature, like an image in a mirror or the reflection of the moon in water."

6. The 'other-relation-great-vehicle-thought' is that by which, having understood that there is nothing but thought, one attains an unlimited store of compassion, and transfers beings to the other shore of Nirvana.

7. The 'understanding-thought-without-production-thought' gives the knowledge that the impure thought of passion itself is originally pure. It is the knowledge of the Masonic *Acacia*. In this stage the Shin-gon-shū is in the state of freedom of thought in Yoga or union.

8. The 'one-path-without-doing-thought' is the 'one suchness' in the Ten-dai sect.

9. The 'extreme-without-self-nature-thought' is the characteristic of the Keron sect.

10. The 'secret-hidden-grave-adornment-thought' is the characteristic of the hidden doctrine. When the practiser reaches this stage "he understands the source and bottom of his own thought, and knows the secret of becoming Buddha while in the present body." This is called the true meaning of showing virtue.

The circle or Mandala of nine assemblies, containing 1061 worthies in all, is too complicated to be described here, it seems to be a sort of summary of all beings on the planes above the physical.

"The three secrets are the three actions of body, speech and thought. These are originally even and equal. Body is equal to speech, and speech is equal to thought. They all exist everywhere in the Dharma-dhatu or element of things, and are called the three secrets even and equal to all Buddhas. Speaking briefly of the form of the Dharma-dhatu, the apparent form of all things is that of the five elements; and it is the secret of body. This form or body produces sound, and it is the secret of speech. This form has the power, and it is the secret of thought. These three secrets exist in things both animate and inanimate. Therefore if the wind blows trees, if waves beat against rocks and a man moves his

limbs, speaks, or keeps silence, all are in the three secrets. But these states are understood by Buddha alone and are not approached by an ordinary man, hence they are called secrets. Buddha taught us the rules of Mudras or seals and Mantras or true words, etc., in order to cause ignorant people to unite with the state of Buddha. This is the meaning of union (Yoga)."

The attainment of Buddhahood by one in the present body is explained in three ways. First it is said that the true form of body and thought of all living beings is the Mandala or circle. The body is the reason of the five elements, and thought is the reason of the sixth element. Thus reason and wisdom are originally complete in all living beings. This is called attainment by the present body completed in reason.

The second way is "to make the originally completed Mandala or circle opened and manifested by the power of 'adding and holding' of the three secrets."

The third way "is to reach the origin of one's own thought, obtain the Mandala, and attain to the final state of perfect enlightenment, after completing the practice of the three secrets." Except that there is no mention of any Logos this way resembles the path pointed out by Krishna in the Bhagavad Gita. It is said that these three ways are really one and the same and only differ in explanation.

The Jo-do-shu or pure land sect teaches that to reach Buddhahood the three trainings must be practised—higher morality, higher thought, and higher learning. The pure land is the Western world where Buddha Amitabha dwells. It is perfectly pure and sinless. Therefore it is called the Pure Land. Those who desire to go thither will certainly be born there, but not others. This world (Saha) on the contrary is the effect of the actions of all beings, so that men are born in it even against their own wishes. It is called the path of pain and we should not allow ourselves to become attached to it. Those who have doubts will not be born in the Pure Land.

The Zen-shu or contemplative sect takes its name from a shortened form of the Sanskrit word Dhyana or contemplation. Its votaries endeavour to know the hidden doctrine of Buddha that cannot be uttered. In short, it is the truth made apparent by one's own thought.

The Shin-shu or true sect or true sect of the Pure Land, teaches its followers that the object of life is to be born in the Pure Land of Amitabha. Its foundation is the Original Prayer of Amitabha Buddha:—"If any of living beings of the ten regions, who have believed in me with true thoughts, and desire to be born in my country, and have even to ten times repeated the thought (of my name), should not be born there, then may I not obtain the perfect knowledge."

The creed of this sect is explained as "the believing thought which follows the Original Prayer and is in correspondence with the wisdom of Buddha. This is the same as the three-fold faith enumerated in the Original Prayer, viz., the true thought, the belief, and the desire to be born in the Pure Land." These three

are one. We find our own hearts full of evil desires and passions, and that our own power is insufficient to enable us to reach Nirvana, hence we should believe in the vicarious power of the Original Prayer. With such faith practice will follow spontaneously." This sect rejects all ascetic observances and other extraneous means of grace, and allows its priests to marry. Moreover there are no spells or superstitious observances of omens among the votaries of this sect. They consider that their principles can be practised in whatever walk of life a man may be engaged, in fact they try to live as men in the world but not of the world.

The Nichi-ren-shu sect is founded on what are called the Three great secret Laws or Doctrines which include all the rules of Buddhism.

The three laws are the chief object of worship, the title of the Sutra, and the place for learning.

"The chief object of worship is the great Mandala of the ten different worlds which is the body of the original Buddha. His spiritual body (Dharma-kaya) consists of the five elements of the Dharma-dhatu of ten regions. The five skandhas or collections of the Dharma-dhatu, form the 'body of compensation' (Sambhogakaya) of this Buddha. The six organs of sense of all beings of the ten regions are the form of the 'body capable of transformation' (Nirmanakaya) of this Buddha. The three actions (of body, speech and thought) and the four dignified postures (going, remaining, sitting, lying) of all beings are his actions. The wisdom and virtue of all sages and wise men of every region and the enlightenment of all Buddhas are the supernatural powers of this Buddha. All countries of every region are his dwelling place. He is free from birth and death, even after passing through immeasurable kalpas. He is the Buddha of permanency, without beginning or end. This Buddha is called Sakya Muni, who truly accomplished his state of Buddha in very remote times, or the 'original Buddha of three bodies that do nothing.'"

The title of the Sutra is formed of five characters that contain "the essence of the whole Sutra as well as of the holy teachings of Buddha's whole life, the principle of all things, the truth of eternity, and the secret importance of Buddha's original state and of the virtue of his enlightenment. It is quite beyond the reach of explanation and reasoning, except in so far as one may say that it is inexplicable and inconceivable. It is simply to be believed in, and not to be understood at all."

The 'place for receiving instruction in Sila or moral precepts' is explained as follows: "To keep the Sila is the most important matter of all the divisions of Buddha's doctrine, whether of the great or small vehicle, whether of the true or of the temporary. Therefore there is in the original doctrine the first true Sila which is held by Buddha permanently." The place where the Sila is kept and held is the "Pure Land of the calm Light."

"In short one should remember that his own body is the original Buddha, thought is the good law, and the dwelling-place is the Pure Land of constantly calm Light. There he should dwell in the Dharma-dhatu or 'spiritual state' of his own thought."

The sketch of which the above is a summary does not go very fully into the details of the tenets of the twelve sects. It is confessedly an imperfect work, prepared under various disadvantages, and the editor Mr. Bunyiu Nanjio tells us that he hopes to bring out a more important work on the same subject. At the same time we are thankful for even the little we have got and the editor deserves great credit for what he has done. It may interest some of our readers to know that Mr. Bunyiu Nanjio informed us, in reply to a question, that there was formerly a sect called Yamabusi in Japan, but it is believed that none of its votaries now remain.

MAURICE FREDAL.

A SELF-LEVITATED LAMA.*

THE *Theosophist* of August 1882 contains an account, translated from the *Tatwabodhini Patrika* of March 1847, of the self-levitation of a Dekkan Yogi named Sishal. The original article was illustrated with an engraving which represented the ascetic in the act of levitation, "only his right hand touching a deer-skin, rolled up in the form of a tube, and attached to a brazen rod, which was firmly stuck into a board resting upon four legs." I am not sure, but it seems to me I have heard that this Yogi had been subsequently declared an impostor. The brazen rod firmly fixed in a plank, and the rolled deer-skin, which may have concealed a stout steel arm that could be connected with a suspensory jacket hidden under the man's robe, is at all events suspiciously like the very apparatus with which our modern "Queen of the Air" is suspended in the performances of our modern conjurors. I am in a position to tell a more wonderful story than that—one of a veritable self-levitation that was free of all questionable concomitants.

For some weeks past there was stopping in my house a Lama from Tibet, a true ascetic who daily practised his Yoga and spent hours, sometimes several days together, in meditative seclusion in the room I had assigned him. At these times neither I nor any member of my family, except one servant, was allowed access to him. I had found him one morning at my door begging his food, after the custom of Buddhist religious mendicants, and liking his appearance, asked him to come in, and gave him food and lodging. My first favorable impression was confirmed by his subsequent good habits, and I became thoroughly satisfied as to his blamelessness and spirituality of life. He spoke only Tibetan, and our intercourse had to be carried on mainly by signs. The phenomenon in question occurred on the very first day of his visit, under the following circumstances. I had just taken him into the house and ordered food to be given him, when my milkman, a Bhootanese who spoke the Tibetan language, happened to call. Through him as interpreter, I asked the Lama if he possessed any *siddhis*, or psychic powers. He enquired what phenomenon I should like to witness. I replied that it would be very instructive if I could see

* The writer of this article is personally known to us as a gentleman of unimpeachable veracity, employed in an office of trust under the Government of Bengal.—H. S. O.

him rise into the air. He asked for a private room, called me in alone, shut the door, and drew the curtains before the window. Then stripping off his clothing to the *languti*, or breech-clout, he took his seat upon an *āsana*, or small board, that I had placed for him. Crossing his legs upon the thighs, close to the body—the usual posture of *padmāsana*, in Yoga—he brought the thumb of each hand into contact with the first joint of the ring-finger and, his hands against the abdomen, sat erect, turned his eyes upward, and remained for a while motionless. His next action was to work his body with a wriggling motion, at the same time drawing several very deep breaths. After the third or fourth inhalation he seemed to retain the breath in his lungs, and for a half hour was as motionless as a statue of bronze. Then a succession of nervous shiverings ran through his body, lasting perhaps three minutes, after which he resumed his state of immobility for another half hour: his eyes all the while fixed as at first. His skin was free from perspiration and all signs of exhaustion; his chest did not rise and fall in the natural way of one breathing; his body did not seem stiffened but retained its normal suppleness. I did not touch him, so I am unable to testify as to his bodily temperature or rate of pulse-beat. There was no sigh nor sound from him. Suddenly he, still retaining his sitting posture, rose perpendicularly into the air to the height of, I should say, two cubits—one yard, and then floated, without a tremor or motion of a single muscle, like a cork in still water. His expression of face was placid in the extreme, that of a rapt devotee, as described by eye-witnesses in the biographical memoirs of saints. After I had regarded him in amazement for at least a couple of minutes, I thought to myself that that was quite enough to satisfy my curiosity, and I hoped he would not give himself any more trouble on my account. At once, as though my thought had been read, he gently descended to his place on the *āsana*. He then emptied his lungs by three or four strong expirations, opened his eyes, stood up as easily and naturally as though he had done nothing extraordinary, and laughed upon noticing my signs of bewilderment. When he had resumed his clothing, the milkman was called in and the Lama bade him tell me that this sort of "common-place Siddhi" could be performed by even Lama-pupils in his Guru's monastery who were not very far advanced!

I got some facts from him in regard to the daily routine in his monastery. The monks rise, take refreshment, and are ready for work before sunrise; then study religious books until called for the principal meal, just before noon. Those who practise Yoga do not touch meat, as it interferes with spiritual development. After this more study until 5 p. m. when those who are sufficiently advanced in years practice yoga; after which to bed. Boys of eight years may be admitted, but none younger. From their entrance until they arrive at their twentieth year their attention is wholly given to study, the learning of religious ceremonies, and duties in and about the monastery. After this age the master takes them in hand for Yoga practice, which includes *pranāyam* (training of the breath), the various *āsana* (bodily postures), levitation, etc.—much the same as our Indian *Hathi Yoga*. In the monastery to

which this Lama belongs—the Lindrapovrang Lamasery, near L'hassa—there are thirteen perfect adepts, among whom are some who rise to the height of 15 feet from the ground in their self-levitations. This Lama's name is Jamyan Shirap; he is 36 years old, and entered the *goompa*—monastery—at 10 years of age. His complexion is fair, his body well proportioned and athletic, his health excellent, temperament bright and cheerful, and habits very abstemious. He says there is one Lama in his monastery who is 108 years old and who is still practising Yoga! Some of the Lamas are able to retain their breath from sunrise to sunset. When I told him that out of the 5,000 Buddhist priests of Ceylon there was not a single one, so far as I had learned, who could levitate his body, he manifested the utmost astonishment and asked what sort of monastic rules they practised.

Your readers may recollect the story told by Father Hue, the Jesuit missionary to Tibet (quoted in *Isis Unveiled*, Vol. ii, page 604) about the Superior of a Lamasery going in the astral body to confer with his Guru, who resided at another monastery distant from his own. With this in mind I asked our Lama if such a thing was known to him as possible. He replied that whenever any Lama-adept desired to converse with another at any distance, he merely threw himself into the interior condition, and would at once see and be able to talk with the other adept as easily as if they were seated beside each other upon the same mat.

Postscript.—I was fortunate enough to see the Lama Jamyan Shirap twice during my recent visit to Darjiling. He personally confirmed to me, through Tashi, a Tibetan merchant residing at that station who acted as interpreter, all the particulars given by Srinath Babu in the above narrative, and my own impressions of him tally with my friend's. At my urgent request, and after satisfying him that my motive was not idle curiosity, he obligingly showed me a portion of his Yoga practice. I have seen other Yogis do their *ásanas*, but none to equal this Lama in the vital energy of his exercises. Sitting in *padmāsana* he would instantaneously unfold his legs from their crossed position and spring upward to the height of a yard, and then with his legs recrossed let himself drop to the ground with full force, and immediately the feet would be crossed upon the thighs as before. This feat of agility he repeated seven times successively at intervals, varying the performance with a number of other things equally striking. It was his intention to have shown me the feat of self-levitation, but the day of our interview happened to be *Ekādasi*, the 11th day of the moon and a close fast, and he did not have the strength to do more than what he was kind enough to show me. It is evident from what he said—which was moreover confirmed by the personal testimony of the interpreter—that there are a large number of Lamas in the monasteries of Tibet who are able to exhibit the psychological phenomena peculiar to Yoga, and that, Mr. Edwin Arnold and his nihilistic Sinhalese priest-gossip to the contrary notwithstanding, there is no lack of those higher proficient commonly called "adepts."

H. S. O.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART II.

57. "Even though the phenomenal productions of Iswara¹ became dissolved at the time of the Pralaya,² who have ever got rid of conditioned existence (merely by reason of that dissolution)?³ But, on the other hand, (there are instances of persons) who,—while even *désa*, *kāla*, *déha*, and so on,⁴ continuing to exist, but *móham* alone which is *Jiva-kárya*⁵ dying away,—have purely by (the power of) that Knowledge⁶ become with life⁷ wise emancipated ones. Hence *móham* and other passions that enslave and condition⁸ (the soul) are the productions of Jivas and not at all of the Lord of Jivas.⁹

58. "Now understand how the sublime occult science, expressing itself in symbolical language, has distinguished between Jiva and Iswara: 'There is a tree called the *Aswatha*¹⁰ and on it dwell two rare birds. One bird there which is loved (by all) will eat the fruit of that tree and enjoy it, saying *It is delicious, It is delicious*; but the other bird there that is praised (by all) will never eat (the fruit thereof, but will only be a spectator).'

1. Iswara—Kárya.

2. At the time of the last *Brahma-Kalpa*. During this period all the five elements and their modifications and combinations became absorbed in *Brahm*.

3. Surely none have obtained liberation.

4. *i. e.*, Space, time, body, and so on, which are the productions of Iswara—which have their origin in Iswara.

5. *i. e.*, the work of the Jiva. *Móham*, which is one of the passions, is used by metonymy to denote all the passions. This word also means infatuation, ignorance or delusion.

6. "Which springs up on the death of *Móham*, &c.," is understood after Knowledge.

7. *i. e.*, even during their life-time: All activities of the Jiva ceasing, but *prána* or life alone remaining or life still animating their bodies.

8. The word in the text is *Páram*, *i. e.*, that which binds or conditions. It is derived from *Paśu*, another name for Jiva, and is the same as the 'Jagat' of the *Védānta* Philosophy. The purport of this stanza is this: The growth and concretion of the passions, such as lust, &c., is the work of Jivas and not of Iswara. *Bandha* or condition results from the existence and growth of the passions and *Mukti* from their destruction.

9. *i. e.*, Iswara.

10. The *Ficus religiosa* or the *Arasu* tree. The Commentator says that this is the *Maya* tree standing topsy-turvy, and its fruits are the sensual objects or *Vishayas*. The bird that eats the fruit is Jiva, and the other that does not eat is Iswara.

59. "The fools that think and say that all the sixfold hatred¹ originating from this Jiva is not the work of this one (namely, Jiva) but that it emanates from that Iswara—(these fools I say) will surely reach the infernal regions.² But only the wise one³ who holds that all the six foes originating from this Jiva are—except that they are purely the productions of this one (namely, Jiva)—not at all produced by that Iswara, (he alone I say) will certainly attain to the spotless liberation.⁴

60. "If thou dost ask:⁵ 'O, my good true Lord! if the divine Lord (namely, Iswara) is common⁶ to all, why then does He cause some to prosper and why does He frown on some (others)?' (Hear my reply:) Just as a father (smiles and frowns, according as they behave well or ill) on his children, whose soft pleasant imperfect talk and society he greatly enjoys,⁸ so he will please and gratify the good and will be in a burning passion with the wicked and punish them. But know that even His punishment dealt out with the object of making (Jivas) tread on the good path of the sciences is pure grace.⁹

1. The six hurtful propensities or the six internal foes. They are: (1) *Kama*, or the general longing for all objects. (2) *Krodha*, i. e., anger or hatred. This is the passion that springs up within one's breast against those that stand in the way and thwart one's desires or actually do or think of doing injury to the objects one has already acquired. (3) *Lobha*, i. e., miserliness, avarice or cupidity. This is the mental *Vritti* that prevents a man from helping others who are needy with what he has acquired. (4) *Môha*, i. e., sensuality or extreme attachment to the things possessed. (5) *Mada*, i. e., pride or haughtiness that comes or develops with the acquisition of wealth. (6) *Matsarya*, i. e., envy or malice. This is the pain felt and malignity conceived at the sight of another's excellence and happiness.

2. For they will never try to extirpate the passions, they will not endeavour to free themselves from them. Rendered literally the sentence will read: "These fools will have a downward course." They will never improve in spirituality. They will become more and more material, till at last they will lose sight altogether of the spirit in them and enter the state called *Avitchi*.

3. In the previous sentence the plural 'fools' is used, while here the singular. The master thereby intends to show that a wise person is a rare being in the world.

4. i. e., Will ultimately attain to *Mukta*. For he, knowing that the passions are the productions of the Jiva, which can therefore undo what it has itself done, will make efforts to shake off the shackles of passion. This will then elevate his soul and cause him to investigate the original cause of all things and to recognize his self which is in fact liberation.

5. Here as elsewhere the master reads the question that forms in the mind of the disciple before he actually expresses it in words, and thus practically shows him that *Gnânis* possess such powers. We may remember that in stanza 40 of Part II, the chela was asked, "How is it that the *Gnâni* does not possess the power of reading other men's minds, &c.?"

6. i. e., Impartial. Vide stanza 55 of Part II, where the master says, "In the universe, the creation of Iswara is general or common;" i. e., He does not make one thing better or worse than another.

7. Why is it that so many inequalities are observed among mankind in this world? Why are some happy and some miserable?

8. i. e., Whom he loves dearly in his heart.

9. And it is not that He punishes them out of hatred or malice against individuals.

61. "O thou my son that hast cut off the fetters of *Samsara*!¹ The *Kalpaka* tree,² fire and water—these three—will respectively chase away the poverty, cold and thirst of those only that have reached them and will thus protect them. Similarly Iswara will show grace to and favour those who have approached Him,³ but will never be propitious to those that have removed themselves far away from Him. Now thou wilt reflect and understand for thyself⁴ whose faults such faults are.⁵

62. "Hear one thing,⁶ O my son! Those who,—walking in the scientific path Iswara has shown in order to benefit humanity,⁷ after having first said (that nothing can be accomplished but) by human efforts,⁸ and following close after the virtuous or *Sâdhus*,⁹

1. i. e., worldly or physical affinity.

2. This is the name of one of the five miraculous trees in *Swarga* or *Indra's Paradise*. They yield whatever is desired. Sometimes this single word is used to denote all the five species. Among initiates the five trees are symbolical for the five powers acquired by *Yoga*.

3. The use of the tense here must be noted. The master explains away the inequalities observed even in births, such as the cases of those that are born with physical, mental, &c., defects, in advantageous or disadvantageous circumstances, and so on. He implies the existence of previous births, and says that one is born in good or bad circumstances according as one's actions in the previous life were good or bad. Iswara is good, just, and impartial. He does not love one individual more than another, or one nation more than another. He only rewards us according to our deserts. We are ourselves the cause of the inequalities. Christians generally deny the Law of Karma as we Aryans understand it, and a plurality of physical existences for an individual. They are therefore quite unable to satisfactorily solve the problem of inequality seen everywhere without making God a capricious, whimsical partial Being. Their ever-ready answer to such questions is "These are all the inscrutable ways of God; human reason cannot sit in judgment over His acts." But surely reason, being a function of the soul and not of the body, and the soul being the breath of God as we read in *Genesis*, can determine His acts; in other words His acts must be amenable to the act of His own breath, namely, Reason.

4. The master, it must be observed, does not say, "Thou must believe whatever I say. Thou must think as I think." He points out the way and asks him to think for himself and draw his own conclusions.

5. i. e., who are responsible for those faults or defects.

6. The Commentator renders this as "Hear my promise, O my son!"

7. "Of the seven kinds of living beings, viz., *devas*, men, beasts, birds, reptiles, aquatic creatures, and immoveable things, man alone is mentioned, because he, being of *Misra-karma* and therefore experiencing both *sukha* (pleasure) and *dukkha* (pain), is capable of distinguishing the two states; while *devas* are of *Punya-karma* and are heirs to enjoyments purely; and the lower five kinds are of *Pâpa-karma* and fitted for only *dukkha*. Men, experiencing the two states, will estimate their state at its true value and make efforts to get rid of their conditioned existence. Hence it is said that 'Iswara has shown the path for the benefit of man.'"

8. Walking, following, forsaking, becoming wise, relinquishing, and obtaining are acts that cannot be performed without human efforts. Without these acts liberation cannot be obtained. So Iswara has said in the *Vedas* that by human efforts alone *Mukti* must be got. He has shown the way and we must walk in it.

9. We must associate with holy *Sâdhus* whose influence will tell on us. Their pure magnetism will incite in us pure virtuous thoughts and subdue our carnal nature.

and forsaking all evil propensities or *Vásana*,¹ and becoming endowed with discriminating intellect,² and relinquishing the *Máya* that has come into existence (through mental delusion), and standing firm (without going in the way of the *Manas*),³—have at last obtained *Gnánam*,—(I say the *Sanjita Karma*, the cause of) their births will die away. This is the real truth.⁴

63. "If thou dost ask 'How is *this Gnánam* to be obtained?' (I reply :) It will come and reach us by incessant investigation.⁵ If again thou dost question 'What is the nature of that investigation?' (I say :) The afore-mentioned investigation is the inquiry: Who and what is this *I* in the body consisting of *Manas*, and so on?⁶ which is *Chit*? which is *Jada*? what is the nature of the bond (or *Bandha*) in which these two⁷ unite together as one? What is Liberation?

64. "If thou dost think and say: 'The perfection* obtained through the performance of good meritorious acts in past incarnations will surely generate *Gnánam*; if so, why this investigation?' We shall explain (it to thee). Listen now! If such good meritorious⁸ deeds are made over to *Iswara* (without referring them to self), impurity will pass away and the purification (of the heart) will ensue. Then the *Manas* will investigate and attain to *Gnánam*. Understand this."

65. "The wonderful *Karmas*⁹ that yield devotion,¹⁰ dispassion,¹¹ celestial abodes,¹² psychical powers of *Anima* and so on, austere

1. This will naturally follow the previous act and its mention will appear to be superfluous. But it is not so. Even though our association with *Sādhus* will exert on us a good influence, still if our active will does not cooperate it will be no use. When, as may sometimes happen, we are out of their sight, our evil tendencies will slowly peep out and assert themselves if we ourselves do not by a strong effort subdue them.

2. *i. e.*, becoming intelligent.

3. One of the Commentators explains this as "standing forth as *Kutasta* or *Sakshi*."

4. This sentence in Tamil conveys also the idea of "I swear to it." The purport of this stanza is: "By the *Jiva* obtaining by his own effort divine grace and then enquiring the conclusion of the *Vedānta* Philosophy through the *Guru*, knowledge will accrue, ignorance will depart, *Gnánam* will spring up, and conditioned existence will pass away."

5. *i. e.*, not carrying on investigation by fits and starts. We must always be on the alert.

6. *i. e.*, *Sukshma*, *Karana*, and *Sthula* *dehas*.

7. *viz.*, *Chit* and *Jada*. Ego and non-ego.

* *Punya-paripāham* or moral merit, ripening or maturity.

8. The master uses these epithets to show that one must do only virtuous acts and make them over to *Iswara* without referring them to self, and not sinful deeds. Unfortunately there are not a few apparently learned in the *Shāstras* who hold that sins may be wilfully committed and still *Mukta* will ensue if only they are made over to *Iswara*.

The purport of this stanza is that virtuous deeds will not bring about *Gnánam* directly. They will only purify the heart. But on this account we must not refrain from doing good; for purification of the heart must necessarily precede investigation if the latter is to be of any service. Investigation by the mind of the nature of the universe is the direct means of obtaining wisdom.

9. Works, rituals and ceremonies.

10. *Bhakti*.

11. *Vairāgya*, *i. e.*, self-abnegation, self-denial.

12. *Devachanic* states.

meditation,¹ *Yoga*,² *Dhyán*,³ *Sārūpa-Mukti*,⁴—is it impossible (for *Karmas* possessing such powers) to yield also *Gnánam* where merely mental delusion has to be expelled?⁵ Wherefore then is investigation, O holy divine Master?"

66. "If it is required to recognize persons that have disguised themselves (for the stage),⁶ hear O son! Without minutely examining and understanding their concealed nature, qualities, and other distinguishing marks,⁷ even though thou dost run about, jump, stand topsy-turvy, ascend a high pole and dance, and do many other such works,⁸ thou canst not certainly find out and know their true character.

67. "In the same way,—save that that *Gnánam* also of which the *Vedas* speak in hinting terms⁹ capable of revealing "the (Swarūpa of) *Brahm* will come solely through investigation,—even though (a person) reads and learns by heart the *Srutis* and (other) sciences,¹⁰ performs charities, such as distributing cooked food (to the poor gratuitously, &c.) and penances, (recites) mantras, (observes) the prescribed rites,¹¹ (does) *Yāgnas*¹² and whatever other things ever so much,—(the knowledge of) one knowing one's self will never accrue by these."

68. "O spotless, divine Master! Only when the shining mirror (of copper) is cleansed with the hand so as to drive off the filth, (its stain) will depart. Except thus, who in the world has ever cleansed and polished it by means of the clear bright intellect?¹³ In a similar way, without washing off the filth called ignorance by

1. *Tapa*, *nishta*, *i. e.*, contemplation accompanied with penance. The Commentator takes this as two separate words and interprets them as *Tapas*, *i. e.*, the doing of penance with the object of securing one's desires or *Kāmya-Tapas*, and *Nishta*, which is *Nishkamaya Tapas* or penance without desires.

2. The two kinds of *Yoga* are meant.

3. Contemplation of *Murthis* or of the Divine Being investing it with forms.

4. The bliss of being converted into the very form of the deity worshipped in *Dhyán*. This is inferior to *Sāyujya-Mukti*.

5. Can they not expel ignorance? What wonder that you say that *Karmas* possessing such virtue cannot endow one with wisdom, which act is nothing but the expulsion of simple ignorance!

This question, seemingly proceeding from the disciple, is inserted to show how much more powerful *Karma-bandha* must be in ordinary men, when even such an advanced *Chela* felt some reluctance to disbelieve the inefficacy of *Karmas* to give *Muksha* and found difficulty in freeing himself from mentally adhering to the fascinations of works.

6. Where they assume the tone, language, marks, costume and all other peculiarities of the historic or dramatic personages whose part they play.

7. *i. e.*, by associating and constantly moving intimately with them.

8. *Karmas*. The Master here refers to the many practices of *kata-yoga*.

9. By *Lakshand*, or by giving some of the attributes of *Brahm* which cannot be completely expressed in words.

10. As many so called *Vedantis* presume.

11. *i. e.*, *Acharas*.

12. Sacrifices; oblations.

13. *Buddhi*, *i. e.*, Reason or intelligence. "A metallic mirror that has become rusty will not become clear unless physical labour is spent on it. So I think ignorance will not be got rid of and *Gnánam* shine forth unless virtuous deeds and meritorious rites and ceremonies be performed. When this is so, how can ignorance pass away by *Gnánam* which is only an idea formed in the mind?"

rituals and ceremonies, how can it pass away simply through Gnánam conceived in the mind? Graciously tell me this."

69. In the (copper)¹ mirror, O my son! the rust² is real stain, because it is natural (to copper). But the black hue in the crystal has not grown³ there naturally; it is only *árópa*.⁴ Therefore if we want to get rid of the stain of the (copper) mirror, practical physical work is necessary. But to see that the dark colour in the crystal is merely *árópa*, the mind alone will suffice.

70. "Just so here. (The appearance of) these three (qualities), namely, *Asat*, *Jada*, and *Dukka* in *Sachchidánanda*⁵ (Brahm or *Atma*), is the illusion brought about by *Maya* that stays (in Brahman like *Chalana* or the property of motion in the air). Except this, they are not at all inherent realities. *Karmas* (i. e., rituals and ceremonies) will not counteract the ignominious ignorance, but will rather befriend it.⁶ But the pure exalted *Gnánam* alone is the fire that burns up the ignorance which is (of the form of) *Karmas*.

71. "He who has forgotten the things he has placed somewhere in the house, though he may weep for a hundred years, (will never recover them simply by the act of weeping). They will reach him only when he recollects them by reflecting (on the circumstances under which they have been lost). So here though exalted rituals and ceremonies are performed for a hundred *Yugams*,⁷ can this stainless *Atma* be discovered unless we see and recognize it by our intelligence which destroys the damaging wretched self-oblivion?⁸ No; it can never be found out."

1. In ancient days metallic mirrors were more common than crystal ones. The disciple derives his analogy, for his opinion, from the metallic copper mirror which has ever to be cleaned in order that it may reflect images properly; while the Master establishes his theory by taking the crystalline mirror and pointing out that the copper mirror to which rust is natural cannot be compared to *Atma*, to which the three stains or *malams* are not inherent.

2. The verdigris that is formed in copper.

3. The passage, if literally rendered, would be "In the crystal, the black hue has not darkened there naturally."

4. i. e., adventitious or fictitious. It is only an extraneous growth or addition. Com. "The pupil thinks that impurity and ignorance are one and the same thing, and therefore holds that *Karma* or physical work alone is sufficient to destroy the two. But the Master says that they are different, and that impurity is removed by *Karma* and ignorance by investigation or discriminating knowledge. The growth of the feeling of exhaustion in actions of merit and demerit, i. e., to feel that they are useless and to renounce them after having performed them long, is the removal of impurity; while the passing away of the false notion of taking a thing for what it is not, i. e., of considering the ego to be non-ego is the removal of ignorance."

"To purify the heart meritorious deeds are necessary; and these must be performed many times. But to drive out the illusion of the mind, decisive investigation once is sufficient."

5. i. e., *Sat* (being), *Chit* (intelligence) and *Ananda* (bliss). Through *Agnánam* or ignorance, *Sat* appears as *Asat*, *Chit* as *Jada*, and *Ananda* as *Dukka*.

6. i. e., *Gnánam*, and not *Karma*, is the direct opposite of ignorance.

7. Ages.

8. It is by one's self that one forgets one's self. Hence it is by one's self that one must recollect one's self. Rituals and ceremonies are quite unnecessary.

2. "O bountiful Master! why do the same Vedas, that declare the *Gnána-kánda* that wisdom alone is what affords bliss, lay on in the *Karma-kánda* that by good, bad and mixed (*Karma* respectively) will be borne *Devus*, trees and lower animals, and that the performance of duties (in accordance with) the as prescribed for each caste is by itself bliss?¹ Graciously tell the reason for such an enactment."²

3. "Like the merciful mother who, feeling anxiety for the child that has become ill owing to its eating mud daily³ and keeping strong bitter medicines concealed (in one hand behind her back), holds out sweet-meats (in the other hand) before (the child) in order to allure it to her)⁴ and calls it, the open text (of the *Vedas*) will say 'Perform the duties of the household! perform sacrifices and sacrifices! this is very good!'⁵ But their intention is quite different. Those who have a longing for *Swarga*⁶ do not and cannot understand that truth.

4. "It is only natural to *Jivas* to enjoy and embrace whatever they see as capable of giving enjoyment.⁷ Will the *Agamas*⁸ then

i. e., will yield bliss.

The Vedas declare in the *Karma-kánda* that the performance of ceremonies alone will procure bliss, and in the section on *Gnánam*, that *Gnánam* alone will afford bliss. But you have said that by rituals and ceremonies *Moksham* cannot be obtained. Why then do the Vedas say so? Which of the statements am I to determine to be true?

Children in this country have a peculiar taste for mud, ashes, &c., and by eating them bring on themselves disease.

So that it may not run away from her.

"In order to bring men within their power. The period of eating mud in childhood. So the period of desiring sense-objects is the period of ignorance. The disease brought on by eating mud is jaundice, &c. So the disease brought on by longing for sense-objects is incarnate existences. Like exhibiting sweet-meats is holding out the pleasures of *Devachanic* states. Like the medicine that can cure jaundice, &c., is *Gnánam* that can cure births. The man showing the sweet-meats to the child is the mere word; while the man concealing the medicine in order to administer it to the child when it comes to her holding forth the pleasures of *Swarga* is this mere word; but that which must be renounced is the real intention. If the medicine be first shown, the child will run away and will not come to her and be cured. So if *Gnánam*, the Vedic medicine, be first shown, people will wander away for it prepare a certain diet, viz., renouncement, and they will not place themselves in the power of the Vedas and obtain eternal bliss. Just as the child that fears to find pleasure in eating mud that does it harm cannot know the intention of the mother, namely, that medicine must be taken for the disease already brought on, and that the practice of mud-eating in future must be given up, so people who indulge in sensual pleasures cannot understand the intention of the Vedas, namely, that *Gnánam* must be obtained for destroying *Karma* developed hitherto, and that craving for worldly objects must cease."

i. e., the pleasures of *Devachanic* states.

This may also be rendered "It is only natural to *Jivas* abounding in enjoyments to enjoy and embrace whatever they see." It is only by the externalizing, that the *Jiva* has sprung up. If the mind do not take cognizance of phenomena or the outward world, there can be no *Jiva*. Hence the Master's statement that it is natural to *Jivas* to enjoy and embrace whatever is seen. Just as a restive horse must be left to its own way, though completely, before it is brought to a perfect stand-still, so the Vedas, in bringing into consideration the tendency of the *Jiva*, leave him apparently to

ordain what is quite natural? Do they not know so much?¹ Surely no one need order: 'O crow, grow black! O fire, burn! O Margosa, taste bitter! O thou swift wind, move!'

75. "If thou dost wish for toddy² and flesh, perform sacrifices;³ if thy mind indulge in sexual passion, cohabit with thy wedded wife.'⁴ (Thus say the Vedas) knowing that, if told so, this (Jiva) will not touch all the rest. Thus the general tenour of the Vedas is towards rejecting. Their real intention is (that the Jiva should) renounce all. But if thou dost ask 'What is this law enjoining (on us those acts, I tell thee :) It is only a relative rule⁵ and not at all absolute law.

76. "Behold, the Sruti that has first said, 'Take toddy and flesh'⁶ then declares 'smell them!' Notice the rule that says 'desire sexual union only with the object of begetting a son.'⁷ Notice there is not the least dispraise to the Sanyāsi who has renounced even this and to the Naishtigavan!⁸ Knowing and reflecting on all this, thou shalt abandon all attachments to *Karmas* and obtain Ananda (by Gnānam)."

77. "The method—namely, that *Karmas* (or works) and ignorance⁹ which is (of the form of) the phenomenal universe are both allies—can be admitted. But, O Divine Master! if it is true that that ignorance which is (of the form of) many¹⁰ and Gnānam (which is One) are foes,¹¹ is it possible also for this ignorance¹² to associate

have his own way, nevertheless exercising all the while some check over him by prescribing rules for his conduct before ordering him to renounce everything completely. This is their device to redeem the Jiva to their own way.

* Divine sciences. Holy scriptures.

1. i. e., so much as to refrain from ordering Jivas to do what they naturally do. Is their ignorance so great?

2. Including all intoxicating liquors.

3. And then drink toddy and eat animal food.

4. First marry a wife and embrace her. Do all these only if thy mind desire them; otherwise refrain from them. But have no indiscriminate intercourse with the other sex and take no toddy or flesh always and ever.

The Karma-kanda contains the divine device to make men free themselves gradually from all attachments to worldly objects.

5. Pūrva-niyama or a rule that is not absolute and for all and every body.

6. That is quite sufficient. Do not drink toddy or eat flesh.

7. And not with the object of merely gratifying sexual appetite. The Vedas say first, 'Do this, do that, generally in order to bring the Jiva within their power.' They next declare, 'Do not do so actually, but only smell them, &c., in order that the Jiva may free himself from attachment.

8. i. e., who, though married, has renounced all desire for begetting a son and therefore of sexual union.

9. i. e., a Brahmachari or one who observes the vows of celibacy. One who being a celibate devotes his time to divine study. The Vedas speak very highly of these two.

10. i. e., Agnānam.

11. i. e., which exhibits the universe as many different things.

12. As you have said in the last sentence of stanza 70.

itself with spotless Gnānam like the spot in the moon¹ and to call for these creations?"²

78. "*Jyoti-gnānam*³ is of two kinds, namely, *Swarūpa-gnānam*⁴ and *Vritti-gnānam*.⁵ *Swarūpa-gnānam* itself will appear as *Vritti-gnānam*—it is in fact no other than that, O my son!⁶ *Swarūpa-gnānam* is not the foe of ignorance;⁷ thou hast seen that in Sushupti.⁸ *Vritti-gnānam* will consume the ignorance⁹ that is in *Swarūpa-gnānam*.

79. "But if thou dost ask: 'if that same *Swarūpa-gnānam* which in Sushupti is incapable of consuming the bellows,⁹ namely,

1. Just as there is always a *kālangam* or dark spot in the disk of the pure bright moon.

2. The disciple says: "I think it is not possible for two foes to work together in harmony. Yet such is apparently the case. It is through ignorance or *agnānam* that the phenomenal universe has come into existence, and even in that ignorance there is intelligence or consciousness which perceives. If there be pure ignorance, we should not cognize the world, for can a blind man see and distinguish objects? Nor should we see anything but self if there be mere intelligence. Hence my inference is that in our ordinary cognition of the universe, these two, namely, ignorance and intelligence, go together. Therefore these two cannot in my humble opinion be foes. But you have been telling me that Gnānam or consciousness is the direct enemy of ignorance. I therefore ask you if it is possible for two opponents to make common cause with each other and work together in union."

3. This literally means effulgent wisdom. It is the splendour or the Light of the Logos.

4. *Swarūpa* means form or resemblance. Hence the term means that which is like wisdom but which is not the actual wisdom. This is the ordinary consciousness that we possess. It is only a reflection or resemblance of the Absolute Wisdom. When the Light of the Logos pierces and penetrates through the curtain-like *Maya* or ignorance, the mere brightness on the other side of the curtain is this *Swarūpa-Gnānam*. It is in fact the irradiance of light on the other side of the screen.

5. *Vritti* here is the mental or intellectual *Vritti*. Hence the *Gnānam* that springs up by bringing into play the intellectual faculties—that is by investigation. It is the *Gnānam* springing up in *Samādhi*. It is also known by the name of *Vichāra-Gnānam*.

6. This very *Swarūpa-gnānam* develops into *Vritti-gnānam*. It is therefore nothing but that. It is only a dim reflection of the true light. It has no independent existence.

7. In Sushupti or profound sleep, there is ignorance, for we are then conscious of nothing. Still consciousness runs through that state, for there is no gap when we awake. We thus see in actual experience that ignorance and *Swarūpa-gnānam* are compatible. The influence of ignorance is in and with *Swarūpa-gnānam*.

8. But *Vritti-gnānam* which is a development of *Swarūpa-gnānam* through investigation is the power that destroys ignorance. It burns up the curtain and we are then face to face with our Self—the Divine Light.

The Master's reply is this: "Our ordinary consciousness is *Swarūpa-gnānam* which is not a foe of ignorance, as we have seen, in sleep. Ignorance will therefore unite with *Swarūpa-gnānam* and call forth the external world. But *Vritti-gnānam* is *Swarūpa-gnānam* concentrated. It will consume ignorance. When I said in stanza 70 of this part that 'Gnānam is the fire that consumes ignorance,' I meant *Vritti* or *Samādhi Gnānam*."

9. i. e., the bellows-natured *Maya*. The Commentator says: "The bellows take in and give out air—respire. That which performs a similar act is the body. Thinking that that body is I is ignorance. This ignorance is *Maya*. This *Maya* is *agnānam*. Hence: bellows-natured *Maya*."

Maya—how should it now as *Vritti-gnānam*¹ consume it? (I shall explain it by means of a simile. Listen.) Just as the sun, that spreads on the whole world the diverging heat-rays,² has caught³ in the sun-stone,⁴ and converting himself into fire or *agni* consumed (everything), so thou wilt understand that the (*Swarūpa-gnānam* will become) *Vritti-gnānam* in *Samādhi* and will by it consume ignorance.”⁵

80. “O gracious Lord! do not all actions performed with the three classes of organs⁶ belong to the category of *Karma* or works? Is not also *Vritti-gnānam* the effect produced by the intellectual faculties?⁷ Hence will it not be becoming if you say that the *Karma* (called now *Vritti-gnānam*) which is capable (of producing an effect) will destroy ignorance?⁸ Graciously explain therefore the excellence on account of which it has been called *par-excellence* by the incomparable name of majestic *Gnānam*.”

81. “Though *Vritti-gnānam* is indeed an action of the intellectual faculties,⁹ yet, O my Son! (it is quite distinct from what is commonly known as *Karma* or work). We have seen everywhere in the world that the children of the very same mother hate each other among themselves (and fighting kill each other).¹⁰ *Karmas* are the *tantras* (i. e., inventions or devices) of man passing ego-

1. i. e., how should that same powerless *Swarūpa-gnānam* become converted into the powerful *Vritti-gnānam* and then burn up ignorance? for you have said in stanza 78 that ‘*Swarūpa-gnānam* itself is *Vritti-gnānam*; it is no other.’

2. The sun possesses heat-rays and spreads them on the world; and the heat-rays, so long as they are diffused, are unable to burn anything.

3. This use of the tense indicates that it was shown to the pupil experimentally some time ago, or that the Master knows that he has a knowledge of this fact by the study of optics elsewhere before coming to him.

4. The *Sārya-kānta* or burning mirror.

5. *Swarūpa-gnānam* without being able by itself to consume ignorance does so when it collects rays together to a focal point by the mental lens during *Samādhi* in solitude. The focus of the lens falls on the curtain of Maya or ignorance which is therefore consumed. In front of the True Light is the curtain called Maya. On the other side of this curtain is the twilight brightness (*Jiva*) owing to the irradiation of the true light through Maya. The mental lens, the face of which is generally outward, collects the light, and as the focus falls externally the *Jiva* perceives the world and burns with passion to come by objects of sense. If therefore the mind is turned inward, the focus will fall on the curtain Maya, and the rays collecting these will burn it up. There will then be no hindrance to our directly perceiving the Logos that shines forth in splendour—our true self.

6. Viz., the mind as the source of thought, the mouth as forming words, and the body as producing action.

7. i. e., *Antahkarana-Kārya*.

8. Com: “Though *Samādhi*, is it not an action performed with these organs and by their concord? Is not the performing of a thing with an organ called action? Is not this *Vritti-gnānam* the effect of *antahkarana*? It is surely therefore an act? Why can it not therefore be called directly *karma*? Why should it be called by that great name of *Gnānam*?”

9. i. e., *Antahkarana-Vritti*.

10. Children born of the same mother are not alike in all respects. Differences arise among them and quarrels ensue ending sometimes in murder. So *Vritti-gnānam* and *Karmas* are born of the same mother, Mind, still *Vritti-gnānam* is inimical to *Karmas* and kills them.

tism.¹ But *Gnānam*, full of meaning,² is not at all the invention of man like them (i. e., *Karmas*), but it is the device of the Supreme Being.³

82. “The said *Karmas* can and may be performed or rejected or modified. But not so that great *Gnānam*. *Dhyānam* and *Viveka-gnānam*⁴ are quite different. This *Jiva*’s fancying one thing as another is *Dhyānam*. It is *Kalpita-yogam*. The face-to-face-seen *Gnānam* alone is real. Do not confound (one thing with another) in thy passionate love (of *Karmas*).

83. “What is intuitively known is *Gnānam*. Imagining and reflecting on what has been heard is *Bhāvanā-yoga*.⁵ That which has been heard from what seers have said will be forgotten; but what has been (intuitively) seen will never be forgotten. The substance actually seen is real; things imagined are false. Know that that which, swelling with rage the very moment it sees ignorance, kills it, is only *Gnānam* and not at all *Karma*.⁷

1. Or of man who is *Kartha* or agent. “The insertion of the qualifying clause implies that the Supreme Being is *akartha* or non-agent. Thinking *upādhi* to be I is *kartatwa* or agency. Thinking that intelligence is I is *akartatwa*. The mind standing in the form of *upādhi* and doing a thing is *Karma*. Its standing as Intelligence and doing a thing is *Gnānam*.”

2. Implying that *Karmas* are meaningless. The form of the word rendered ‘full of meaning’ is in the text *Varuttha*. Considering that *V* has appeared by the co-absence of two words beginning with *a*, I have taken the real word to be *aruttha* or *artha* which means ‘having meaning,’ ‘substantial,’ ‘golden,’ ‘profitable.’ However *Varuttha* by itself is a full word meaning difficult.

3. Com: “*Vastu-tantra*. What transcends all description is *vastu*. By *tantra* is meant the gradual unfolding of *Chit-jyōte*. By continuous *samādhi* the *Chit-jyōte* will first appear as the twinkling, faint, phosphorescent light of the glow-worm in utter darkness—then as the flame of a lamp—then as the several regularly increasing phases of the moon—then as the light at sunrise—then as the light of mid-day—then as innumerable suns—then as *upādhi*—free effulgence. This is *vastu-tantra* or divine device.”

4. *Viveka* *Gnānam* and true *Gnānam* are both the same. It literally means the *Gnānam* which is intelligence. Com: “Viewing *Devadatta* as himself—i. e., in his real form or nature—and not as a domestic man, or king or sanyāsi, is face-to-face-seen *Gnānam*. From the statement that *Dhyānam* is illusive *yoga* or *Kalpita-yoga*, understand that *Viveka-gnāna* is real *yoga* which is to be found in an *advaiti*.”

5. i. e., Meditation in which the *Swarūpa* of Brahman is merely imagined in the mind but not actually perceived. This is what in the previous stanza the Master called *Kalpita-yoga*. It is this sort of idea that many so-called *Vedāntis* possess. They get hold of a few philosophical words, such as Brahman, *Pragna*, *mithya*, &c., imagine in their minds that they are Brahman and everything is *mithya* without realizing that idea, and at once claim to be *Gnānis* or *Mahatmas*. This, the Master says, is not *Gnānam*.

6. i. e., What is imagined in the mind by hearing what sages say or have said regarding the phenomenal universe and the Absolute Spirit will pass out of our memory. It will not be lasting. Those who mentally imagine they are the everlasting Logos and the universe is *mithya* and do not intuitively know it will not stand firm. When any danger seems to threaten them, the idea of their being the Absolute will vanish in a moment. The story of such a self-styled *Vedānti* or *Gnāni* and the mad elephant is familiar to every Indian student. But unfortunately many are such men in the world who, in their vain notion, not only dupe themselves but do injury to thousands who ignorantly surround them by teaching this false doctrine.

7. i. e., *Dhyānam* which is a *karma*. It may lead to *Gnānam* which is the thing that destroys *agnānam*.

84. "Do not object then in this way: 'If *Dhyān* that (ultimately) yields the Mukti of (shining forth as) All is itself unreal, then this very All-Mukti must also be unreal;' but listen thou (to what I say). When he who has heard of the form (of Brahman) meditates on it,² that form is surely not real (to him); but when he becomes that form itself, the form seen then with the (spiritual) eye will be real.

85. "If thou dost ask 'how has the unreal³ *Dhyānam* acquired the virtue of yielding the real All-Mukti?' (hear me:) The *dhyānam* itself of each and every one will become births.⁴ If (persons) meditate with a longing for bodily existence, they will, O my Son! take the bodies meditated on. But if they meditate on the Absolute Being to the effect that the continuous succession of births may cease, they will become the *Swarūpa*.⁵ This is truth.

86. "Say not: 'O Master, you that have assumed the human body! If those that meditate on the form of Brahman become themselves Brahman, why then is investigation? Wherefore is *Gnānam*?' for Brahman-*Dhyānam* is only *Paroksha*,⁶ then that self-same *Paroksha*⁷ becomes *Aparoksha*.⁸ Now this *Aparoksha* alone which is the same as) *Gnānam* springing out of steady investigation is Mukti. Know this is the decision.

87. "If thou dost say, 'if in the all-full *Swarūpa*, namely, Mukti,⁹

1. The Master raises this objection himself. *Dhyānam* is *Kāraṇa* or cause and mukti is *Kārya* or effect. If the cause is unreal the effect also must be unreal.

To refute the common opinion that *Dhyānam* itself is mukti, the Master characterizes it as *mithyā*.

2. "The form called forth by the imagination from the description heard is, so long as it remains a fancied form, fictitious—has no real solid existence to him. But when he becomes that form itself, not even the least doubt will spring up in his mind."

3. The word in the text is 'Jada.' By this is meant that *Dhyānam* itself is not the ultimate reality; it is only a means to reach the consummate state. When *Gnānam* is obtained, *Dhyānam* falls into the back-ground.

4. i. e., The thoughts of any individual, or in other words the kind of will force developed, will determine the kind of existence for that individual in the future. *Dhyānam* here means the mentally dwelling on anything. So long as a man considers the external world as different from his self, he will try to come by and enjoy the various objects of the world. He will mentally dwell on them. This will develop desire and unsatisfied desires; these, to be gratified and exhausted, will give him births.

5. The Absolute Being.

9. The disciple says, "Then *Dhyānam* possesses the power of giving the highest of all states of existence. It by itself is quite sufficient. Why do you say that investigation and *Gnānam* are necessary?"

7. i. e., It is simply the ascertainment in the mind of the form of Brahman on mere faith. It is not actual realization. This is only an intellectual comprehension of the One Reality and is a first step towards obtaining union with Brahman after severest trials.

8. i. e., This theoretical knowledge develops itself, by continuous practice, into intuitive knowledge. *Aparoksha* means direct consciousness or knowledge of the identity of the soul with the universal spirit. It is this that gives moksha.

9. Becoming the all-full *swarūpa* is itself Mukti. Hence *Swarūpa* and Mukti are used synonymously.

Vritti-gnānam also unites and exists as something distinct,¹ how then can the self-experience of undividedness result? (I shall tell thee; hear:) The powder of the water-clearing nut,² that has separated the mind (by precipitation) from the (turbid) water in the jar, does itself perish with the mind. So *Vritti-gnānam* also, opposing and killing ignorance, will itself die away with it.³

88. "If thou dost ask 'how does this consummate truth exist, as self-experience, in Mukti?'⁴ (Listen to me:) They will be happy like the anxiety-free sole monarch of the whole spheroidal world⁵ and also like the infant.⁶ Both bondage (*bandha*) and Mukti will be forgotten.⁷ They will laugh if various persons

1. i. e., "If self-experience and *Vritti-gnānam* go together—if there should reside *vritti-gnānam* or the consciousness that we are knowing Brahman side by side with our intuition—there is duality. This must be so, for the conscious portion, so to say, of our ignorant consciousness becomes, as explained by you some time ago, *vritti-gnānam* and destroys the ignorance resident in our ordinary consciousness. Ignorance therefore is gone while *vritti-gnānam* remains. There cannot therefore be the consciousness of undividedness or what is called *Adwaita*."

2. Com: "If, from that intelligence or consciousness which, investigating all the *tatvas*, proceeds declaring of each 'it is not the self, it is not the self'—if from this intelligence, the *tatvas* thus negated be different, then Brahman too may be different. But it is not the case. Now what does partake of the nature of the three differences of *Sujāti*, *Vijāti* and *Sugata* is the *tatvas*; what does not, is Brahman. What has stood forth as both of that nature and this nature is intelligence or consciousness. Hence intelligence itself is Brahman and all; and as nothing is apart from consciousness, intelligence alone is real. But as this (pupil) had not yet attained to this he asks questions like this."

3. Com: "As it is the self that has known non-ego to be ego first and then ego to be ego, we see that intelligence itself is *agnānam* and *gnānam*. Hence, when *agnānam* that has sprung up through self dies away by *gnānam*, that has sprung up through the same self, *gnānam* is not different from self. Therefore the Master has replied by simile that *gnānam*-destroying ignorance or *agnānam* will itself perish."

4. Literally: How does this Truth remain among Mukti as *anubhāva* or experience? i. e., how do they feel or experience in themselves this truth?

5. Com: i. e., "Just as there is no rival of the sole monarch of the whole world, so there are no differences of *Sujāti*, *Vijāti* and *Sugata* to Mahatmas." *Sujāti* difference is the difference in the same kind, as for instance the difference between one tree and another.

Vijāti difference is the difference in things unlike as between a tree and a stone.

Sugata difference is the difference in a thing itself, as for instance in a tree on which are leaves, buds, flowers, unripe and ripe fruits, &c.

6. Which is devoid of the quality of distinguishing things as good and bad, &c.

7. In the consummate state where there is only absolute knowledge, the relative ideas of bondage and liberation will not exist. They know that the *ātma* which is the real man or self has never been in bondage; therefore there is no mukti either. Only when there has been bondage for some time, we can speak of mukti afterwards. The Commentator says: "By *agnānam* results *bandha* and by *gnānam*, mukti. This is the established mode of expression. But to Mahatmas where is the difference of *gnānam*? As these two, *agnānam* and *gnānam*, do not exist apart from self, every difference is resolved into forgetfulness. Hence the Master says they will laugh when people say these exist, i. e., they will laugh at their ignorance."

say that they exist,¹ for who will not laugh at those that say that a gnat has swallowed down the *Akás* and then spit it out again?²

89. "The sterile-woman's son and the man-in-the-post, adorning the tuft of hair on the head and discussing³ the price of the conch-silver in the glittering Gandarva-city,⁴ quarrelled,⁵ in the meanwhile the rope-serpent biting them, both of them died and became demons.⁶ He who has understood this *Vivakára*⁷ will never feel bewildered.⁸

1. For it implies that Atma was once under bondage and then became liberated, while really it is always absolute.

2. Com: "What is here called *akás* is Gñana-*akás* or chidakas. The gnat stands for those who regard non-ego as the ego. In the infinite *akás*, can a gnat be regarded as the least atom of an atom? When it is said that such a gnat has swallowed down the *akás* and then spit it out, how amazing! So those who, except by mere word of mouth, have not actually seen or heard of (the Atma, will say that *bandha* and *mukti* exist). But do these exist apart from that Parama-*akás*? Surely not. Is it not then a wonder to say that they have swallowed down and then spit out that Parama-*akás*? Hence this metaphor. Devouring Gñana-*akás* is *mukti* and spitting it out is *bandha*. Who will believe this? Who will accept this? Even idiots will not accept this as possible?"

"Purport: Mahatmas forget *bandha* and *mukti*. As the differences of gender, number and person have no existence apart from Chidakas, this could be admitted. Is it not only when they really exist that they could not be forgotten? This will be understood when one investigates one's self." Com.

3. In order to possess it each as his own.

4. The imaginary city seen in death-agony. The castle in the air.

5. Each asserted his claims to it and quarrelled.

6. Some books give a different reading after 'quarrelled.' It is as follows: "and stabbing (each other) with the hare's horn and becoming exhausted (with the loss of blood), both of them died and became demons." This, I think, suits the context better than the other; for it is more in harmony with the nature of two fighting men, intent on mutual destruction, to take hold of stabbing instruments to kill each other than to trust to the fortuitous circumstance of a serpent appearing on the scene to despatch them.

7. The procedure of the story.

8. i. e., Will not regard the world, &c., as real and be infatuated—will never go mad after external objects.

Com: "The barren-woman and the post are real; the son and the man are unreal. So Pragna is real. The others, namely, the tatwas, such as the *deha* and so on are unreal. These are the shadow of Pragna. Adorning, discussing, quarrelling, dying, becoming, all these are actions. Similarly 'he came,' 'he went,' 'he saw,' 'he heard,' 'he thought,' 'he forgot,' 'he knew,' 'he knew not'—all these are also actions. If the subject of the first mentioned group of verbs be real, these actions may be real. If the subject of the second group of verbs be real, these actions may be real. These can never be; hence the master has given the explanation in this kind of metaphor."

The purport is that he who has cleared up *Chitta-bhrānti* (mental delusion) and *Jagat-bhrānti* (world hallucination) will never be perplexed.

The objective consciousness or *gnepti-spurippa*—which as *avantara* (in mid-space, as it were, i. e., suddenly and causelessly) has appeared like the smallest change of state in one's self which, without the least change of the limitations of time, space and thing, shines forth as the pure absolute subjective *gnepti* or consciousness—is the sterile woman's son. The privation of the thought of all-fulness is the man in the post. Ignorance of this 'privation' is the sky-lotus (i. e., the imaginary flower growing in empty space.) Its multiplying into number, gender and person is the adorning. Finding everything to be *mithya* on the growth of a feeling of exhaustion in it, is the Gandarva-city. Inquiring 'who and what am I?' is the discussing of the price of the conch-silver. The perishing of the notion of being connected with *upādhi* is the quarrelling. The *Vritti-gñanam* that

90. "If what is called Maya is false,¹ then all kinds (of things) born of it are surely false;² for are the birth and caste³ of children other than (those of) the mother?

Without considering the splendid Swarga and (base) hell, good and evil,⁴ thou shalt ever remain as the pure, *Sat*, *Chit*, *Ananda*, all-full *Swarūpa*."⁵

T. M. SUNDRAM PILLAI, B. A.

THE BHAGAVAD GITA AND THE MICROCOSMIC PRINCIPLES.

MR. T. SUBBA ROW has thrown a new light on the study of the Bhagavad Gita by the very learned lectures delivered by him at the last anniversary of the Society. The publication of these in the *Theosophist* has afforded the opportunity to numerous students of philosophy to have something like a clear introduction to some of the teachings of the Vedanta. There are several points however which need some further elucidation before they become quite explicable to the reader, and as these difficulties have been felt by a large number of Theosophists and non-Theosophists, I shall try to state some of them as shortly as possible in the hope that Mr. Subba Row will be good enough to add some more information and thus make his notes as useful and instructive as possible.

Mr. Subba Row says:—"Now creation or evolution commenced by the intellectual energy of the Logos." Is the intellectual energy the same as the *Light of the Logos*? Again, "What springs up in the Logos at first is simply an image, a conception of what it is to be in the cosmos." Whence springs this image?

The four principles of the whole of the infinite cosmos are said to be—

1. The manifested solar system in all its principles and totality constituting the *Sthula sarira*.

springs up thereon is the rope-serpent. Its burning (the ignorance or avidya) is the biting. The perishing of *gnepti-spurippa* or objective consciousness and the privation of the thought of All-fulness, is the dying of both. The ending of *bandha* and *mukti* as *Kalpita* or illusion, i. e., the passing away of these relative ideas is their becoming demons."

1. This stands for the sloka "*ya māya, sā māya*," i. e., that which is not, is māya.

2. Com: "Though Jaga, Jiva, Param, appear as realities, why in investigation does everything resolve itself into consciousness or intelligence? As it does so, what doubt is there to characterize everything as *Malpita* (i. e., illusion or modification) of consciousness? As it is illusion, it can be called the production of Maya. Owing to this certainty, the master has said, 'all kinds born of it are false,' and to exemplify it has given the relation between the mother and her children..... So as long as we say that the phenomenal world is foreign to consciousness, it will be called the production or effect of Maya."

3. i. e., Descent, race.

4. i. e., Social states, right or privilege.

5. For in investigation not a single thing is seen as foreign to intelligence.

6. Do not entertain the least doubt as to thy being the *Swarūpa* or the Absolute.

2. The light of the Logos, the *Sukshma sarira*.
3. The Logos which is the one germ from which the whole cosmos springs, and which contains the image of the universe, stands in the position of the *Karana sarira*.
4. Parabrahm.

The four principles of the manifested cosmos are enumerated as follows—

1. *Vishwanara* or the basis of the objective world.
2. *Hiranya garbha* or the basis of the astral world.
3. *Eshwara* or rather *Sutratma*.
4. Parabrahm.

It is said that regarding this 4th principle "differences of opinion have sprung up, and as for this principle we ought to have, as we have for the cosmos, some particular entity out of which the other three principles start into existence, and which exist in it, and by reason of it, we ought no doubt to accept the *Avyaktam* or *Mulaprakriti* of the Sankhyas as this 4th principle." "You must conceive without my going through the whole process of evolution that out of these three principles, having as their foundation *Mulaprakriti*, the whole manifested solar system with all the various objects in it has started into being." Now *Mulaprakriti* is said to be "veil of Parabrahmam considered from the objective standpoint of the Logos." And yet, in the above passages, it is said to be the foundation out of which the three first principles of the manifested solar system, including the Logos, start into existence. Parabrahm would be the proper 4th principle and not *Mulaprakriti*, out of which the Logos does not and cannot arise. These passages therefore require to be explained.

"By the time we reach man this one light (the light of the Logos) becomes differentiated into certain monads and hence individuality is fixed."

The term "human monad" has not yet been properly explained, and a great deal of confusion therefore arises in speaking about it, and in reference to the four principles that have been enumerated in the notes, a clear conception of the human monad is necessary.

The four principles in man are said to be—

1. The physical body.
2. *Sukshma sarira*.
3. *Karana sarira*, which can only be conceived as a centre of *pragna*,—a centre of force or energy into which the 3rd principle (or *Sutratma*) of the cosmos was differentiated by reason of the same impulse which has brought about the differentiation of all these cosmic principles, and "now the question is, what is it that completes this trinity and makes it a quaternary?"
4. "Of course this light of the Logos."* Again it is said.

"In the opinion of the Vedantists and in the opinion of Krishna also man is a quaternary. He has first the physical body or *Sthula sarira*; 2ndly, the astral body or *Sukshma sarira*; thirdly, the seat of his higher individuality, the *Karana sarira*; and fourthly and lastly, his *atma*†."

* Page 309, Vol. VIII.

† Page 310.

Is the human *atma* then the light of the Logos? The word *atma* is used several times in the lectures, and it seems that the term *atma* is applied to the Logos. What does the word "*atma*" mean in reference to the four-fold classification?

The word human soul is also used in several places, and it is not clear what is meant by the word "soul" as applied to the four-fold classification of man.

"The *Sukshma sarira* or the astral body is simply said to be the seat of the lower nature of man. His animal passions and emotions, and those ordinary thoughts which are generally connected with the physical wants of man, may no doubt communicate themselves to the astral man, but higher than this they do not go."

"The *Karana sarira* is what passes as the real ego which subsists through incarnation after incarnation, adding in each incarnation something to its fund of experiences and evolving a higher individuality as the resultant of the whole process of assimilation. It is for this that the *Karana sarira* is called the *Ego* of man, and in certain systems of philosophy it is called the *Jiva*."

"It must be clearly borne in mind that this *Karana sarira* is primarily the result of the action of the light of the Logos, which is its life and energy, and which is further its source of consciousness on that plane of *Mulaprakriti*, which we have called *Sutratma* and which is its physical basis."

The word *Sutratma* has been applied to *Eshwara* or the Logos. What then is meant by the plane of *Mulaprakriti* called *Sutratma*? The Logos is certainly not a plane of *Mulaprakriti*.

In rejecting the septenary classification and adopting the fourfold classification, it has been said that this latter classification divides man into so many entities as are capable of having separate existences, and these four principles are further associated with four *Upadhis*.

Now what are the four *Upadhis* of the four principles mentioned above?

The two principles, *Karana sarira* and *Sukshma sarira*, are in no way more intelligible than the 3rd, 4th, 5th and 6th principles of the septenary classification. The description given of these two will have to be considerably amplified and brought home to the mind of the ordinary reader before the existence of these principles as separate entities is recognized. Under what principle are the human mind, the will, the emotions, passions, desires, intuitions, i. e., to be classified, and by what means or in what way are these two principles to be known as separately existing entities in man? Again, as to the 4th principle called the Light of the Logos, does it simply show itself as the *Karana sarira*, or besides acting as the *Karana sarira* does it separately act as a 4th principle, and what function does it then fulfil and how is it to be recognized? According to this classification the Logos does not form one of the human principles, but is something higher towards which the human monad must ultimately go. In the cosmic principles as well as in those of the solar system the Logos forms the 3rd principle, while in man the Logos forms no principle at all. The doctrine of

correspondence shifts here a great deal. The Logos, which is the 3rd in the cosmos, become something beyond the 4th in man. Some explanation as to this difference is necessary.

Regarding the Logos it is said that "it is a centre of energy, but that such centres of energy are innumerable in the bosom of Parabrahm, and there may even be differences even in this one centre of energy." "Maha Vishnu is a representative of the Logos, but it must not be inferred that there is one Logos in the cosmos or even that but one form of Logos is possible in the cosmos." "Maha Vishnu seems to be a Dhyan Chohan that first appeared on this planet when human evolution commenced during this Kalpa." Owing to there being innumerable Logoi in the cosmos, the Logos is said to be considered in the abstract.

As the doctrine of the Logos is the very basis of the teachings of the Bhagavad Gita, and as almost every reader of the "Notes" has been startled by hearing of innumerable Logoi, a good deal of explanation is necessary to make this portion of the teaching as clear as possible. What are these innumerable Logoi and what relation do they bear to each other? Are they the same as the Dhyan Chohans as the hint regarding Maha Vishnu would lead one to suppose?

In the introductory lecture* to the Bhagavad Gita, Mr. Subba Row says, "Krishna may be the Logos, but only a particular form of it. The number 18 is to represent this particular form." Krishna is the 7th principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the 6th and the 5th. What is meant by the form of the Logos? Again, in this, Mr. Subba Row speaks of the Logos as the 7th or highest principle in man; while in his four-fold classification the Logos has no place. Again, what would be meant in terms of the four-fold classification by the words "the union between the 6th and the 5th?"

In his review† of the "Virgin of the World," it is said that Osiris is not the Logos, but something higher than the Logos. The Logos itself has a soul and a spirit as everything else which is manifested, and there is nothing unreasonable in supposing that Osiris or Buddha may represent the soul of the Logos.

What is meant by saying that the Logos has a soul and a spirit, and if the Logos is the very first emanation from Parabrahm, how is Osiris higher than the Logos?

In another place‡ Mr. Subba Row says: When Videha Kaivalyam (the union of the disembodied monad with the absolute Parabrahm) is reached by any monad, the sum total of its Karma goes to enrich the universal mind, wherein lie the archetypes of all that is, was, or will be. In the "Notes" the union of the monad with the Logos is spoken of. Is the Videha Kaivalyam the same as the union with the Logos, or is it different? What again is the universal mind? From the words used above the universal mind seems to correspond with the Logos.

* Vol. VII, page 285.

† Page 156, Vol. VII.

‡ Observations on a letter addressed to the Fellows of the London Lodge.

It is said that "the four-fold classification is amply sufficient for all practical purposes, and that there is another and a real seven-fold classification (different from the one that has hitherto been put forward) which is of great theoretical and scientific importance, fitter to be the basis of a perfect system of psychology. It has a closer connection with the Brahmanical Logos than with the Buddhistic Logos. There are seven kinds of Logoi in the cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion."

Mr. Subba Row complains that "it was to pave the way for the adoption of the real classification that he ventured to outrage the old classification, and he hardly expected that his remarks would give rise to such a controversy." He says again, "It will be mere waste of time at present to explain the real seven-fold classification. There is not the slightest chance of my being heard."

Mr. Subba Row takes here a very gloomy view of the short controversy that was quite inevitable when for years he kept quite silent and tacitly allowed the readers of the *Theosophist* to suppose that he agreed in the truth of the septenary classification that has hitherto been given out. The year before last Mr. Subba Row gave an introductory lecture on the Bhagavad Gita, and in that lecture, as quoted above, he distinctly spoke of the 7th principle, and the union between the 5th and 6th. When he commenced his notes at the last anniversary there was a short and sudden attack on the septenary classification, and no reasons were given for taking up what seemed a hostile attitude.

Had he in the introductory lecture to the Bhagavad Gita said somewhat as follows:—"In explaining the philosophy of the Bhagavad Gita, I shall not adopt the septenary classification of man, which has hitherto been put forward, as that classification has not yet been properly explained as having a scientific basis, neither have the seven principles been accurately defined. I shall adopt and explain to you hereafter the Vedantic four-fold classification, which is far more scientific and practical. I might tell you here that there is another and a real seven-fold classification which is fitted to be the basis of a perfect system of psychology. I shall try and explain that septenary classification also, and then you will be able to judge for yourself which classification appears to be the true one."

Some such calm remarks, coupled with a promise to explain clearly what he meant, would have saved a great deal of useless controversy.

From Mr. Subba Row's notes, it appeared to many as if he meant to urge that there was no septenary classification of any kind, the intuitions of numerous students of philosophy led them to suppose that there was a septenary classification somewhere, and Mr. Subba Row has at last confirmed that belief. We are almost all of us quite aware that the septenary principles as explained at present do create a good deal of confusion in the mind, and we are unable to form a clear conception of several of these principles. We do not at all go, however, upon the supposition that the theory of these principles ought to be an accepted truth.

In the same manner we must with all due deference say that we do not as yet clearly understand what Mr. Subba Row means by his four microcosmic principles. There seems to be a Brahminical Logos and Buddhistic Logos, and there are innumerable Logoi, and so forth. All the statements puzzle the mind; not because we cannot comprehend what is said, but because short statements are made here and there and no explanation is given of them.

Mr. Subba Row is very much mistaken when he says that "it would be a mere waste of time at present to explain the real seven-fold classification, and that there is not the slightest chance of his being heard." Every thing that Mr. Subba Row has hitherto written has been read and studied with care by almost all the educated Theosophists, and however much he may differ upon certain points of esoteric philosophy from Madame Blavatsky and other writers on the same subject, whatever more he has to say will very readily and thankfully be received by all learned Theosophists. Hypotheses, theories and truths are not studied and accepted because they emanate from A. or B, but on their own intrinsic merits, and this is just the time when Mr. Subba Row will find many readers and hearers. The letter of Mr. W. Q. Judge in the August number of the *Theosophist* will show that even in the far West he is not likely to be misunderstood, neither will he be here.

Since Mr. Subba Row has boldly pointed out the defects of the septenary classification as given out at present, and he also asserts that a four-fold and also a septenary classification on a different basis are the true classifications recognized in Brahminical occultism, and that he knows them, it will be a great pity to refuse further explanation. The grounds on which Mr. Subba Row tries to keep silence have, as I have said before, no existence. He will have numerous hearers fair and impartial, and now that the difference has been proclaimed in somewhat large language, all unnecessary disagreements could only be ended by Mr. Subba Row's clearly explaining his four principles as well as the real seven-fold principles of which he is aware. There is clearly no other way out of the difficulty.

NAVROJI DORABJI KHANDALVALA.

ORCUS; OR PAST AND FUTURE.*

It was almost midnight.

I was sitting in the parlour of a quaint old ivy-clad house, over whose high-gabled, red-tiled roof rose the tower of a church, the side of which formed the wall of the room in which I sat.

I had been reading, but had closed my book, and now sat on a low chair before the fire, gazing into the red embers, my head resting on one hand.

The house was still; no sound was heard but the faint, low peal of the organ for some midnight vigil.

The lamp had burned low, and the room was only lighted by the faint glow of the fire on the oak ceiling. Outside a pale moon shone fitfully through drifting vapours.

*From the "Dublin University Review."

The casement of lozenge-shaped panes opened outward into a little garden with low ivy-draped wall, beyond which lay the churchyard with tombstones gleaming white in the moonlight, and a gaunt bare chestnut stretching its long black arms up into the night.

I was gazing into the fire, listening to the faint music of the organ stealing from the church, when suddenly a smothered sob at my side startled me.

I looked up and saw on the chair beside the fire a white figure just visible in the faint light; it seemed to be draped in a robe of some dull, white, lustreless material, hanging in stiff folds down to the floor; the thin, white, nerveless, and almost skeleton hands were clasped together convulsively. I then glanced up to the face; it was pallid, emaciated, and terribly drawn as if in great pain; the eyes seemed to peer from the great round sockets like the eyes of a death's head; the hair falling round the neck seemed stiff and dull and lifeless.

It was the figure of a woman, a woman who must once have been beautiful, as the clear outlines of the face showed.

She was convulsed with an expression of intense supplication, and looked at me beseechingly.

At last a voice, like the night wind moaning among the trees, issued from the parched lips.

I caught the words, which sounded like a despairing cry. 'O listen to me, listen to me; perhaps if I tell it I may be able to endure it a little. I have been wandering on and on, madly eager to escape from it; but it always pressed in on me to overwhelm me. O listen, listen; if I can only tell it once it will not be so terrible.'

Here she stopped and seemed to be gathering strength, her hands clasped over her eyes. She shuddered as if some dreadful memory were haunting her. The only sound was the faint and distant pealing of the organ, as some solemn chant rose to heaven. As I gazed on the agonised face, she again gathered strength to speak:

'If you will listen to me, I will tell you all from the beginning. O alas! alas! the terror and the horror have never left me. I do not know how long ago; but the first thing I remember I was lying as if stunned on some hard, cold, rocky floor; all was darkness around me, and a deep, terrible pain was pressing on my brow.

'I gradually became more conscious; a regularly recurring sound broke in upon the stillness, like a dropping of water oozing from a fissure of rock; it fell on me and on my face, ice-cold and thick, like drops of blood. Gleams of faint phosphorescent light occasionally appeared, only deepening the black darkness when they were gone.

'I cannot tell how long I lay there; it may have been years, or days, or minutes; all was dark, cold, and hard as rock; only the drip, drip of the water kept for ever falling.

'While lying thus in dull stupor of pain, I gradually perceived dim rugged walls and roof, as of some gloomy corridor, looming out of the darkness. I was lying on the floor of this passage, which stretched into black night on each side. The floor, the

sides, and the roof were wet and slimy, and from the slime the faint phosphoric light now and then gleamed, making the desolate picture gradually visible to me, little by little.

'At last I arose, and leaning against the dripping wall for support I tried to collect my strength.

'I was cold, cold to the very soul.

'After a time I went forward a little way along the passage, feeling my way in the murky darkness. When my hand touched the slime on the dank wall, a dull gleam of lurid light shone out. I roamed on and on, ever in the same darkness, and hearing only the drip of the falling water. The air was heavy and laden with a damp, close, charnel vapour.

'The sharp pain on my brow remained ever pressing on me; at last I knew it was there because I had forgotten, O I had forgotten—forgotten—forgotten'...

Here she broke off, burying her face in her hands, and now and then torn with a convulsive sob.

The organ had ceased; the moon was clouded over; nothing was heard but the wind moaning in the church tower. The lamp went out; the red embers in the fire still cast a fitful light on the ceiling and walls.

Her sobbing ceased, and she seemed again preparing to speak:

'I went on and on, trying to remember, the pain still pressing on me. Gradually I became too weary even to try; I could only grope my way along the winding, never-ending passages, slipping on the damp uneven floor. I once started; I heard some sound, not now the dripping water. I heard a sharp cry, as of pain, and hoarse laughter. O joy! I shall be no more alone. I ran towards the sound, tearing myself upon the jagged rocks, and slipping and stumbling on the broken path. I came nearer; the shrieks and laughter grew more distinct. I ran on. At last I thought I was just about to reach the voices, when I fell sharply against a wall of rock, barring my way; the way was closed, the passage was ended, there was no outlet. Both voices now changed to mocking laughter, hoarse and cruel, which gradually receded and died out in the distance.

I fell, fainting in agony on the floor, and lay for a long time silent, unable even to weep. At last I arose, hopelessly, wearily, and slowly retraced my steps. The passage was endless, and from it on every side branches of other passages, stretching into the darkness.'

She continued speaking. Hitherto I had been watching her face intently; I now moved my eyes to a carved crest in the old oak mantelpiece before me, on which I kept them fixed while her story continued.

Her figure seemed gradually and imperceptibly to change; what had been before hard and angular, softened into beautiful curves; the voice grew rich and strong, and swelled into a full strain of silvery melody, though, oddly enough, I seemed unable to understand what she was saying. Her face gained colour and light; the eyes, formerly dull and sunken in their hollow sockets, grew clear and bright, and from their dark and liquid depths a world

of passionate love seemed to pour. The hair, which at first was dull and lustreless, now seemed to hang in rich dark brown glossy curls round her temples, and to fall in rich profusion round her neck. Her complexion seemed to grow to a rich rose and brown, a beautiful brunette. The rope, too, before lank and stiff, seemed to grow soft and flowing.

As the new appearance gradually developed, a likeness grew ever more perfect to a beautiful girl I had once known, years before. Even the voice gradually moulded itself to those well-known tones; but now she seemed to speak in some strange and unknown tongue. I had met her in France, and again in the South of Germany, where she was travelling with her invalid mother. She had gone to Eisen-Gebirge, and had just agreed to settle on the border of a great dark forest of pines, which stretches up to the inaccessible crags of the mountains.

On the evening of the day they arrived, leaving her mother comfortably settled on a sofa at a cosy fire, she had gone a little way into the forest with her maid, as she loved to walk over the elastic fir-needles which carpetted the forest, and to breathe the rich aromatic odour exuded by the pines. Her maid stooped for a moment to pick up some curious fir-cone; while stooping she felt a chill dread creeping over her, she knew not why; she seemed paralysed and rigid, unable to move or speak.

At last, by a supreme effort, she raised herself, and looking up, saw her mistress already some distance from her, moving as if in obedience to some inexorable power which dragged her on. A terrible dark figure went before her—black, indefinite, horrible; her mistress seemed to clasp her hands before her eyes in agony, unable to cry out or to stop!

The maid stood rooted to the spot, watching her young mistress gradually receding among the pines, dragged on by this terrible inexorable power. When she was at last lost to sight, the maid fell in convulsions, and was found lying insensible by a search party at midnight.

When she recovered consciousness, she was in a raging delirium of fever, which lasted upwards of a month; at last recovering, she told what has been related of her mistress's disappearance. No trace of her was ever found either by the search party that night, and the next day, or afterwards. I had instituted inquiries for her all over Europe, but had never found even the slightest clue to her fate.

An impenetrable veil of the darkest mystery hung over it. While these memories rushed over me, the melodious voice, so like that which I had known so well, still continued to pour out its passionate strain.

I was spell-bound, I could neither turn nor speak. I kept gazing fixedly at the oak carving. At last a pause came in her words; I exerted my will to the utmost, and crying, 'O my love! my love!' I turned quickly towards her with outstretched arms, and gazed full in her face.

O horror! what dreadful transformation was this!

No sooner did I look her full in the face than the beautiful form changed at once into the dreadful and agonised figure I had seen at first; the rich brown complexion and glossy curls changed into the dreadful pale and livid face and dank colourless masses of hair.

The dark brown eyes lost their brilliancy, and became once more dull and cavernous. Even the soft creamy white of the robe became again hard, dull and rigid. The dreadful moaning voice seemed to resume the tale of woe just where it had broken off.

'I traversed several of the other passages, but all were the same—black, dripping, endless. I wandered on in dreadful loneliness: purposeless, despairing. Whenever I sank down exhausted, the fearful echo in my head—"Forgotten, forgotten, forgotten"—grew ever louder and more awful; at last seemed about to crush and overwhelm me, till I started up in agony and ran on and on, trying to escape from it, and rushing madly against the protruding rocks. It seemed a vast dark network of infinite corridors leading nowhere, and steeped in impenetrable night; the loneliness was terrible, and weighed down on my very soul; I could not think, I could only feel; I cried out in terror, but the hollow echoing of my voice was more terrible than the silence, broken only by the eternal drip, drip, of the water. Once again, when traversing a long passage which seemed to be alone and had no branches from it, I heard whispering voices just before me; I rushed on to where they were; immediately they receded into the walls and became silent. After waiting for some time I went back to where I had heard them first. They were again audible; I hastened forward as before, only to lose them again as they shrank into the walls. In my agony I tried to knock myself against the walls—to force myself through the rock after the mysterious whispers. All was in vain; I was unable even to stun myself; I only felt my dreadful terror more keenly. At last I retreated a few steps, and crouched down against the wall, trying to press my heart into silence that I might overhear the whispers. I heard them approach; I felt them come nearer. Oh! if I can only overhear—they are speaking the words of fate. If I can overhear, I shall remember and be released. Oh! alas! alas! they speak too low! Oh! speak louder! louder! I have forgotten! Oh! I have forgotten!'

She ended with a bitter cry of pent up sorrow and agony, and her whole frame seemed to be convulsed with heart-rending sobs.

As she had been speaking, I had gradually relaxed my fixed gaze on her face; I felt unable to speak or rise, but again my eyes slowly returned to their former position, fixed on the oak mantelpiece.

As my eyes gradually left her, the subtle transformation again took place.

The beautiful girl was again sitting there, as she had often sat beside me, in the long summer evenings, talking over her hopes, and pleasures, and plans, or relating some beautiful legend which she had learned from the superstitious peasantry. Her hands were folded in her lap, just as she used to fold them, when beginning a tale. 'I'll tell you a beautiful story I heard of the Rose-

Maiden, who was a beautiful princess.' For we were collecting together a series of stories of the old folk-lore.

The whole scene came back with such vivid reality, but all the while a dread chilly doubt paralyzed my heart.

I felt that some terrible doom was hanging over her; what I knew not. I felt stunned. The scene grew dark and indistinct.

I was recalled to consciousness by a groan at my side. On looking round, that other terrible figure was sitting as before; she had grown calmer, and seemed about to speak—

'At last, tortured beyond endurance, I left the dreadful whispers, though I knew they were my only hope; I knew that they only could quench the fierce cry in my brain—"forgotten, forgotten, forgotten!"—and release me from my pain. I wandered as before, through dark, dripping passages, till at last I could go no further. I sank down utterly worn out and exhausted; even the fierce voice could not rouse me; the water dripped on me and around me, every falling drop caused a momentary flash of phosphoric light; new horror menaced me; the walls seemed to approach, to descend, to lower, ready to fall on me; they come nearer! they come nearer! Oh! horror!'

'I am crushed, overwhelmed, suffocated.

'When my stunned, crushed mind began again to be conscious, faint, steady light seemed to approach. It came nearer, gradually expanding and growing more defined; in it I saw a shape slowly becoming visible; it grew clearer, and seemed to be a figure standing reading by a fire. It gradually came closer, till I could almost touch it. It was YOU; I knew somehow that you might be able to make me remember, and then I would no longer be alone and desolate.

'But you would not look round at me; and at last I grew almost hopeless, full of fear that you would never look round at all. At last you did, and I told you all, and I can now endure it better.

'But you cannot speak to me; Oh! you can never answer me; I cannot make me remember; all is useless, and I have forgotten for ever. Oh! I am lost! I am lost! I am lost!—'

While speaking she had gradually grown fainter and more distant, till at last she disappeared, uttering one piercing shriek, so full of heart-rending sorrow that the sudden shock stunned me, I fell senseless!

While in this dream I saw the figure sink back and fall on the floor, where she had described herself as lying. One or two lurid gleams showed me her eyes, gradually closing; then all dark.

* * * * *

It must have been some hours later when I again opened my eyes, and found myself lying before the fireplace, which was filled with grey, cold ashes, while the faint grey dawn stole in at the windows, the only sound which broke the stillness being the ticking of the awakening rooks in the old church tower.

C. J., F. T. S.

MORAL SAYINGS FROM THE MAHABHARATA.

IT behoveth thee not to grieve for what is to be; who by wisdom is able to turn the course of destiny?

No one can quit the path marked out by Providence. Time is the root of all this—existence and non-existence, pleasure and pain.

Time creates beings, time destroys creatures. Time burns all creatures, and time extinguishes the fire.

Time brings about all conditions in the three worlds, both pure and impure. Time cuts off all and anew creates beings.

Time wakes when all sleep, for time is hard to overcome. Ever unchecked time moves among all creatures.—Adhiparva, i. 246-250.

A witness who, questioned on matters within his knowledge, is guilty of misrepresentation, afflicts both his ancestors and descendants even to the seventh generation.

He who, knowing the whole truth about a matter, does not, when asked, reveal it, is undoubtedly stained with that guilt.—Adhiparva, vii. 3, 4.

Thou beholdest flaws in others though no larger than mustard-seeds; thine own defects thou dost not see though as large as Bilva-fruit.—Adhiparva, lxxiv. 82, 83.

An ugly person thinks himself handsomer than others until he sees his own face in a mirror. When he sees his own deformed face in a mirror, he perceives the difference between himself and other men.

He who is really handsome despises nobody. He who speaks evil continually becomes a reviler.

A fool having heard the words—good and bad—of men conversing, chooses out the evil speech, just as a pig does dirt.

But a wise man having heard the words—good and bad—of men conversing, chooses out the good sayings, as the *hamsa* does the milk from the water.

It pains a good man to speak evil of others, but a wicked man delights in slander.

The good find pleasure in reverencing the aged, but the fool is pleased when he has reviled the virtuous.

Good men find happiness in ignoring faults, fools in seeking them.

The wicked ever speak evil of the good, but the good never injure the wicked even when they themselves are injured.

What more ridiculous thing is there in the world than a wicked man saying that the good are themselves wicked?

Even the godless are afraid of men fallen away from truth and goodness, as of angry poisonous snakes; what then must the righteous feel?—Adhiparva, lxxiv. 87—96.

Desire is never satisfied but increased by indulgence, as fire is by butter.

The earth filled with gems, gold, cattle, women—all these are not enough to satisfy one man's desires.

Only when he commits no sin against any creature anywhere, by deed or thought or word, he becomes united with Brahm.

When one fears nothing and is feared by none, when one desires nothing and hates nothing, one becomes united with Brahm.—Adhiparva, lxxv. 50—53.

Know that he who patiently endures the evil speech of others conquers all things.

He who holds in check his rising anger as (the driver does) a horse, him the wise call a (good) charioteer and not him who slackens the reins.

Know that he who calmly drives back his rising anger conquers all things.

He is called a man who casts off his rising anger as a snake does its worn-out skin.

He who controls his wrath, who patiently endures evil speaking, who, provoked, is not angry, certainly acquires the four objects of life (righteousness, possessions, fulfilment of wishes, salvation). Of him who sacrifices unweariedly month by month for a hundred years, and him who is never angry, he who is without anger is the superior of the two. Thoughtless boys and girls not knowing right and wrong may quarrel, the wise man never imitates them.—Adhiparva, lxxix. 1—7.

ESOTERIC STUDIES.

II.

Dimensions of Space.

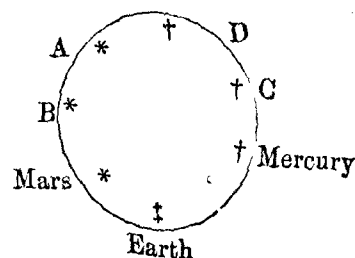
IT is said that each round evolves a new dimension of space. I am as convinced as any one can be, of the utter uselessness of attempting to conjecture what the next unknown dimension may signify, let alone the others; but the case alters when the object is to account, or endeavour to account, for an acceptance of that teaching.

Three dimensions have successively developed since the first ripple of our human wave, which has already doubled the great Manwantaric cape or turning point. The *second* was a projection from or on to the *first*, and the *third* from or on to the *second*. That is to say, the properties of length, breadth and height were conceived by mind from *without*, as matter *infolded*, the latter's development being towards the centre. The *fourth* dimension, which is to be, cannot follow the same rule; because concretion, having attained its maximum, as regards this Manwantara's conditions, the unknown properties must be *within*. Height and depth are generally convertible terms, but they were not so, apparently, for St. Paul says: "that ye... may be strong to apprehend with all the saints (*i. e.*, *initiated*?) what is the breadth and length and height and depth" (Eph. iii. 17—19). It is from its depth that mind expands outward. A certain depth should unfold the fourth dimension; the latter, that is to say, a deeper depth, the fifth, which, still farther in, yields the sixth. The depth would reveal all six dimensions, being itself the seventh. In matter, as we know it, there is no "depth" for us; how far soever we penetrate, surface is the only manifestation. Surface is the ternary, depth the quaternary.

The fourth dimension will be manifest, we are told, before the end of this round, which still wants three rings, and nearly one half, for completion; whereas the seventh dimension obtains only on the eve of man securing the enviable epithet of "perfect." Now, we know that stage can never be realized on the earth. It is from the seventh planet that the triumphant Egos bid adieu to the whole chain for aye and for good, as "Perfect Man."

This throws a flood of light upon the subject when connected with the fact that, before the present fourth round, man of the Manwantara had not developed the conditions of life within our experience. During the first round man was, in one sense, a one-dimensional being; pending the second, two dimensional; through the third, three-dimensional,—a state which continues to prevail, but eventually will develop into the four-dimensional. A one, or even two-dimensional being is to our mind almost unthinkable. It becomes less so, if we take it as only *one side* of the aspect. Those beings, in different degrees, were still conscious of the past existence from which they were emerging, and *objectivized* certain stages of spiritual or, more correctly, astral life, whilst they were only beginning to objectivize "matter," as we call it, which is the sum total of our objectivity.

To my mind the properties of matter which unfold our conception of space, are intimately connected with the globes of the planetary chain, of which I subjoin a diagram.



The first dimension, I would suggest, evolved when man began his Manwantaric journey on planet A, during the rings of its ascending arc; slightly increased on planet B, at the corresponding period; was a little more developed on Mars, and so forth all through the chain back again to A when the second round commenced. Then the so-called one dimensional being, on reaching B, evolved the second dimension, which was farther developed all round from sphere to sphere, till, under the next round, the third dimension was evolved on Mars, and is at present (fully developed) on Earth for the second time, having probably been of little account at its first conception here. Hence our planet is the rightful evolver of the fourth dimension; Mercury, of the fifth; C, of the sixth—whilst the seventh dimension is the exclusive prerogative of planet D, and will never be manifest on any other sphere of the chain.

This means, as I take it, that the properties of matter which, combined with the development of mind, lead to dimensional conceptions, were all potential in A, and are actual in our plane

albeit partly unmanifested, their full manifestation being consequent on mind's future developments; and that during the ascending arc of the Manwantara, which has already begun, matter will assume aspects heretofore unknown to the human wave in progress.

The esoteric formula of fire—the only one which has been given of the elements—may, like a glade in the forest, help us on our way, not to a conception, but to the rationale, of such changes. The enunciation that the immense complexity of sensuous nature proceeds from mere alterations in the combination of five elements (corresponding to as many subtler ones, themselves caused by the different values of combined motion in *one* substance) should be the more readily accepted in view of the disclosures of modern chemistry, especially its organic branch, which shows that its immediate principles never exceed four, the grouping of which is the why and wherefore of organized matter in all its diversity. Aye more, what is the law governing isomeric phenomena whereby substances containing the same elements in like proportions show different properties?

*"There are more things in Heaven and Earth, Horatio,
Than are dreamt of in our Philosophy."*

Even if we were possessed of the formula of each of the other panchakritas, it would not help us to any precise idea of the phases of matter as a medium of existence; whilst one suffices to gather the fact of their constant variety in despite of cyclic repetitions, and consequently of the infinite modes which matter is empowered to assume. If we follow the, or rather a, logical history of these changes in a single element, we become convinced that life in general must have corresponding phases.

The universal bias of evolution is relative progress. The plane common to our solar system is undifferentiated Akas or astral light, being a differentiation of Maha-akas or ether. Strictly speaking, an *ethereal* medium is out of the question, whatever might be the progress of our planetary chain; it can only involve a more or less. The differentiated element from which the chain evolved may be put down as Ether + astral light, the latter being the base. The new signification of the three inferior principles consequent on the first life-impulse referable to planet A, would have its immediate course or power in the second factor (astral light). I shall symbolize the five subtile elements or tanmatras, by letters based on their respective outcome, as follows: E (ether).

I (astral light, igneous principle), A (prin. of air), Aq. (prin. of water), and T. (prin. of earth). During the descent I involves E, and evolves A, Aq, T, the process being reversed on the ascent; in other words, I being the base, translation of dynamic increase or decrease with regard to the other principles is determined by the arc of evolution.

The esoteric formula of Fire is:

$E^2 I^8 A^2 Aq^2 T^2$

The number of components, sixteen, corresponds with the four rounds and four rings. This formula is said to represent the present constitution of fire. Strictly speaking, it no longer answers to the element's highest stage of materialisation, which was that of its fourth "sub-descent" corresponding to the Atlantean age. Our fire is in its fifth sub-manifestation of the ring. But from the standpoint I am about to take, the difference would be trifling, and need not be taken into account; inasmuch as it is none of my purpose to seek for facts—this would be presumption,—but to draw certain inferences from the data given. I shall therefore adopt that formula as indicative of the maximum density of fire during this Manwantara. But, in order to eschew fractions, let it stand as—

$$E^{120} I^{480} A^{120} Aq^{120} T^{120}$$

This corresponds, as far as fire is concerned, with the earth's material pole. Let the formula of planet A's ethereal pole, or field of evolution, be $E^{440} I^{520}$, it does not follow it is so, but this is of no consequence in the premises.

On this basis I have worked out the subjoined table showing, *ex hypothesi*, the formula of the igneous element on each globe of the chain at its maximum of density. The second column would correspond with maximum of *obscurisation*; the last column, with that of the planet's future progress.

THE PLANETARY CHAIN.

The Manwantara.

Planets of the Chain.	Ethereal Pole, (before 1st Round.)		Formula of Fire corresponding to Material Pole—(Middle of 4th Round.)					Level of Progress (after 7th Round.)	
	E.	I.	E.	I.	A.	Aq.	T.	E.	I.
A.	440	520	360	555	17	15	13	480	480
B.	360	600	280	530	58	58	34	400	560
Mars.	280	680	200	505	85	85	85	320	640
Earth.	200	760	120	480	120	120	120	240	720
Mercury.	320	640	240	495	75	75	75	360	600
C.	400	560	320	520	52	34	34	440	520
D.	480	480	400	545	7	5	3	520	440

Thus A's material pole $E^{360} (555+17+15+13) I^{600}$ answers to B's ethereal pole, or otherwise to its astral field; B's material pole to Mars' ethereal pole, and the latter's lower state to the Earth's ethereal pole—there being a constant progress of "astralism" to the detriment of "etherealism." E's loss at each step downward is 80 equivalents; and its profit on the upward or ethereal arc is in the same ratio (though probably the real ratio is always variable). If there were no break we should have the circle and no progress; therefore 120 equivalents are put down to E's profit on the ascent from Earth to Mercury.

The correspondency between Mercury and Mars, C and B, and D and A, cannot be symmetrical, for the same reason; and progress by the spiral must needs be expressed in the rising arc. Hence Mercury's field of evolution commands that of Mars by 40 equivalents— $E^{320} I^{640}$, which points out Mars' ultimate progress. Mercury's material pole $E^{240} (495+75+75+75) I^{720}$ squares with the Earth's Manwantaric level of progress. C's material pole corresponds with Mercury's ethereal pole, whilst its own higher pole tallies with B's level of progress. D's material pole answers to C's field of evolution; and its ethereal pole to A's final progress. D's progress (which marks that of the chain) shows the element to be $\frac{1}{2}$ th more ethereal, or less differentiated, than at the outset of the Manwantara.

The three following Tables, based on the same assumption as the former, refer exclusively to the earth.

THE MANWANTARA.

Field of Evolution $E^{200} I^{720}$

Rounds.	Formula of Fire. (Middle of each Round.)				
	E.	I.	A.	Aq.	T.
First...	180	705	35	25	15
Second...	160	655	55	55	35
Third...	140	595	75	75	75
Fourth...	120	480	120	120	120
Fifth...	180	585	65	65	65
Sixth...	200	645	45	35	35
Seventh...	220	695	25	15	5

Level of Progress: $E^{240} I^{720}$

THE FOURTH ROUND.

Round's field: $E^{140} I^{820}$

Rings.	Formula of Fire. (Middle of each Ring.)				
	E.	I.	A.	Aq.	T.
First...	135	720	45	35	25
Second...	130	655	65	65	45
Third...	125	580	85	85	85
Fourth...	120	480	120	120	120
Fifth...	165	570	75	75	75
Sixth...	170	645	55	45	45
Seventh...	175	710	35	25	15

Level of Progress: $180. I^{820}$

THE FOURTH RING (of 4th Rd.)

The Ring's field: E¹²⁵ I⁸³⁵.

Races.					Formula of Fire. (Middle of each Race.)				
					E. • I.	A.	Aq.	T.	
First ...	...	...	...	...	123	687	60	50	40
Second ...	...	...	...	...	122	618	80	80	60
Third ...	...	...	...	...	121	539	100	100	100
Fourth ...	...	...	...	...	120	480	120	120	120
Fifth ...	...	...	...	...	161	529	90	90	90
Sixth ...	...	...	...	...	162	608	70	60	60
Seventh ...	...	...	...	...	163	677	50	40	30

Level of Progress: E¹²⁵ I⁸³⁵.

As seen by the tables, the esoteric formula (which, as expressing fire's highest materiality, is doubtless subject to modification), would intimate that there is an equilibrium between the four elements E, A, Aq. and T, that is exclusive to the culminating point, a state (peculiar to the Earth) gradually developed and as gradually departed from by inversion. No two formulæ are alike; however far the problem were worked out, even if carried on to the other planets, that could never occur, for as the base would always be different every combination must differ from any other. Repetition implied by spiral curves can never give identical aspects.

The conclusion is: That the states of matter differ in every globe of the chain, and most essentially on the two arcs; that every order of life must partake of such variations; and that during the ascending arc matter is bound to unfold properties which have never hitherto been manifested in the course of this Manwantara. What is there incredible, then, in the assertion that new conceptions of space are to be likewise developed in the progress of ages? In this event, if the three known dimensions have been revealed *without*, during the involution of the *ethereal* element, which has not only reached its maximum, but is now receding from it; must not those new properties unfold themselves *within*, as that element evolves its powers while the lump or heap (large or small, it is all the same) opens, disintegrates, and yields its secrets to the expanding mind?

VISCONDE DE FIGANIERE, F. T. S.

ROSICRUCIAN LETTERS.

(Translated from the German.)

IV.

The Secret Doctrine.

THE Foundation upon which the whole of the Secret Doctrine is based, and from which a knowledge of the deepest mysteries of the universe results, is so simple, that its meaning may be grasped by a child, but on account of its simplicity it is universally rejected and not understood by those who crave for complexity and illusions. "*Love God above all and thy neighbour like thyself.*" A practical knowledge of this truth is all that is required to enter the temple where one may attain divine wisdom.

We cannot know the cause of all good unless we approach it; we cannot approach it unless we love it and are by our love attracted to it. We cannot love it unless we feel it and we cannot feel it unless it exists in ourselves. To love the good we must be good ourselves; to love good above all, the sense of truth, justice and harmony must surpass and absorb every other feeling; we must cease to live in the sphere of self, which is the sphere of evil and live in the divine element in humanity as a whole; we must love that which is divine in humanity as much as that which is divine within our own selves. If this supreme state is arrived at, in which we can entirely forget our own animal or intellectual selves, and become one with God by our love to God, then will there be no secrets in heaven or upon the earth, which will be inaccessible to us.

What is the knowledge of God, but the knowledge of good and evil? God is the cause of all good, and good is the cause of evil. Evil is the reaction of good, in the same sense as darkness is the reaction of light. The divine fire from which the light issues causes no darkness, but the light which radiates from the fiery centre could not become manifest without the presence of darkness, nor would the darkness be known without the presence of light.

There are consequently two principles, the principle of good and the principle of evil, both springing out of one root, in which there is however no evil, but only inconceivable absolute good. Man is a product of the manifestation of the principle of good and can only be happy in good; because each being is only happy, if it lives in the element to which its nature belongs. Those who are born in good will be happy in good, those who are born in the evil will desire nothing else but evil. Those who are born in the light, will seek for light, those who belong to darkness will seek the darkness. Man, being a child of the light, will not be happy as long as there exists a shadow of darkness in his nature. Man whose fundamental principle is good will not find peace as long as there exists within him a spark of evil.

Each man's soul resembles a garden, in which an almost infinite number of various seeds are contained. These are seeds from which wholesome and beautiful plants may grow, while others will produce such as are deformed and evil. The fire from which

those plants receive the warmth necessary for growth, is the will. If the will is good, it will develop the beautiful plants, if it is evil, it will cause the growth of those which are deformed. The main object of man's existence upon this earth is the purification of the will from all impurities and its cultivation until it becomes a strong spiritual power. The only way to cultivate the will is by action, and the way to purify it is that all our actions should be good, until good action becomes a matter of habit, when all desire for evil will cease to exist in the will.

What would it benefit you, if you knew intellectually the mysteries of the Trinity and could talk learned about the attributes of the Logos, if the fire of divine love were not kindled upon the altar of your heart, and the Light of the Christ did not shine in your temple? Your intellect, bereft of the lifegiving spirit, will fade and perish and you will perish with it, unless the flame of spiritual love in your heart burns in the light of eternal consciousness. If you do not possess love for the good, it will be better for you that you should remain ignorant, because you will sin ignorantly and not be responsible for your acts; but those who know the truth and reject it on account of their evil will, are the ones who will suffer, for they are committing the "unpardonable sin," consciously and knowingly, the sin against the holy spiritual truth. He is the true Rosicrucian or Theosophist, whose heart is burning in the fire of divine love for the good; its light will illuminate his mind and cause him to have good thoughts and to perform good acts. He will require no mortal teacher to teach him the truth, for he will be penetrated by the spirit of wisdom, which will be his teacher.

Compared with the excellence of this divine wisdom all worldly scientific attainments and arts are worthless and merely child's-play. The possession of worldly wisdom has no permanent value; but the possession of divine wisdom is imperishable and eternal. There can be no divine wisdom without divine love, for wisdom is the union of spiritual knowledge and spiritual love, resulting in spiritual power. He who does not know divine love, does not know God, for God is the fountain and fiery centre of love. Therefore it is said, that though we understood all mysteries and all knowledge and did good works, but possessed no divine love, it would avail us nothing; for we can only become immortal through love.

What is love? A universal power, proceeding from the centre from which the universe has been evolved. In the elemental and animal kingdom it acts as the blind force of attraction, in the vegetable kingdom it obtains the rudiments of instincts, which are fully developed in the animal kingdom, in the human kingdom it becomes passion, which, if acting in the direction towards its eternal fountain will lift man up to a divine state, but if perverted it will carry him to destruction. In the spiritual kingdom—that is to say, in regenerated man—love becomes a spiritual, conscious and living power. To the majority of men in our present civilization love is merely a sentiment, and the true divine and powerful love is almost unknown among mankind. That superficial senti-

ment which men call love is a weak, comparatively powerless semi-animal element; yet strong enough to guide and mislead mankind. We may choose to "love" a thing or not to love it, but such a superficial love does not penetrate beyond the superficial strata of the soul of the object loved. The possession of divine love is not a matter of choice, but a gift of the indwelling spirit; it is a product of our own spiritual evolution, and only those can possess it who have grown into that state. No one can possibly know what this divine and spiritual love is, except he who has attained that state; but he who has attained it knows that it is an all-penetrating power, coming from the centre of the heart and penetrating to the centre of the beloved, calling into life the corresponding germs of love contained therein. Let this spiritual Love—if you so prefer, let it be called spiritual Will, spiritual Life, spiritual Light, it is all this and still more; for all spiritual powers spring from one eternal centre, and ultimately culminate again in one power like the point of a many-sided pyramid. This one point, one power, one centre, one light, one life, one All is called God, the cause of all good, although this word is merely a term which has no meaning for those who do not possess it, and who cannot conceive of it, because they neither feel nor know God in their own hearts.

How can we attain this spiritual power of love, good will, light, or eternal life? We cannot love a thing unless we know that it is good; we cannot know whether a thing is good or evil unless we feel it; we cannot feel a thing unless we approach it; we will not approach a thing unless we love it, and thus we should for ever move in a vicious circle and never approach the eternal truth, if it were not for the continual influence of the spiritual Sun of Truth, which sends his rays to the centre of the human heart, and by attracting it unconsciously and instinctively transforms the circular movement into a spiral, thus drawing by the influence of the "Light of Grace" men towards that centre, even against their own inclination.

It is said that the inclination of man towards evil is stronger than his inclination towards good, and this is undoubtedly true; because in the present state of man's evolution his animal activities and tendencies are yet very strong, while his higher and more spiritual principles have not yet been sufficiently developed to be self-conscious and strong. But while man's animal inclinations are stronger than his own spiritual powers, the eternal divine light, which attracts him toward the centre is far more powerful, and unless man resists the power of divine love by preferring the attraction of evil, he will be continually and even unconsciously attracted towards the centre of love. Therefore man, although being in a certain aspect a helpless victim of invisible powers, is yet to the extent he uses his reason a comparatively free agent; but he cannot be fully free, until his reason is perfect, and his reason can only become perfect if it is in unison and harmony with divine (universal) Reason. Man can therefore only become fully free, by obedience to the Law.

There can be only One Supreme Reason, One Supreme Law, One Supreme Wisdom, in other words One God; for the term "God" means the culminating point of all powers, spiritual as well as phy-

sical powers, which exist in the Universe; it means the *One Centre*, from which all things, all activities, all attributes, faculties, functions and principles have taken their origin, and in which they all will ultimately find their culmination. Only as long as man acts in harmony with the universal law can he hope to succeed; because the universally acknowledged theory of the survival of the fittest, the absolute truth that the strong is stronger than the weak, is as true in the realm of spirit as in the realm of Mechanics. A drop of water cannot by its own efforts swim against the current in which it exists, and what is one individual man with all his vanity and pretension to knowledge, but a drop in the universal ocean of life?

To be able to obey the law, man must learn to know it; but where else could he expect to learn the pure and unadulterated law, except in the study of nature in her spiritual and material, that is to say—in her internal and external aspects? There is only *One Book*, which the occultist needs to study, and in which the whole of the *Secret Doctrine*, with all the mysteries, such as are known only to the Initiates, is contained. It is a book which has never been spoiled by falsifications, mistranslations, pious frauds and misinterpretations; it can be had by everybody at every place and be obtained without any expense. It is written in a language which can be understood by everybody, no matter to what nationality he may belong. The title of this book is *M*, meaning: *The Macrocosm and the Microcosm of Nature, bound together in one volume*. To be able to read this book correctly, it should be read not merely with the eye of the Intellect, but also with the eye of the Spirit. If its pages are illuminated merely by the cold moon-shine of the brain, they will seem to be dead and we shall learn only that which is printed upon their surface; but if the divine light of love, coming from the centre of the heart, illuminates those pages, they will begin to live, and the seven seals with which some of the chapters are sealed will drop away, and veil after veil be removed, until we know the divine mysteries, contained in the sanctuary of nature.

Without this divine light of love it is useless to attempt to penetrate into the darkness, wherein the deepest mysteries are contained. Those who study nature merely in the external light of the senses will know of her nothing but her external mask; in vain they will ask to be shown the mysteries, which can only be seen in the light of the spirit; for the light of the spirit shineth eternally into darkness, but the darkness comprehendeth it not.

Where could we expect to find this light of the spirit, except within our own selves? Man can know nothing whatever except that which exists within himself. He cannot even see, hear or perceive any external thing, he can only see the images and feel the sensation, which external things may produce in his consciousness. All there is of man, except his eternal form, is an epitome, an image, a counterpart of the Universe. Man is the Microcosm of nature, and in him is contained—either germinally or in a more or less developed state—all that is contained in nature. In him is contained God and Christ and the Holy Ghost. In him is contained

the Trinity, the elements of the mineral, vegetable, animal and spiritual kingdoms; in him is contained Heaven, Hell and Purgatory, in him is contained everything; because he is an image of God, and God is the cause of everything that exists, and there exists nothing which is not a manifestation of God, and which therefore, may not in one aspect be said to be God or the substance of God.

The whole of the Universe and everything contained therein is the external manifestation of that internal Cause or Power, which men call "God." To study the external manifestations of that Power we must study the impressions which they produce within ourselves. We can know nothing whatever except that which exists within ourselves and therefore even the study of external nature is nothing and can be nothing else but a study of self, or in other words, of the internal sensations, which external causes have produced within ourselves. Man cannot by any possibility positively know anything whatever, except what he sees, feels or perceives within himself; all his so-called knowledge about external things, is mere speculation and assumption, and at best only relative truth.

If man cannot possibly know anything about external things, except the sensations which they produce within himself, how can he possibly know anything about internal things except their manifestations in his own interior? Those who seek for an external God, while they deny the God in their hearts, will seek for him in vain; those who profess to worship an unknown king in creation, while they smother the new-born king in the cradle in their own hearts, worship a mere illusion. If we desire to know God and to obtain Divine Wisdom, we must study the activity of the Divine principle within our own hearts, listen to its voice with the ear of the intellect and read its writings by the light of divine love; for the only God, of which man can possibly know anything is his own personal God, being one and identical with the God of the Universe. In other words, it is the universal God, entering into relation with man in man, attaining personality through the instrumentality of the organism which we call man; and thus God becomes man, and man is transformed into a God, and thus man becomes a God when he attains perfect knowledge of his own Divine self, or in other words, when God has become self-conscious and attained self-knowledge in man.

There can therefore be no Divine Wisdom without the Knowledge of one's own Divine self, and he who has found his Divine self has become wise. Let not our scientific and theological speculators be vain enough to suppose that they have found their own Divine self. If they had found it they would be in possession of Divine powers, which men call "Supernatural," because they have become almost unknown among mankind. If men had found their own Divine selves, they would need no more preachers or doctors, no books and no other instructions than their own Divine self; but the wisdom which our learned people possess is not from God, but from books and from fallible external sources. That use of the *Ego*, which men feel in themselves, and which they call their own "self," is not the Divine self, but some animal or

intellectual self, in which their consciousness is centred, and of which *Egos* or *selves* a great many species exist in each individual man. These selves will all perish and must disappear, before the *Divine Self*, which is universal and omnipresent, can come into existence in man. Men do not know their own animal and semi-animal selves, else they would be horrified at their appearance. The names of many men's principal ambition, are envy or greed, fashion or money, etc. These are the powers or gods, which govern men and women, to which men cling, which they hug and caress, and which they imagine to be their own selves. These selves or egos assume in each man's soul a form which corresponds to their character, for each character corresponds to or produces a form. But these selves are illusive. They have no life of their own, but feed on the life-principle of man; they live by his will and perish with the life of the body or soon after. That which alone is immortal in man, which has always existed and which will forever exist is the *Divine Spirit*, and only those elements in man which are perfect and pure, and which have become united with the spirit will continue to live in and through him.

This divine self does not experience the sense of separation or separateness, which governs the lower selves, it is as universal as space, it makes no distinction between itself and any other human being, it sees itself and recognizes itself in all other beings, it lives and feels in others, but it does not die with others, for being already perfect it requires no more transformations. This is the God or Brahm, whom only he can know who has become divine, the *Christ* who can never be understood by the *Antichrist* who carries upon his forehead the sign of the *Beast*, meaning, Intellectuality without Spirituality, or knowledge without divine love. This God can be known only through the power of the true *Faith*, which means spiritual knowledge, penetrating to the fiery centre of love existing within one's own heart. This is the centre of Love and Life and Light, the fountain of all powers; in it are contained all the germs and mysteries, source of divine revelation; and if you find the light which radiates from that centre, you will need no further information, for you will have found eternal life and absolute truth.

The great mistake made in our intellectual age is that men believe that they can arrive at the knowledge of the truth by mere intellectual, scientific, philosophical or theological speculation and reasoning alone. This is entirely wrong, for although a knowledge of the occult theory should proceed the practice, nevertheless if the truth of a thing is not confirmed, experienced and realized by practice, a mere knowledge of the theory avails nothing. What will it serve a man, if he glibly talks about love and repeats parrot-like what he has heard, if he does not feel the divine power of love in his heart? What will it help a man to talk in a learned manner about wisdom, as long as he himself is not wise? No one can become a good artist, musician, soldier or statesman by the mere reading of books; power is not obtained by mere speculation, but requires practice. To obtain a knowledge of good, we must think and act good, to experience wisdom we must be wise. A love

which finds no expression in acts gains no strength, a charity which only exists in our imagination will forever remain imaginary, unless it is expressed in acts. Wherever an action exists, a reaction is sure to follow. Therefore the performance of good acts will strengthen the love for the good, and where such a love exists it will manifest itself in good acts.

He who acts evil because he does not know how to act good is to be pitied, but he who knows how to act good and is intellectually convinced that he should act good, and who yet acts evil, is damnable. It is therefore dangerous for men to receive instruction in regard to the higher life, as long as their will is evil; because after they once know how to discriminate between good and evil, they become still more responsible if they prefer the evil path. These letters would therefore never have been written, if it were not to be hoped, that at least some of the readers will not merely grasp their contents intellectually, but will enter the practical way, the door to which is the knowledge of self, which ultimately leads to the union with God, but whose first practical outcome is the recognition of the principle of the *Universal Brotherhood of Humanity*.

F. H.

THE KABBALA AND THE MICROCOSM.

AS a constant reader of the *Theosophist* I have been struck with the fact that, with the exception of the translator of the *Unpublished Writings* of Eliphas Levi, none of our Western members have contributed anything about the Kabbala. But a very limited number of Europeans are able to read Eastern writings in the original languages; and translations made by men, who, however profound their scholarship, were not versed in the occult and philosophical systems expounded, are of little use to a man who seeks to unravel the mysteries. Nearly every European gentleman can read Latin; and the language of the *Kabbala Denudata* of Rosenroth—one of the best compilations now extant—is for the most part delightfully simple, being not unlike the phrases which appear in the margins of some of the older editions of the classics. A few Hebrew words are scattered through the book; but they are mostly names of Sephiroth, planes of matter, and principles in the Kosmos and man. The Latin equivalents are generally given, and with the aid of a Hebrew alphabet they will soon become readily recognisable. Many students have been deterred from entering upon the study of Kabbala by Jewish Rabbis and Christian clerics, who almost invariably pooch pooch it: it is so much easier to smile a smile of superiority and say 'My dear Sir, there is nothing in it, and if there is it belongs to witchcraft and sorcery,' than to spend long years in the study of a carefully veiled system of mysticism. It has been said that a man must not expect to understand any occult system by mere intellectual power; but that, if he assiduously studies it patiently and intently for a considerable period of time, and proves himself worthy in other respects, *It*—or the powers connected with it—will reveal to him the key which will enable him to comprehend all that he has read and meditated upon. This should be a

sufficient inducement to any one who is thoroughly in earnest and not a mere dilettante in theosophy.

I do not profess to be more than a student of Kabbala, or to understand the nature and relations of the Sephiroth, any more than the average uninitiated student of Vedanta understands the nature of the great Devatas and their relation to Maha Vishnu.

Nevertheless I see that there is light ahead; and I can safely say that my limited study of the system has added considerably to my ideas on spiritual matters and enabled me to read the Old and New Testaments much more intelligently than I used to do. For instance Jehovah no longer appears a jealous personal God of a particular race, but a divine Tetragram, a focus of the Parabrahmic Light and an ultimate goal of immortal souls. I no longer picture the wives and concubines of Solomon as fleshly beauties kept for the gratification of a king's carnal appetites, but I know them to be the *saktis* or powers of a mighty adept, like the shepherdesses of Krishna. Even David is acquitted in respect of Uriah the Hittite and his wife, for David is the vehicle of the Sephira Malchuth, and a mystery rests concealed beneath the story. So also in the New Testament the parables of Christ have more than an ethical significance; for they convey information to the student of spiritual science concerning the approach of the soul to its *Logos*, though his utterances were not always in accordance with the special doctrines of the Rabbis.

Any one who is studying the Kabbala will find the Bhagavat Gita lectures, lately contributed by Mr. T. Subba Row, of the greatest practical use. The analogies between the four-fold classification which he has so ably and lucidly demonstrated and the four-fold classification which is the one usually adopted in the treatises of the Hebraic school are so close as to suggest the idea that the systems clothed in the writings of the Vedanta and the Kabbala have at least a common source; and apparently they are up to a certain point the same. I will endeavour to give some idea of the Kabbalistic division of principles, based for the most part on a treatise on the soul (*De Anima*) by R. Moses of Cordova. As much confusion has arisen between the words soul and spirit, I shall keep to the word *Anima*, which is for the most part a general term for the spiritual monad—the microcosmic vehicle of spirit-matter energised by the light of the *Logos*. It is used in something the same way as the Sanskrit word *Atma* (self), though both words may be used for the highest self, the divine root of the soul. The word *Anima* is, however, frequently used in a restricted sense, and then it means the *Karana Sarira* (*upadhi*), the causal body.

Everything is described in the Kabbala as being formed of the four spiritual elements—Gedulah, the element water, Geburah, the element fire, Tiphereth, the element air, and Malchuth, the element earth. I believe them to correspond with the *tanmatras* of Sanskrit writers—the subtle elements which underlie the gross elements, *Mahabhuta*,—and to be the basis of all occult chemistry, but this branch of the subject is very obscure. There is an apparent discrepancy in the number of the elements, the Vedantist writers

generally alluding to the *pancha-tanmatra* or five subtle elements, whereas the Buddhists, Kabbalists and Greek philosophers confine themselves to four. The probable explanation is that the first is as it were the root from which the four issue forth when manifestation begins. These elements exist in different degrees of density on the four planes of existence which are called the four worlds—Aziluth, the world of emanation, Briah, the world of creation, Jezirah, the world of Formation and Asiah, the world of Fabrication. Each of these four worlds is sub-divided into four, and then we read of the Aziluth (or Abia) of Aziluth, the Briah of Aziluth, the Jezirah of Aziluth and the Asiah of Aziluth; and similarly in the case of the other three. However the primary divisions will be sufficient for our present purpose. Aziluth is the world of emanation from Ensoph, or Parabrahm. The nine Sephiroth belong to this plane, and taken together constitute the unmanifested form of man containing everything in the abstract. Briah (we learn from the glossary of Rosenroth's book) is the "world of separate minds (*mentium*), and of sublime *animas*, which in the highest Mansions and Palaces of Paradise enjoy the most benevolent vision of God." It is the highest plane of *Upadhi*, or material vehicle, and corresponds to the Sephirothic Grade Malchuth, the Kingdom. It thus corresponds with the Devachanic world, the *Isvara* or *Sutratma* plane. Jezirah is the "world of the angels, to whom is committed the care and nutrition of creatures below." But little is said about it, yet that little suffices to show its correspondence with the astral world or the plane of *anturiksham*; and lastly Asiah is the world in which we 'live and move and have our being.' Here we are upon terra firma, which we may leave to the Biologists, Botanists, Geologists, Physicists and Chemists, who are making such rapid strides in mastering its secrets.

The following passage throws considerable light on the nature of the four worlds and their relation to one another* :—

From out of these (the seven kings who had fallen and been broken up) was then made *Eloah* [either selection or secretion, or separation or election, or by whatever other name it may be called:] so that what was contained in them that was good and fitting and pertaining to the Emanative System ascended thither. And, in like manner, what pertained to the Creative System, ascended to the Creative System: the like occurred in the case of the Formative System; so also with the Factive System. [These four systems or worlds are nothing else than the four orders of manifested Divinity, the light being even more and more diminished according to the various gradations of the divine presence, e. g. in the Bush, in Sinai in the Ark, and in the Universe Exod. iii, v. 2; Exod. i, v. 18; Levit. xxvi, v. 12; Acts xxvi, 17. For by Aziluth, or the System or World of Emanation, is meant the Divine itself (*ipsum Deum*), not in itself absolutely what is called by the Kabbalists Ensoph, or the Infinite, but as shadowed forth under the scheme of the Divine Names, or Numerations, or Persons, and reduced by Christ into the compendium of the Trinity. By Briah, or the World of Creation, or rather of extraposition, is meant the Divine Presence and communion, as the *Näse* or abstract minds (*Neschama*) enjoy the same, that is to say, those who are in the highest and are not subject to the flesh. By Jezirah or the World of Formation, is meant the same communion of divinity, or its scene and economy or dispensation as exhibited by

* Vide TRACTATUS DE REVOLUTIONIBUS ANIMARUM: Part I., Cap. I., S. 2.

the Hierarchies of Angels, whose theatre is more amply set forth in the Apocalypse of John. And lastly, by Asiah, or the System of Fabrication and Faction (ποίησις) is understood the Divine Presence still more modified in this material system, and most especially in the Church.

The *Anima* may be said to be the immortal part of man created and formed out of the four spiritual elements. It is superior to the angels, who are only coeval with the kosmic manwantara. It is composed of three parts or principles, Nephesch, Ruach and Neschamah. The astral body, Psyche, is not considered by Kabbalists to be a part of the *Anima* for it is subject to decay. Rabbi Moses gives the following account of the place whence the three emanate* :—

To explain the first point of the propositions concerning the place of the *Anima* we find much in the utterances of Rabbi Schimeon-Jochaides. For Neschamah, or the form of man (*Forma hominis*), is divided into three parts, which are Nephesch, Ruach and Neschamah; and Nephesch is the vehicle of Ruach, as Ruach is the vehicle of Neschamah. But the emanation of all three is from the higher Sephiroth, which are the roots of all roots. But they differ in their emanation; because Neschamah emanates from Binah, as is shown in Job xxxii, 8—*and the spirit of Schadai giveth him intelligence*. But Ruach emanates from Tiphereth; and just as Tiphereth is the throne and habitation of Binah, so Ruach is the throne and habitation of Neschamah. But Nephesch emanates from Malchuth, whence Nephesch is the throne and habitation of Tiphereth. Accordingly Rabbi Schimeon Jochaides expounds their emanation in these words (Solar f. 11. d): "Oh, disciples, all correspond with the grades, which are established one above another, Nepesch, Ruach, and Neschamah, grade above grade: first Nepesch, which is the lowest grade, as is said elsewhere, *then Ruach, which rests over Nepesch and has subsisting above itself Neschamah, the grade above all, as is proved elsewhere*. That Nepesch is the Nepesch of David (concerning which *vide* II Samuel, v. 8 i. e., Malchuth), for whom it is established that Nepesch should receive (an influx) from that river which trickles down and flows forth. Ruach is established above it, and Nepesch is not able to subsist except through Ruach, that Ruach which is situated between fire and water, (namely Tiphereth, which is between Gebhurah and Gedulah); and from that Ruach this Nepesch obtains nutriment. But Ruach subsists through the state of the other and higher grade, which is Neschamah. Whence Nepesch, Ruach and Neschamah are sustained in such a manner, that when Ruach has participated, then also Nepesch may participate, and all are one and adhere to each other, Nepesch to Ruach and Ruach to Neschamah, and all are one." And the meaning of these things is that Neschamah is Binah, Ruach Tiphereth, and Nepesch Malchuth. And thus it is expounded in the *Tikkunam* in these words—(Proverbs, xx, 27). *The spirit of man is the candle of the Lord, searching all the inward parts of the belly—Ner* (a lamp or candle) denotes Nepesch-Ruach, which are an emanation from Schechinah and from the middle column comprehending six numerations; but the Neschamah of man is an emanation from the highest mother, as in the passage, *And behold by the virtue of the Blessed those three virtues are connected in a most firm and valid knot, each according to his grade having functions according to his service and his work*.....

The above quotation is very suggestive to any one who is acquainted with the general outlines of the Sephirothic tree. For those readers who are unacquainted with the words and names used, I will endeavour to give a short explanation of some of them. But

* *Tractatus de Anima*: Cap. I: *Vide Kabbala Denudata*, Vol. I, p. 108.

† *Schadai—scha* (who is) *dai* (enough) is translated in the Bible the Almighty. It is a name of the Sephira Binah, the supernal mother, the first "He" of the Tetragram (JHVH). Binah means Prudence or Practical Intellect; at least that is her first cognomen.

I cannot vouch for the accuracy of my interpretations; for I am but feeling my way in an intricate maze of mysticism, and am far from the attainment of the spiritual ear, eye, and understanding which give confidence, knowledge, certainty. One of my reasons for writing is, that others who are similarly engaged may do likewise, so that we may compare notes and mutually assist one another.

The Latin equivalent of Neschamah is *mens*, mind, ideation, the power of the highest abstract thought, which belongs to the *Logos*. It is said of God, that he thought the Kosmos, creation being the necessary outcome of his thought. Neschamah is spoken of as the *Forma hominis*, the form of man. The word *form*, as here used, does not imply matter. Krishna, speaking from the standpoint of the *Logos*, says that he is *Swarupa* (his own form or image). A sculptor might conceive an ideal man, complete in all his parts, and even make this *εἰδωλον*—I use the word in its Platonic sense, a *phantom of the mind*,—change its pose, express emotions in its countenance and gestures, and, if he possessed sufficient power of imagination, even hold converse with him. This image would be an abstract reality, though not a concrete one. Some idea of the position of Neschamah may be conceived by considering it as an *εἰδωλον* of God; but it is said that Neschamah is born from Binah (Practical Intelligence), the supernal mother, the first "He" of the Tetragram JHVH, and she is generally spoken of as the female power or *Sakti* of Wisdom (Chochmah, or Jah, the "Jod" of the Tetragram). So Neschamah may be considered to be formed out of the subtile material of the highest abstract intellection, which belongs to a state of being which is beyond our present powers of comprehension.

The Latin equivalent of Ruach is *spiritus*, breath. It is written (Genesis ii. 7), *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul*. This text has no reference to the physical Adam, for he was not yet fabricated. The dust of the earth refers to the spiritual element earth, Malchuth (the Kingdom, *Mulaprakriti*)—from which his Nepesch was formed. Binah is the mouth of God from which the breath issued forth, and the breath is Tiphereth, the spiritual Sun of life and wisdom, the divine energy, which passes down through the six grades which form the middle column of the Sephiroth from top to bottom, and unites the right and left columns, Jachin and Boaz. Tiphereth is the *Vau* of the Tetragram, which, in the Hebrew character, is a thin perpendicular line, suggesting the idea of energy upwards and downwards. Ruach is the Tiphereth of the individual soul.

The Latin equivalent of Nepesch is *anima*, soul. Nepesch, as I hope to show further on, corresponds with the *Karana Sarira* of the Vedanta, the causal body, the vehicle of the immortal part of man, which, illumined by the Light of the *Logos*, forms the true spiritual Ego. Some confusion of terms has, however, arisen, and has given rise to endless controversy among the Fathers; for there is also a vital Nepesch (Nepesch Chajim), which is shared alike by men, animals and vegetables. By the union of Tiphereth

and Malchuth (the lower mother, or the womb of Binah) is formed the great androgyne power Schechinah, which is (we are told in the August *Theosophist*, p. 705) 'the eternal model of the perfected microcosm.' Now the *Logos* is said to manifest as seven "Rays," complete in themselves. It is further said that an individual monad belongs to one or other of these rays, and is destined, if it does not go astray and become assimilated by some inferior power, ultimately to approach the *Logos* of that ray to which it belongs. So the Nephesch, Ruach and Neschamah of the individual correspond with the vehicle of the *Logos*, the Light of the *Logos* (conveying the image to the vehicle, and impressing it upon the ethereal matter of which it is composed), and the form of the *Logos* of its own particular ray—the immortal type unto which it should evolve.

The river typifies the spiritual influx from the *Logos* which is received by Schechinah and distributed to the souls of men by her officers or servants, Metatron and Sandalphon, the two lower Cherubim, often spoken of in the Kabbala as the Boys. Initiates receive their influx from Schechinah without the intervention of the Boys.

Ver, a lamp or candelabrum, generally denotes Schechinah, seeing that the seven higher Sephiroth, or so many channels, flow into her, or in so far as she receives an influx from Chochmah (Wisdom) through Chesed (Mercy). For this reason the candlestick stood towards the meridian, by which Chochmah and Binah are meant. In the Tikkunim, however, the lamp is called Metatron, the small vessel holding the wick Schechinah, the oil the influx from Jesod, and the light Tiphereth (Vide Glossary to Kab. Den. p. 542.) Ruach-Nephesch corresponds with Schechinah, as Ruach corresponds with Tiphereth and Nephesch with Malchuth.

To return to the analysis of Nephesch and its vehicle, we find the following (*Tractatus de Anima*, Cap. IX. p. 144):—

"Nephesch radically dwells in the vital spirit, which is a psychic thing [i. e., it belongs to the astral body], such as is found in brutes.....; whence some call it [the vital spirit] the Nephesch of brutes, because to the brutes also it gives vital force. But it understands nothing, but is merely a smoky vapour dwelling in the cavity of the heart and dispersed throughout the whole body. This is the vitality produced by the subtilization of matter to the plane of the figure of man [i. e., astral body], as appears in the case of those men who are brought forth into existence through the study of the book of Jezirah. And since this vital spirit is a habitation for Nephesch, it is necessary for it to be like that very Nephesch produced from the emanation through the concentration (*per intentionem*) above mentioned: its interior members are therefore beautifully arranged as is explained above. Hence for this life there is need that it be extended and drawn out to the likeness of the image which is in the body. And since that Nephesch is in a measure tenuous; hence it has need of a certain something also tenuous, with which to be invested: this is the tenuous blood, detained in the arteries of the heart, which are the vital arteries having a pulse. And since that is propelled out of this life into the veins, if the bones and sinews were not firmly knit together, it clearly could not subsist and would easily be injured. Hence there is a further need of a structure of bones, which are, as it were, bridges, over and on which those veins can be carried forward. And since those bones are hard and uneven, there is need of the flesh with which they are padded. Hence at length that human form like to the supernal, within which lie the veins of the liver, in themselves as it were dead and destined for no

other end than the irrigation of this fleshly garden. Hence that vital spirit always remains in man, even in the time of sleep, when his Nephesch is borne away from the man to render an account in the presence of its creator. Then in the interior that vital spirit preserves the human economy. And as that vital spirit is the vehicle of the grade Nephesch, so Nephesch is the vehicle of Ruach and Ruach of Neschamah: and all of them through Zele, [the image, or εἰδωλον in Aziluth] the image described above. These things being proved no one will wonder how the *anima* which is tenuous and spiritual can be united with the body, which is dense and materialized."

The above quotation makes clear the equation of Nephesch to *Karana Sarira*, which is spoken of in Sanskrit writings as dwelling in the lotus of the heart. The Lotus of the heart is the fourth *chakram* (*anahatam*),—one of the special centres of the developed astral man, and the point of equilibrium of *Sushumna* regulating the vital forces. It thus appears that what is called the vital spirit is an aspect of the astral body, Psyche, a term somewhat loosely used, and not unfrequently synonymous with Nephesch, of which it is the vehicle. Psyche is described in the *Tractatus Libri Druschim* as the light within the body, which has its seat in the liver, [the locality of the *Swadhistanam chakram*, which is connected with the *Vishvanara agni*], and the light outside the body and going around the body. The astral body is sometimes spoken of as a *vas*, or vessel. The following description (see Glossary, Kab. Den. Vol. I, p. 478-9.—*Vasa*) will show that the Kabbalistic theory of *Vas*, or vehicle, is not unlike that of Vedantists concerning *Upadhi*.

1. It is the notion of diminished light within which is contained another more excellent light. Such *Vasa* do not occur in the *cylindraceous aziluthicam* (world), because that was not produced from contraction. Hence the essence of a rectilinear man is more noble than the notion of a sphere, which arose from contraction.....
2. The principle therefore of the constitution and existence of *Vasa* is *Zimzum*, or the contraction of primordial light. And because this light is said to contain another light, it is called its *Vas*; and its attributes are extreme tenuity and transparency.
3. Furthermore the nature of a *Vas* is this. An even light is everywhere; but since it cannot all enter the interior of the *Vas* on account of its too great copiosity, a certain part of it remains outside and is spoken of as going around (*lux ambiens*). The internal light therefore shines within and penetrates even to the middle of the thickness of its side from the interior. So the light going around also penetrates this very *vas* from without, and it also penetrates through the external half of the thickness of its side.

The greater part of the above refers to the nature of a *vas* in general, but specially to *Karana Sarira*, as the *vas* of the Light of the *Logos*. The last passage of the third section however seems to refer to the physical body as the *vas* of the astral. The light within the body—which is said elsewhere to form circles, I should take to be the astral vortices and currents within the body with their special forces, while in the "Light going round," we cannot fail to recognise our old friend the *Aura*, which is so popular in the Theosophical Society.

Having started for the unknown God, the great First Cause, and, made the descent into matter down to the blood, flesh and bones of the gross body, which it is our present lot to inhabit, I will now proceed to recapitulate the various principles passed in review, with what I believe to be their synonyms in the Sanskrit

terminology adopted by Mr. Subba Row in his Bhagavad Gita lectures.

First we have Eusoph,—To NON,—existing outside space and and time, unknowable and unthinkable to aught except himself. On the commencement of manifestation the Light of Divine Wisdom, Daath (*Mahachaitanyam*) emanates from him, manifested through the Tetragram or Eswara (JOD-VAV-HE), and descending as Tiphereth fertilises the womb of nature, Malchuth, or *Mulaprakriti*.

Next we have the four elements, and the four planes of their existence: namely, (1) Aziluth, the world of emanation, where is no differentiation, all things existing as *etwala* or mental images made of the highest mind-stuff; (2) Briah, the world of creation, (*Sutratma* plane and *Suvarloka*), in which there are *upadhis* of most tenuous and subtle primeval matter, though they are devoid of form; (3) Jezirah (*Antariksham* plane and *Bhuvarloka*) the world of formation, said in one passage to be formed of the four orders of the angelic hosts, or elementals. The commander of the celestial armies and lord of the astral world is Metatron, the Legate of Sehechina; (4) Asiah (*Bhuloka*) the world of fabrication, the plane of gross matter.

Lastly, we have considered the three parts of the *Anima*. Neschamah, the highest mind and the pattern of the perfect man, is not, properly speaking, a part even of a man's soul. For it is the *Logos* of the ray to which the man belongs, and it never descends into him unless it be on those rare occasions when it descends as an Avatar as described in the Bhagavad Gita lectures. Ruach, the spirit (*Daiviprakriti*) is the real *Jiva* or Ego, which passes down and impresses the image of the type upon Nephesch, the soul (*Karana Sarira*), the vehicle of the trinity composing immortal man. We have also seen that Nephesch, having thus become the Ego on the Briathic or *Sutratma* plane, passes down to energise its *vas*, the Psyche, *Sukshma Sarira*, or astral body, on the Jezirathic plane, impressing the reflected light of the *Logos* upon it, and giving it some resemblance to the Neschamic type; and finally the Psyche in its turn energises its own *vas* the physical body or *sthula sarira*, which is rarely mentioned by kabbalists, unless it be to symbolise some higher principle according to the law of correspondence, 'as above so below.'

Having now given the general outlines of the *Anima*, and its component parts and the seats of their manifestation in terms that are more familiar to a large number of the readers of the Theosophist than the Kabbalistic ones, I hope to go on to give an account of some of the theories propounded in the Tractate of Rabbi Moses of Cordova, on the reason of the soul's descent into matter, its garments, its sin and cutting off, its guardians and their influence upon it and other similar questions.

MONTAGUE R. LAZARUS.

(To be continued.)

Reviews.

THE RIG VEDA SANHITA WITH BHASHYA.

Mr. Tookaram Tatya has issued the following prospectus of his intended publication. We hope that all those of our readers who care for the ancient Aryan religion, will use their utmost efforts to support this undertaking.

"This work is the basis of the Hindu Religion. There is no book older than this on the face of the earth. This, therefore, is the only basis on which to found inquiries into the creation and primitive history of man. This, the first of books, contains an exposition of the first principles of what are known as the philosophy of nature and the philosophy of the soul. This book therefore has necessarily met, in every way, with the approval of men of learning. Moreover, it is in the eyes of the Hindu as holy as God Himself. The Society for the publication of philosophical works, proposes gradually to publish correct editions of the Sanhitas of this and the other three Vedas both with and without their Bhashyas, the Brahmanas, the Upanishadas, the Aranyakas, the Pratishakhyas, the Sutras, the Niruktas, the Shikshas, the Jyotisha, the Chhandas, the Nighantas and the Ashtadhyayi of Panini, together with its Bhashya, after collating and comparing many different editions with the help of able and eminent scholars. But this undertaking, which requires large funds, cannot be completed without the generous aid of the native Princes, Chiefs and other wealthy and learned people. In the full hope that generous patronage will be extended to this laudable enterprise taken in hand, we intend to publish first of all the Sanhita of the Rig Veda, with the Bhashya of Sayanacharya, and a copious index. There has been no Indian Edition of this book. The edition published in England, under Government patronage, is incomplete and not free from errors, and besides this, it is now out of print. It was published in six parts, the price of the whole being £ 12, but now it cannot be had for Rs. 300. To supply the want and place this work, of great importance, within the easy reach of people, we propose publishing this work, with explanatory notes where necessary, in eight parts in book form, royal octavo, on good paper and in beautiful type. It is a voluminous work, but we hope to finish it in three years. Each part will contain about 900 pages. The parts will be issued with coloured wrappers that subscribers may get them bound in any way they please. They will be sent to the subscribers as soon as they are ready. It is proposed to issue the 1st part by the end of December. This, however, depends upon the patronage extended to us."

Rupees 40 is the subscription price if paid before December.

SOLAR BIOLOGY.*

THE method of the author, who had passed many years of his life in mystical study, is to begin by finding from the date of birth what sign a person is born under. This will give his main characteristics.

* "Solar Biology: a scientific method of delineating character, diagnosing disease, determining mental, physical and business qualifications, conjugal adaptability, etc., from date of birth". By Hiram E. Butler, Boston, Esoteric Publishing Company. Price 5 dollars.

Next he finds the position of the moon and planets at time of birth, from these he obtains seven other conditions, and from the whole result the character is read. Elaborate tables are given to indicate the positions from the years 1820 to 1899, and detailed explanations are given of the significance of the planetary positions. The system is extremely simple and dispenses with all intricate calculation. It must be noticed that the intention of the author is to give a system of character reading only and not a system enabling one to prophesy events, &c.

The first part of the book is devoted to philosophical exposition, the main underlying idea being the unity and harmony of the universe. Mr. Butler, following the ancients, compares the solar fluid to a great man with the twelve signs representing his different parts. Thus it appears that, if each human being belongs to one of the twelve categories represented by the zodiacal signs, humanity, as a whole, is a united harmony. This great fact of our nature is practically forgotten by most of us in whom the sense of separateness is not killed out. Mr. Butler touches upon several of the causes of the want of harmony in daily life and suggests means of improvement. His system of delineating character is specially directed to removing one of the greatest causes of trouble—lives mis-spent in unsuitable occupation and pursuits. But while pointing out the faculties and limitations of individuals as determined by the signs and planets, Mr. Butler is careful to insist on the sovereignty of the human will and the power of any man who chooses to make strenuous efforts, to overcome natural disabilities and disadvantages.

On the solar fluid our author says, "The solar fluid is an ethereal atmosphere or sea of fluidic element pervasive of, and limited by, our solar system; the sun being a reciprocal centre for the interchange of forces, while this ethereal atmosphere or sea, forms a natural and necessary medium for the transmission of their motions and potencies from planet to planet, and also holds in solution the primal and basic elements of all possible life and thought to be evolved within the confines of our solar system. These thought and life forces have a gravity or attraction towards the respective planets in a degree proportioned to the quality or function of the planet and the adaptability of the forces to find expression therein. Thus each planet is a progressive electro-vital or mental battery of a specific kind, receiving and emitting the elements of life and thought formation, varied in kind and degree by their ever-changing positions from department to department of the zodiac, so that whatever may be the position of a planet, its own nature, together with the polarity or added qualities derived from its position, are impressed upon the worlds of our system through the pervasive, delicate, and perfect conductivity of the solar ether or fluid. Therefore with a knowledge of the quality and function of the respective planets, we are enabled to determine to what part of a child's nature these qualities will be transmitted by ascertaining through what sign of the zodiac a planet was passing at the time of the child's birth."

We are afraid that Mr. Butler's system of astrology will not recommend itself in this country, where every one has his own horoscope elaborately drawn out, and where also the price of the book is too high for the majority of readers, but there is much to interest any one of a mystical turn of thought in this work, and we trust it will be largely read in the West, and we believe it will do good in awakening many to a sense of the spiritual unseen.

THE ESOTERIC.*

We have received the first number of this magazine edited by the author of "Solar Biology." It is devoted "to such subjects of thought as will be best adapted to promote the highest mental and interior unfoldment of its readers; endeavouring at all times to impart a knowledge and call forth a realization of the object of creation, and man's mission and possible attainments on earth."

The thought that runs through this first number is the dawn of a new cycle, and an appeal to men to set their houses in order and to work hard to hasten the approach of the better day that is to come, by correcting all that is wrong within themselves, and by doing all that lies in their power to help their fellow-men to attain spiritual advancement. We wish the "Esoteric" all success.

Correspondence.

CURIOUS PHENOMENA.

A few days ago I had occasion to visit Darjeeling, where I called on an old friend of mine, Babu Srinath Chatterjee, of the P. W. Department. After the first complimentary greetings my friend told me that his son, a boy about 14 years old, had fractured his right arm by a fall. A doctor was sent for and the arm bandaged as usual.

It happened that a Lama from Thibet was then residing at the Babu's house. On hearing of the accident, the Lama volunteered to cure the boy by occult means. My curious friend allowed him to do so.

The Lama then ordered some fire and put the blade of a large knife into it till it was red-hot. He then took the knife out of the fire, and began to lick it with his tongue with as much non-chalance as a child licks a piece of sugarcandy! After doing this for some time he began to blow from his mouth on the fractured arm. He repeated this for three days without any injury to his tongue.

I have not heard how the boy is doing. Even if he be cured, I cannot attribute the cure wholly to the Lama's treatment, as a doctor too attended on the boy. What I was astonished to see was the Lama coolly licking the red-hot blade of the knife repeatedly, without any injury to his tongue. I leave it to the professors of occult science to explain how he did it. I only narrate the fact as I saw it. Besides myself, there were present Babu Parbati Charan Roy, Deputy Magistrate, Babu Chutterdhar Ghoot, agent of the Burdwan Raj Estate, and Babu Srinath Chatterjee.

Yours truly,
PASUPATI N. CHATTERJEE.

Note.—It is said that Albertus Magnus, after trial by ordeal of fire had been abolished, published the secret of the art of handling and walking on hot iron, which merely consisted in rubbing the hands and feet with certain compositions. The "Book of Days" (Vol. ii, page 278) says:—

"One Richardson, an Englishman, astonished the greater part of Europe by his tricks with fire; and, though a mere juggler, acquired a sort of semi-scientific position, by a notice of his feats in the *Journal des Savans* for 1680. Evelyn saw this man, and gives the following account of his performances. Having called upon Lady Sutherland, he says: 'She made me stay for dinner, and send for Richardson, the famous fire-eater. He devoured brimstone on glowing coals before us, chewing and swallowing them; he melted a beer-glass, and eat it quite up; then taking a live coal on his tongue, he put on it a raw oyster, the coal was blown with bellows,

* Boston Esoteric Publishing Company, Price 1 dollar 50 cents. per year.

till it flamed and sparkled in his mouth, and so remained till the oyster gaped and was quite boiled. Then he melted pitch and wax together with sulphur, which he drank down as it flamed, I saw it flaming in his mouth a good while; he also took up a thick piece of iron, such as laundresses use to put in their smoothing-boxes, when it was fiery hot, he held it between his teeth, then in his hand, and threw it about like a stone; but this, I observed, he cared not to hold very long.

"A Signora Josephine Giradellia attracted most fashionable metropolitan audiences in the early part of the present century, by her feats with fire. She stood with her naked feet on a plate of red-hot iron, and subsequently drew the same plate over her hair and tongue."

No doubt many more instances could be adduced. The above are quoted to show that trickery is possible in similar cases.—Ed.

BOOKS.

R. WRITES asking for lists of books on the identity of the individual and universal soul. In Sanskrit he should begin with the ten Upanishads, the Brahma Sutras and the Bhagavad Gita, together with all Sankaracharya's works. In modern science he will find the lectures of Tyndall, Huxley and Helmholtz useful, also Clifford's essays and the "Unseen Universe", but we would remind R. that the modern scientist does not as a rule, occupy himself with the proof or disproof of the operations of the soul.

CLASSIFICATION OF PRINCIPLES.

It seems a pity that the time and energies of our brothers should be employed in a fruitless weighing of opposition technologies.

The Septenary Division has performed many valuable services, and has been the means of imparting much useful instruction to many of us. It has no doubt, from its complex and elaborate character, been the subject of certain misconceptions.

Very well.

The Quaternary Division has been of great value to many, and has enabled many valuable conceptions to be formed. It has, however, owing to its unfamiliarity to certain minds, been the cause of some confusion: again, very well. Let us do all we can to absorb all that is good in both classifications. There seems little doubt that the evolution of the true theosophy is a slow and gradual process, and that, before its perfection is reached, many stepping stones must be used and set aside.

Let us then turn our efforts to the evolution of the true theosophy and cease to apply them to anything which will not aid this evolution.

CHARLES JOHNSTON, F. T. S.

DUBLIN, June 1887.

THE BEAN OF PYTHAGORAS.

SINCE writing on the vexed question if beans are lawful food, I find on consulting Baron Müller's work on Australian Vegetation that he calls "the bean of Pythagoras" *Nelumbo nucifera*, and Lindley in his work "The Vegetable Kingdom" says, the "Egyptian bean of Pythagoras was derived from *Nelumbium speciosum*."—Now it is not difficult to conceive that Pythagoras may have forbidden his chelas to eat of the fruit of the Sacred Lotus. Lindley recognises the flower as that "Mythic Lotus", which so often occurs on "The monuments of Egypt and India." It certainly would appear that the sage was more likely to forbid his disciples to destroy a sacred flower for the sake of its seeds, than to forbid them to eat beans—a common and apparently harmless food.

H. R. MORGAN, F. T. S.,
Major General.

GENERAL REPORT

OF THE

ELEVENTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AND OF THE PROCEEDINGS OF COUNCIL

AT THE HEAD-QUARTERS, ADYAR, MADRAS,
DECEMBER 27th—30th, 1886.

With accompanying Documents.

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	<i>Vellore.</i> —Mr. A. Naryan Simhla.

AUTHORS OF CONGRATULATORY POEMS.

The best thanks of the Society are due to the undermentioned learned Pandits who kindly composed stanzas in Sanskrit, Zend, Pehlevi, Pali, Persian and Tamil, in honour of the opening of the Adyar Oriental Library:—

Sanskrit.

Pandit Gangadhara Sastri,—Benares.	Pandit Rama Sastri,—Benares.
Pandit Govinda Rama Probhakara,—Phagwara, Panjab.	Pandit Siva Sankar Pandiah,—Madras.
Pandit Hara Charan Kabiraj,—Bengal.	Pandit Triumbaklal Muni,—Bombay.
Pandit Jaya Raja Row,—Combacorum.	Pandit C. Venkataratnam,—Madras.
Pandit Joy Chundra Sidhyantabhoosun,—Kalighat, Calcutta.	Pandit P. Venkata Narsimha Siddanti,—Mysore Province.
Pandit Narain Dutt Sastri,—Lucknow.	A Pandit of Bankura,—Bengal.
	A member of the Berhampore Branch of the Theosophical Society.

Zend and Pahlavi.

Rustomji Mobed,—Bombay.

Pali.

Illukwatti Medankara (Viksu Heneratgodra.)

Persian.

Mr. Namazeen,—Hyderabad, Deccan.

Tamil.

Pandit T. Venkatarama Aiyengar,—Ootacamund.

SUPPLEMENT TO
THE THEOSOPHIST.

OCTOBER 1886.

DONATION.

The Treasurer of the Theosophical Society acknowledges, with the thanks of the Council, receipt of a donation of £50 towards the general purposes of the Society, from Edward T. Sturdy, Esq., F. T. S., of Woodville, Hawkes Bay, New Zealand.

ADONI.

ADONI SANSKRIT SCHOOL.

Mr. W. Peddu Chetty, F. T. S., of Adoni, reports that the Sanskrit School lately started at Adoni under the auspices of the Adoni Branch Theosophical Society has 25 students on its roll. It has secured the patronage of the officials and of some of the merchants of the place. An accumulation of Rs. 130 is now deposited in the Savings Bank in its name. The gentlemen managers invite donations for the school.

ORAI THEOSOPHICAL SOCIETY.

At a meeting held at the house of Thakur Ganesh Singh, it was resolved that a Branch Theosophical Society be organized, and an application for the issue of a Charter and the sanction of Rules be made to the President-Founder, Adyar, Madras.

A set of rules were proposed for the guidance of the meeting and passed by the General Meeting.

The following persons were unanimously elected as officers of the Society: Thakur Ganesh Singh, *President*; Pandit Lachman Prosad Pachouri, *Secy.* Thakur Ganesh Singh then read his Lecture on the religions and moral degradation of the people of India—How Theosophy in time laid hold of the falling, opened their eyes, and put them to the right path followed by their worthy ancestors.

RULES OF THE ORAI THEOSOPHICAL SOCIETY.

1. This Society is established with the following objects:—
 - (a) To cultivate the feeling of Universal Brotherhood of Mankind.
 - (b) To raise the moral and spiritual status of our fellowmen.
 - (c) To encourage the study of Sanskrit and other Eastern literatures and Sciences.
2. The Society shall observe complete religious neutrality.
3. The Society shall elect from its members the following office-bearers:—President, Vice-Presidents, Secretary, Assistant Secretary, Treasurer, Accountant, and Librarian.
The above officers will be appointed for one year only.
A vacancy occurring before expiry of the period will be filled up by election in a special general meeting.
4. Each member will have to give a monthly subscription of at least two annas, unless the Managing Committee exempt any member from payment.
5. There will be a general meeting of the Society held once a month.
6. The President, or, in his absence, one of the Vice-Presidents, will preside at a general meeting. But if neither of these officers is present at the meeting, the members will elect a Chairman for the occasion from among themselves.
7. The Chairman will have the casting vote at all the meetings.
8. For the transaction of ordinary and every day business, there will be a Managing Committee of three members, which must include the President and the Secretary.
9. The Managing Committee will meet once a week or as often as necessary.

10. Five members will form a quorum at a general meeting, and three at a meeting of the Managing Committee.
11. Members will be at liberty to present the Society with any donations of cash, books, or any other article or property they may wish to give.
12. Sums of money or books or other articles or property, once presented to the Society, will become the property of the Society, and neither the donor himself, his heirs, successors, nor assignees, will have any right to any such sums of money, books or other articles or property as aforesaid.
13. In emergent cases the President and the Secretary have each power to incur expenditure up to Rs. 2. But all such proceedings must be reported for confirmation to the Managing Committee at their first meeting.
14. The Managing Committee will have power to sanction expenditure up to Rs. 5 (five) in each case.
15. No expenditure of above Rs. 5 (five) can be incurred without the previous sanction of a general meeting.
16. The proceedings at every meeting will be recorded in a book to be kept for the purpose by the Secretary, who will be responsible for the safe custody of the same.
17. The Treasurer will receive, acknowledge and credit in the Society's accounts all sums of money paid to him on account of the Society. He will be responsible that no money is paid by him without proper authority, and that proper vouchers are obtained by him before money is paid.
18. For the sum sanctioned by the President or the Secretary under Rule 13, an order signed by any of those officers will be sufficient authority for the Treasurer to make payments. For sums sanctioned by the Managing Committee the order should be signed by Chairman and the Secretary. The charges sanctioned at a general meeting should, however, be supported by an order signed by the Chairman, the Secretary and two other members.
19. Members misconducting themselves in any way will be reported to the Managing Committee who will, in the first instance, warn the members concerned. If this warning has no effect, the matter will be laid before a general meeting for such action as may appear to them proper.
20. All decisions and orders of the Managing Committee are subject to appeal to a general meeting, whose orders again are liable to be altered or cancelled by the President of the Parent Society.
21. It will be the duty of the Secretary to convene a special general meeting whenever requested in writing to do so either
 - I—By the President, or
 - II—Any three Members.
22. The Treasurer will prepare a monthly statement of all sums received and paid by him during the previous month, and place it duly countersigned by the Secretary before the ordinary general meeting.
23. The proceedings of the Society should be in English.
24. No political matter whatever shall in any manner be discussed or otherwise dealt with by the Society.
25. No additions to, or alterations in, these rules will be valid unless made and sanctioned by a special general meeting and approved by the President-Founder in Council.

Approved:
H. S. OLCOTT,

P. T. S.

GANESH SINGH,
President.
L. P. PACHOURI,
Secretary.

BERHAMPORE.

Pandit Keshava Chandra Vidyaratna, who was deputed to visit the branch Societies of Saidpur, Siliguri, and Darjeeling, received a hearty reception in all the branches he visited. His lectures in Bengalee delivered in each were highly interesting and gave satisfaction. He convened special meetings of Brothers, and answered the various questions put to him on Theosophical subjects. He has, in fact, breathed vitality into the several branches and induced the members to adopt such plans of work as will ensure steady progress. The Secretaries of the above branches have written to Babu Dina Nath Ganguly to include their Societies in the Theosophical Co-operative Association of Bengal and to send them the plan of work which he has published. Moreover, it is highly gratifying to notice that in the Anni-

versary of the Saidpur "Arya Dharma Pracharini Sabha," which took place very recently and in which there was an assemblage of Pandits from Bikrampur, Rungpur, Barisal and Calcutta, our brother Pandit Keshava Chandra Vidyaratna was requested to address the meeting. In this address he ably expounded the basic principles of Theosophy, proving the same by Texts quoted from *Shastras*.

After this address, Pandit Kristo Das Vedantavagish of Calcutta, and the Rungpur Hindu Preacher, testified their gratitude to the T. S. and its leaders. Madame H. P. Blavatsky and Col. H. S. Olcott for the invaluable services which they have been and are still rendering in re-awakening a sense of profound reverence for the Rishis of old and for their Philosophy, Religion and Science.

CHITTOOR.

The Chittoor Branch T. S. has elected the following Office-bearers for the coming year; N. Srinivasa Varadu Charlu, *President*; G. Masilamani Mudaliar, *Secretary* and *Treasurer*; V. Pachappa Mudaliar, T. Ponnusami Pillai, and M. Mohunaranga Pillai, *Members of the Managing Committee*. The Branch "has been reconstituted on a solid basis."

THE BANGALORE (CANTONMENT) T. S.

Rules and Bye-laws.

In addition to the Rules and Bye-laws of the Parent Society, the following have been adopted especially for this Branch:

1. The Society shall be called and known by the name of "Bangalore (Cantonment) Theosophical Society."
2. The affairs of the Society shall be managed by a President, two Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, a Librarian and a Council of five members, the Office-bearers being Ex-officio members of the Council. The Managing Committee shall have power to increase their number, if necessary three members of the Council shall form a quorum.
3. The Council shall meet once a fortnight, or as often as it may be necessary.
4. A general meeting of all the members shall be convened once in three months to dispose of all matters laid before the meeting by the Council as also for the general purposes of the Branch. At such meetings one-third of the number of members shall form a quorum.
5. The Secretary shall be at liberty to convene meetings at the request of any five or more members for the purposes of discussing any useful topic of social, moral, intellectual or spiritual importance—due notice shall be given by the Secretary to all the members of the date of such meeting at least three days before the date fixed.
6. The Secretary shall keep a book for entering therein the proceedings of the general meetings and resolutions adopted at such meeting. The proceedings of the Council shall also be recorded in a book, and such of the Council's proceedings as are to be brought to the notice of the general body of members shall be laid before the general meeting to be held once in three months. The accounts, proceedings and such other books of the Society shall be open to the inspection of all members of the Branch.
7. Any proposal which any member may have to make regarding the work of the Society shall be communicated in writing by such member to the Council through the Secretary; should the proposal be such as would involve an alteration in the existing rules of the Branch, it shall be laid before the quarterly general meeting and its adoption or rejection shall be decided by a majority.
8. All resolutions passed at the general meetings shall be binding on all members present or absent at such meetings—such resolutions or amendments as are voted for by the majority present at the meetings shall be considered as resolutions duly adopted—when votes are equal, the Chairman shall have the casting vote.
9. None but fellows of the Society, whether members of the Branch or not, shall be allowed at the meetings of the Branch. Persons learned or proficient

in ancient sciences or philosophy and gentlemen sympathizing with the objects of the Society may be allowed to attend at the lecture meetings.

10. The annual general meeting of the Society shall be held in August when the annual report on the operations of the Society shall be submitted by the Council, the office-bearers for the next year elected, any alterations or additions to the existing Bye-laws made and such other propositions as are laid before the meeting disposed of.

11. Every member shall pay a monthly subscription of not less than eight annas per month towards the formation of a General Fund from which the general expenses of the Society shall be met. It is optional with members to pay suitable monthly subscriptions. Members unable to pay the prescribed rate of subscription may be exempted from payment at the discretion of the Council.

12. All payments on behalf of the Society shall be made to the Treasurer, who shall keep a regular account of money received and disbursed on behalf of the Society. A balance sheet showing the receipts and expenditure shall be prepared once in three months and laid before the quarterly general meeting through the Council for the information of the members of the Branch.

13. All charges connected with the up-keep of the Society including the establishment shall be incurred by the Treasurer on the authority of the Secretary, but no new charge shall be incurred without the previous sanction of the Council.

14. A Library consisting of useful works in English and Vernacular languages, bearing on Theosophy, Aryan literature, sciences and similar subjects shall be formed for the use of the members of the Society and shall be under the direct control of the Librarian, who shall, with the sanction of the Council, frame such subsidiary rules as are necessary for the proper and efficient management of the Library. It shall be optional with the brothers of the Society to make contribution in money or books for extending the usefulness of the Library. Such gifts become the property of the Society. Gentlemen evincing sympathy in the cause of theosophy, though not members, may be allowed access to the Library, but they shall conform to the rules of the Library.

15. A Sanskrit pundit shall, if the funds of the Society permit, be engaged to teach the Sanskrit language to such of the members as are disposed to study it.

16. The connection of a member with the Branch shall, at the discretion of the Council, cease if he absents himself without a written excuse continually for three consecutive meetings, or allows his subscription to fall in arrears for three consecutive months or otherwise breaks the rules of this Branch.

17. Should any member by improper or immoral conduct become an annoyance to the rest of the members or a disgrace to the Branch, and the efforts and personal influence of other members fail to bring him back to the right path, his conduct shall be brought to the notice of the Parent Society.

18. Should any person when joining the Society stipulate that his name shall be kept secret, his wishes shall be complied with.

19. It will be competent for the members assembled at a general meeting, should the state of the funds of the Society allow it, to vote out of the same any sum or sums of money for any charitable purpose, for helping any individual or any local or foreign charity.

20. Should any of the office-bearers vacate his place during the year by reason of transfer from the station or any other cause, the Council shall, subject to the sanction of the quarterly general meeting, elect another member to the vacant office for the remaining portion of the year.

21. The general meeting shall have power to add, or alter, modify or annul the above rules and the same shall be reported to the Parent Society.

Approved:

H. S. OLCOTT, P. T. S.

A. SINGARAVELU,
Secretary.

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SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1886.

THE DUTIES OF ARYAN YOUTH TO THEMSELVES AND TO THEIR COUNTRY.

A LECTURE was delivered by Colonel Olcott upon the above topic, on the evening of the 3rd instant, before the Triplicane Juvenile Association at the house of Rajah Ishwara Dass, Triplicane, Madras. A crowded audience was present, and the orator was, as usual, applauded and cheered throughout. At the conclusion of his remarks, the Chairman—that venerable patriot and reformer, Dewan Bahadur R. Raghunath Row—made a brief address which excited great enthusiasm. He eulogized in the warmest terms the founders of the Theosophical Society and the work of the Society itself. No one, he said, could fail to be struck with the results actually achieved within the short space of six or seven years: it was a perfect miracle. He, the Chairman, firmly believed that the hand of God was constantly guiding human affairs, and he saw that Divine guidance displayed in this Society's work. Christian friends of India had for many years been laboring to awaken the religious spirit in our country-men, and had spent millions of pounds sterling in this end, in the way they thought the best. Yet what had they accomplished? We need only glance at what India was six years ago to see that scarcely anything had been effected. But here are two foreigners who come here without any of those advantages, and arouse the soul of the whole people of India: doing more in six years than any other reformers had done in sixty or six hundred. Perhaps, one reason for this was that the others had had their interested motives, they wanted to accomplish a purpose interesting or important to themselves, while these two real friends of India had nothing to do but the accomplishment of duty to all mankind. The lecturer had depicted to us the intense love of other people to their native lands, such as the heroic Montenegrins, the Swiss and the Chinese. He had described how the Chinaman's one great yearning passion when in foreign lands, was to hoard up enough money to take him home again some day, so that he might lay his bones in the bosom of the land of his birth, or if he should die abroad, at least to have his remains carried to China for interment. We had seen all the foreigners coming to India with the same aim in view; to accumulate a competency, and go home to Europe to spend it. But how different the case of the founders of the Theosophical Society! They came here leaving all behind, even the wish to be buried among their kindred; living, to work with heart and soul for India, and dying, to mingle their dust with her sacred soil. This was the proof of deep and unselfish love and he—the Chairman—gave due notice that he was commissioned, on behalf of the Hindu people, to send for the bones of those dear friends from whatsoever country they might by accident have been temporarily deposited in, and bring them back to India, to the people the founders loved so well. Six years ago, he, the speaker, could not have ventured to speak publicly, as he was now constantly doing, on our national religions without the certainty of being hissed by his own countrymen, but now, thanks solely to the Theosophical Society and to the Divine agency that was impelling its work—the whole country was aroused to enquire into the Hindu *Shastras* and religious principles. He

had sat quietly, while Colonel Olcott was clearly laying down the duties of Aryan youth, and showing how they might attain the highest happiness for themselves and prosperity for India, and had gone through a wonderful experience. As the Colonel was forming his ideas into English sentences, the speaker saw mentally flashing past his consciousness the self-same ideas as they are written in Sanskrit in our *Shastras*. The very words of Manu, our great Lawgiver and Rishi, and those of the author of the Bhagwatgita, were being spoken by the mouth of this American brother ! This was something like a miracle, was it not ? How comes it that this gentleman, for whom Sanskrit is a sealed book, talks the doctrines of our sages, as preserved in our holy language ? He, the speaker, had an easy explanation ; the same God who inspired our scriptures was inspiring the Colonel to utter those truths, and our thanksgiving should be raised to Him for sending us friends in the darkest hour of our necessity. [Great and long continued applause, and cheers for the Theosophical Society and its founders.]—*Indian Mirror*.

BOMBAY.

THE annual meeting of the Bombay branch of the Theosophical Society was held yesterday afternoon at the Framjee Cowasjee Institute, Mr. K. M. Shroff being voted to the chair. He said that in the absence of the chairman of the Bombay branch the Rao Bahadur Gopalrao Hari Desmukh, the duties of the chairman devolved upon him, but he wished that some one more capable had been selected instead of him. He then, in the course of certain remarks, denied that Theosophy had proved a failure, as had been stated in certain quarters, and eulogized the work done by Colonel Olcott in this direction. The seven years' existence of the Society showed that it had done really practical good, in spite of the many enemies it had raised in many quarters from the peculiar nature of its work. Notwithstanding the diabolical attempt that was made some two years and a half ago in a particular part of the country to injure the Society, the latter was still flourishing and going on flourishing. Mr. Rustumjee Ardesir Darroowalla, Secretary to the Society, then read the annual report, of which the following is a summary. The report stated that the Society was founded on the 17th September 1875 at New York. The branch had hitherto been encouraged and supported at its anniversaries and on other public occasions by the respected President of the Society, Col. H. S. Olcott; but he had not been able to favour them with his presence that evening on account of his pressing engagements. As the Society's means increased, the treasures of wisdom now locked up were to be disseminated throughout the world. The buildings for the library and museum had been completed; and the opening ceremony will take place at the time of the anniversary convention in December next. The Society hoped in course of time that the size and value of the library and museum would attract the cleverest pundits, the most learned Western Orientalists, and that Adyar, the head-quarters of the Theosophical Society, would become almost a second Alexandria, an intellectual metropolis of the East. There were nine admissions of new members, and one admission of a member in a well-known physician, Dr. Balchandra Krishna Bhatvadekar. Amongst the former were several men of mark, viz., the first native civilian of this Presidency, Mr. Shripat Babajee Thakore, two able lawyers, Messrs. Shamrao Vithul and Mirza Hoosein Khan, &c. The Theosophical Publication Fund Committee had printed 2,000 copies of the English translation of the Bhagvat Gita, nearly all of which had been sold; and also 1,000 copies of Patanjuli's Yoga Philosophy, of which more than 500 had been sold. The Homeopathic Charitable Dispensary was opened on the 1st July 1884, and the number of cases treated during the two years was 40,063, which gave a daily average of about 65 cases. Amongst the patients treated there were many who had failed of relief in other hospitals and private dispensaries, and yet the average of recovery had reached to 80 per cent. Mr. Mirza Hoosein Khan, Mr. A. B. Gubbay, Mr. Shamrao Vithul, and Mr. Rustumjee Ardesir Darroowalla also addressed the meeting, the proceedings being brought to a close by a vote of thanks to the chairman.

BENARES THEOSOPHICAL SOCIETY.

BABU KANYA LAL DASS, Assistant Secretary of the Kasi (Benares) Tattwa Theosophical Society writes :

"Three years ago, a Sanskrit Library, called the "Bala Saraswati Bhavana," was started here to perpetuate the name of the late lamented Pundit Bala Sastri, Professor of Grammar in the Benares College. A Committee, composed of the members of the *Bhavana*, was formed to take care of it. But it collapsed. The local Branch of the Theosophical Society, *viz.*, the Kasi Uttwa Sabha, has now come forward and taken up the work. The Sabha feels much indebted to the donors, whose names I give below, of the *Bhavana*, who have kindly consented to transfer their contribution to the custody and management of the Sabha:—

H. H. the Maharajah of Durbhunga	...	...	Rs. 300
Babu Pramada Dass Mitter	...	...	„ 100
Babu Mokshada Dass Mitter	...	...	„ 100

His Highness the Maharajah of Durbhunga has further granted the generous sum of Rs. 150 to the English Library, attached to the Sabha."

This is a striking case; one could scarcely find a better illustration of the phemeral influence in Transitional India of genius, scholarship and personal influence. As the waters close in after the passage of the boat's keel, so does indifference now obliterate the effect of a great name. The late Pandit Bálá Sastri was perhaps the most eminent man of his school in India. He was looked up to with the greatest reverence by most native sovereigns, and regarded as an oracle upon points of orthodoxy. He was President of the Sanskrit Sabha of Benares, whose members are the most learned in the Holy City. He had a face which, once seen, could not be forgotten—calmly majestic as that of a typical sage, and large, liquid eyes that seemed wells of intelligence. Some of his admirers and disciples rightly thought they could raise no nobler monument to his memory than by founding a Sanskrit Library at Benares, and under the lead of his late distinguished colleague, Babu Prámádá Dásá fittra, the books were collected. But the terrible spirit of apathy, now so prevalent, prevented the full consummation of the project, and the sequel is shown above. The collection has fallen into the reverent keeping of our Society in which, at least, the name of Bálá Sastri will not be soon forgotten.

BANGALORE.

HINDOOS TO THE FRONT.—It will be remembered that at Colonel Olcott's first visit to the Station he established a local branch of the Theosophical Society here. In connection with this we now learn that the services of a pundit have been retained, whose duty it is to deliver lectures in the Vernacular twice a week on the Aryan system of Philosophy as described in the Hindoo Shastras. The meetings are well attended, and through the exertions of the Secretary a large Library has been opened which contains works dwelling on Theosophy and literature in general.—*Bangalore Spectator.*

ANANTAPUR THEOSOPHICAL SOCIETY.

THE first anniversary of the above Society was celebrated on the evening of the 16th instant, in the Municipal School house. There was a large audience including some friends from Gooty and Bellary. Mr. A. J. Cooper Oakley of the Adyar, was voted to the chair. The Secretary, Mr. V. E. Sudarsanam, then read the report of the Society for the past year, and Messrs. Mudeliar, Ramachendra Rau, B.A., B.L., District Munsif of Gooty, and T. Chidambaram, B.A., Pleader, addressed the meeting, explaining the objects of the Society, and its beneficial results. Mr. J. Srinivasa Rau then delivered a speech in Telugu. The proceedings were brought to a close with three cheers for Colonel Olcott and Madame Blavatsky, and a vote of thanks to the resident. *Pan supari* was then distributed, and rose-water sprinkled, while a band of native musicians assisted to entertain the audience.

COIMBATORE.

At a meeting of the Branch, 12th September, Mr. N. Annasammi Row, President presiding, the retirement of Mr. Meeatchisundram Pillai from the Secretaryship on account of ill-health, was reluctantly consented to, with the thanks of the Society for his past valuable services. Mr. N. Ramasawmi Iyer was unanimously chosen Secretary, and Mr. Raghavendra Row, Assistant Secretary.

At the Branch meeting of the 19th September, upon motion of Mr. Periasammi Mudaliyar, it was voted that M. R. Ry. Vencutasubba Sastri be requested to lecture on Vedantism every Sunday morning. Upon motion, a new subscription-list was unanimously ordered to be circulated.

NAGPUR.

The first anniversary of the Nagpur Theosophical Society was celebrated on Wednesday, the 1st September 1886. The ceremony was largely attended.

The President, the Secretary, and Babu Ishari Prasad explained in their respective addresses the objects of the Society.

The Secretary's report shows that during the last year 21 ordinary meetings were held, exclusive of all those held during Pandit Bhawani Shanker's visit here. During his short stay he gave valuable assistance to the members of this branch, for which they are very thankful to him.

Among the topics of discussion in the meetings, the following may be mentioned:—

The Seven Principles of Man, Our idea of God, The evolution Theory, The Adwaita Philosophy, The Aim of Theosophy, The Laws of Karma.

Aryan philosophy and self-culture absorb a great deal of the attention of the members of the Branch; but at the same time they have not been idle in making efforts for the improvement and well being of their fellow creatures. One Sanskrit class has been opened in the Andra Sabba School for giving instruction in Sanskrit, and two Aryan leagues of Honor have been formed by the members, and copies of Aryan Virtues, in Hindi, have been published for distribution.

There is a library attached to the Society for the use of its members. With the object of diffusing knowledge of Theosophical literature, outsiders are allowed, subject to the rules of the Society, to use the library on payment of a monthly subscription of not less than 8 annas.

Fifty copies of Bhagwatgita, and about six maunds of flour and pulse were distributed on the anniversary occasion.

NRITYA GOPAL BOSE,
Secretary.

AMERICA.

THE movement in the United States is acquiring strength, but not without the friction always to be expected from the contact of strong personalities, and, in fact, invariably seen in such popular agitations. The reconstructive plan sent over by the Adyar Council, which supersedes the Board of Control by an organisation of an American Section of the General Council, is to be acted upon in December, and it is hoped all may be pleasantly settled. The Aryan (New York) Theosophical Society has adopted the excellent plan of a Monthly Circular of Theosophical Notes and Queries, for circulation among members. The numbers to hand are both instructive and interesting.

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SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1886.

JANUARY NUMBER OF THE THEOSOPHIST.

As announced last year, the January number of the *Theosophist* will contain the official report of the proceedings of the Convention and will, therefore, not appear until a few days later than usual.

THE CONVENTION.

All necessary arrangements are completed for the reception, lodging and feeding of Delegates, the dispatch of business, the inauguration of the Oriental Library, the usual public celebration of the anniversary, etc. The Library and Council Hall buildings will be ready in time, and both will be found worthy of the Society and well adapted to their respective purposes. We would again remind members and well-wishers that donations of books, printed or on palm-leaves, in Sanskrit, Zend, Pahlavi, Pali, or any vernacular language, especially such as treat upon religion, philosophy, ancient science or art, will be thankfully received and duly acknowledged, either publicly or privately as the donors may prefer. As the Theosophical Society first showed the practicability of bringing together in friendly council lay representatives of all the Asiatic religions, races and castes, so this year it will show the unprecedented spectacle of the amicable concurrence of Hindu Brahmans, Parsi mobeds, and—unless the Sinhalese break their promises—Buddhist monks, to inaugurate the Oriental Library. What no one has hitherto effected by less worthy means, we hope and expect to bring about by kindness and tolerant mutual respect. Present indications warrant the anticipation of a large attendance of members at the Convention, and it is most desirable that every Delegate should arrange, if possible, to sleep as well as take his meals at Adyar, on the 27th, 28th, and 29th instant.

Poems by great Asiatic Pandits, congratulating the Society upon the opening of the Adyar Oriental Library, have begun to come in. Most appropriately, the first two are from Holy Benares and the authors—Pandits Gangadharam Sastri and his brother, Pandit Rama Sastri—are among the most eminent in India. We hear that the most famous pandits of Bengal, the Panjab, Madras and Bombay, are expected to honour the great event in a similar manner. There will be Aryan sacred music and Sanskrit recitations, addresses in English and vernaculars, etc.

DEWAN BAHADUR R. RAGHUNATHA ROW.

The Executive Council of the Theosophical Society is about losing the services of one of its most important members, by the removal of Dewan Bahadur R. Raghunatha Row to Indore, of which great Feudatory Raj he has been appointed Prime Minister by H. H. the Holkar Maharajah. The selection of our eminent colleague for this high office is a most judicious one for the Prince, because of the Dewan Bahadur's patriotic sympathies, religious earnestness, and well recognized probity of character and able statesmanship. The Indian press have unanimously expressed their pleasure, and there is but one opinion as to his fitness for the Dewanship of Indore, which office, in fact, he held from 1875 to the close of 1879. How deep an interest he takes in our Society was seen in the report—copied into last month's *Theosophist*, from the *Indian Mirror*—of his address at Col. Olcott's recent lecture at Triplicane. By his request he will be continued as a non-resident member of the Executive Council and another resident gentleman be added.

BOMBAY.

The Hon'ble Mr. Dayaram Jaithmul and his partner, Mr. Ooderam Mulchand, have sent a donation of Rs. 100 to the Theosophical Society's Homœopathic Charitable Dispensary.

SYDNEY.

A correspondent writing from Sydney, N. S. W., reports that there are many people there who are interested in Esoteric Science. New books on the subject are in great demand at the School of Arts Library. In fact, it is hard to get a reading of one without waiting for weeks for a turn.

KURNOOL.

Messrs. C. Munisami Naidu and A. Lakshmana Das having resigned their respective offices as President and Secretary of the Branch, the following persons have been elected for the ensuing year.

M. R. Ry. V. VENKATASASHYYA CHETTY GARU, *President*.
M. R. Ry. T. KUMARASAMIACHARI, *Secretary*.

CEYLON.

National Buddhist Fund.—The money-pots distributed are now being collected and the amount found in them is said to average about Rs. 10 a day.

The Buddhist English School has just been opened and promises to succeed well.

The King of Siam has sent a donation of Rs. 5,000 to the Vidyodaya College.

The High Priest Sumungala, on being asked by a travelling English clergyman to mention the name of a European who knew Buddhism, said that Colonel Olcott and Madame Blavatsky were its best exponents.

DR. HOSHANG JAMASP.

The Parsees of the Deccan are to be congratulated on the elevation of their high priest, Sirdar Khan Bahadoor Dastoor Hoshang Jamasp, to the Doctorate of Philosophy, for his services in the field of Zend and Pehlvi philology. The learned Dastoor was unanimously recommended for the distinction by the faculty of Philosophy of the University of Vienna.

HYDERABAD THEOSOPHICAL SOCIETY.

The annual report of this Branch shows that regular weekly meetings have been held throughout the year. Then public lectures have been delivered. The number of books in the Library has been increased by twenty-five new volumes.

The following office-bearers have been elected:—

MR. P. IYALU NAIDU.....	<i>President</i> .
" MOOLLA ABDOL KHYOOM.....	<i>Vice-President</i> .
CAPTAIN R. LACAN.....	<i>Do.</i>
CAPTAIN G. RUGHOONATH.....	} <i>Joint Secretaries</i> .
MR. JEHANGHEERJI SORABJI.....	
" BHEEMAJI ROW.....	<i>Treasurer</i> .
" VISHNU BASHKAR LELE.....	<i>Librarian</i> .

Managing Committee for 1886-87.

MESSRS. P. IYALU NAIDU, *Ex-officio Chairman*, DARABJI DOSABHOY, DR. AGHORNATH CHATTOPADYAY, RAGHUNATH PRASAD, B. A., BHEEMAJI ROW, JEHANGHEERJI SORABJI, CAPTAIN G. RUGHOONATH, *Ex-officio Secretary*.

SABITA THEOSOPHICAL SOCIETY, (DAKSHINESWAR.)

The present office-bearers have been elected for another term.

CUDDAPAH.

By invitation of the principal Hindu gentlemen of Cuddapah, Col. Olcott visited that place on the 20th ultimo to form a local Branch of the T. S. M. E. Ry. L. V. V. Nayadu, F. T. S., accompanied him. They were honorably received at the railway platform and, on the following morning, the President received a numerous signed Address of welcome, in which the following passages occurred:

"Whatever may be one's religious and philosophical views, whatever one's notions of individual members of the Society of which you are President, we all agree upon the fact that your labours are characterized by a spirit of self-sacrifice and a singleness of purpose which command the admiration of all impartial thinkers. During your short stay in India—short compared with the magnitude of the work you have done—your labour of love has already borne fruit in the great stimulus which it has everywhere given to search after truth. All around us we see a renewal of old-established modes of thinking and a springing up of a new life. We are convinced that all this is due to the working of the Theosophical Society and, judging from the success which it has attained, in spite of many adverse influences, we feel sure that it is destined to achieve something grand and noble."

A complimentary and very erudite address in Telugu was then made by Pandit N. Bhashiacharriar, and a response from Col. Olcott brought the meeting to a close. The Chairman, on behalf of those present, gave garlands and bouquets to the guest, and rose-leaves were showered into his carriage as he drove away.

On the evening of the 20th, Col. Olcott lectured in the school-building to a crowd so dense as to fill every inch of space both inside the spacious hall and in the verandahs. The subject was "Theosophy and the Theosophical Society," and the speaker clearly showed the difference between the two as well as their mutual relations. The applause was constant throughout. An unusually large number of Europeans, among them the District Judge and other important officials, were present. On the 21st, new members were admitted into the Society and the Cuddapah Theosophical Society was organized. Public interest had now become so aroused that, by unanimous request, Col. Olcott consented to stop another day and deliver a second lecture, upon the subject of "Man and his Future," in which the distinction between mind and soul should be defined. The audience was, this time, as large and even more enthusiastic than at the first lecture. As no notes were taken and the discourse was entirely an extemporaneous one, it is impossible to give a report. The President and Mr. Nayadu left at 10 p. m. by the mail train for Madras, a large number of gentlemen attending at the station to bid them farewell.

The following Offices were then elected:—

<i>President</i>	Pandit N. Bhashiacharriar Avergal.
<i>Vice President</i>	T. Kristna Row Garu.
<i>Treasurer</i>	K. Vencata Subbiah Chetty Garu.
<i>Secretary</i>	A. Nunjundappa Garu.

Councillors:—P. Shadyappa Modaliar Avergal; V. Govindaraju Bhagavathar Avergal; D. Bheema Row Garu.

ANGLO-BUDDHISM.

(Globe.)

There must be fashions in speculation as well as in other things, and some people say that what Oxford is thinking of and talking about one month the rest of England will be thinking of and talking about six months later. Manifestly then it would be years out of date to speak of Anglo-Buddhism now as the latest "Oxford movement." But no doubt, an interest in Indian studies originates in Oxford among the *entourage* of Professor Max Müller. For several years past, with the help of almost equally distinguished friends, the Professor has been producing a series of English translations of the sacred books of the East, numbering by this time nearly thirty large octavo volumes, so that it is no longer necessary to be an Oriental scholar in order to have an acquaintance with the Rig Veda, to know the difference between Brahmanas

and Sutras, and even to hold an opinion on the nature of *Nirvana* and the virtue that may lie in the repetition of the monosyllable *Om*. But to be *au fait* in Anglo-Buddhism it will not suffice to have mastered the doctrines of Sakya-Muni, and the study may be pursued out of sight of the spires of Oxford or the minarets of Benares. The favored haunt of spiritualism, or spiritism, as people now prefer to call it, of table-rapping, hypnotism, clairvoyance, or any other occult mystery, has for the modern age always lain in the other hemisphere. It involved one of those large synthetical generalisations which are the peculiar possession of original scientific genius, to embrace both East and West in one totality, and to affiliate the mediumistic manifestations of American society upon the mysterious arcana of Oriental magic. Founded in New York little more than a decade ago, and transplanted thence to Bombay and Madras, to the land of the *yogi* and the *fakir*, the Theosophic Society becomes the authoritative exponent of esoteric Buddhism, of which it is permitted and even desired that some information should be conveyed to the Western scientific world. Meanwhile, the Society extends its fraternal sympathy to the kindred Association for Psychical Research established in this country; it gently disapproves and endeavours to instruct the crude methods and notions of the spiritualism it has outgrown; it courageously undertakes the defence not merely of the dead Count Cagliostro against Carlyle, but of the living medium Slade against Professor Ray Lankester. But whether Madame Blavatsky and the Theosophic Society are accepted or not, the cult of Anglo-Buddhism is certainly alive. It may astonish the simple minds of quiet country scientists to learn that the new doctrine does not shrink from including among its prophets the "arch-quacks" and thaumaturgists of every age and country from Paracelsus to Katie King; nor from distinguishing the philosopher's stone, the elixir of life, astrology, palmistry, even Baphomet and Witches' Sabbaths, among its arcana; while its sacred books range from the Jewish Cabbala to the Golden Ass of Apuleius. The suggestion is that the science of the West has been for the most part on the wrong tack; instead of investigating external phenomena, it should have experimented on the inner powers of the human will and the possibilities of "odic" force, and thence obtained additional faculty by which to penetrate into the secrets of Nature. This method, however, is alleged to have been pursued in the East; the Indian Arhats or Mahatmas are religious or philosophic anchorites, and the miraculous powers of St. Francis are attained by the same severe discipline. In the remote recesses of Thibet are believed to exist a mysterious "Brotherhood" of "Adepts," handing down the traditions of occult magic through many generations. It is maintained that besides his natural body, every human being possesses an "astral" body which, when duly instructed, he is able to project along the astral ether, and thus present himself to his friends in various quarters of the globe. Through the same medium he is able to make his will operate in external phenomena, causing objects to disappear, and again "materialising" them, suspending the action of gravitation, &c. Thus, among duly-qualified operators, there may be tremendous conflicts continually going on in the invisible sphere, and this is the case with the uninitiated also to some degree, but only half consciously. There is considerable sobriety in modern occultism. It detects its processes in the familiar facts of experience. Warnings and presentiments may well be the messages of some finer other attractions and antipathies which are generated by the exertion of will-force. It is gratifying to suppose that from a distance, a man can make himself present to the thought of his friend, and that the persistent exercise of malevolence may, in some inscrutable way, do injury to one's enemy. Startling and decisive "manifestations" are only possible to a gifted few, or as the fruit of long and severe study and discipline; the adept is more occupied in perpetuating and developing his science than in instructing the vulgar, and there is a solemn prohibition against employing these superior powers for the purpose of display.

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SUPPLEMENT TO
THE THEOSOPHIST.
 JANUARY 1887.
 GENERAL REPORT
 OF THE
 ELEVENTH CONVENTION AND ANNIVERSARY
 OF THE
 THEOSOPHICAL SOCIETY
 AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER 27TH—30TH, 1886

With accompanying Documents.

THE friends of the Theosophical Society gathered in unusual force this year to celebrate its Eleventh Anniversary, and everything passed off in a highly satisfactory and encouraging manner. There were present 137 representatives of Branches as against 89 last year, and, but for the necessary attendance of many of our best men at the political Congress at Calcutta, it is estimated that perhaps fifty more would have been registered. The new Library building and Council Hall were greatly admired, and a vote of Council officially accepted them from the President with expressions of entire satisfaction. A very valuable feature of the sessions was a lecture upon Bhagavat Gita, by Mr. T. Subba Row, every morning, who treated his subject with exceptional erudition and ability. Three evening lectures were also given by Mr. P. Sreenivasa Row, upon some special researches he has been making in the Sanskrit Shastras; and we were also favoured with one lecture upon the Zoroastrian religion by Mr. Pirozshaw Rustomji Mehta, a Parsi Delegate from the Bombay Branch. Of the several Indian provinces, besides Madras, Bombay, Bengal, the North-West Provinces, Central Provinces, and Ceylon sent representatives. The ceremonial opening of the Adyar Library was at once unique and impressive, blessings being invoked upon the enterprise by Hindu, Parsi, Buddhist and Mohammedan priests, mobeds, bhikkus and maulvis, respectively. It was a sight never to be forgotten to see these various religionists mounting succes-

sively the speaker's tribune to perform their several benedictory rites or utter their prayers. Only the Theosophical Society has wrought this altruistic marvel, though it is to be hoped it may find imitators.

ADDRESS OF THE PRESIDENT-FOUNDER.

I HAVE peculiar pleasure, Gentlemen and Brothers, in bidding you welcome this year to our Adyar home, for the buildings authorized by the last Convention are virtually completed, and the Council now sits in its own Hall.

The favorable outlook at the close of the first decennial period has not been belied by the developments of the past year. The Society has lost no ground as regards its aggregate work, while in various directions a substantial advance is to be observed. The most important feature is the gradual recovery of external prestige and restoration of internal confidence, both of which were shaken by the inimical attacks of the year 1884. Time, the Healer, is doing his beneficent work for us by giving us the chance to show strength was derived from mere sensationalism. Even the prejudiced may now see, if they choose to enquire, that, outside the mystical branch of study implied in the third of the Society's avowed objects, we have a wide field of potential usefulness. Two factors of an opposing tendency must, however, be always taken into account. These are the unrestful state of the world's mind, and misconception among our members with respect to the Society. With the prospect of great wars in the near future, terrible commercial fluctuations, and rapid spread of habits of sensual indulgence, movements to promote spiritual aspiration can but serve, at best, as correctives to tendencies towards social degradation. Theosophy accomplishes its mission when it infuses a love of virtue, an understanding of nature, and regard for religion into the popular mind. If amid the storm of animal passion we can see but this star of hope shining through a cloud-rift, we may steer the bark boldly on its appointed course. I think this hope is ours. Great changes have occurred in religious thought within a decade, and it seems widely acknowledged that this Society has helped to effect them. That it has had an influence upon contemporaneous opinion in English-speaking countries, as elsewhere, is apparent in the mystical taste of the reading public as well as in the steady increase in the number of our own publications, of Sanskrit reprints, and of vernacular translations of, and original works upon, ancient classics. While there were last year twenty-one publications included in our statistical list, we have this year to report twenty-eight. They are the following:—

List of Books, etc., published:

1. A German translation of Olcott's *Buddhist Catechism*, including the Notes of Prof. Coues.
2. *Probhachandradaya*.
3. *The Purpose of Theosophy*—cheap Indian edition.
4. *Psychometry and Thought-transference*, by N. C.

1887.]

5. *United*, a mystical novel, by A. P. Sinnett.
6. *Magic* (new and much enlarged edition), by F. Hartmann.
7. *Paracelsus*, by F. Hartmann.
8. *Incidents in the Life of Madame Blavatsky*, compiled by A. P.

Sinnett.

9. A new Indian edition of the *Buddhist Catechism*.
10. *A Madhava Catechism*, by P. Sreenivas Row.
11. *A Compendium of Raj Yog*, by Manilal N. Dvivedi.
12. *What is Theosophy?* Anon (America).
13. *Sayings of Grecian Sages*.
14. *Perils of Indian Youth*, a lecture by Col. Olcott.
15. *The Nature and Aim of Theosophy*, by Prof. J. D. Buck.
16. *The Secret Doctrine* by do. do.
17. *The Aim of Life*, by Siddheshwar Ghose.
18. A translation in Urdu of the Lecture entitled *The Civilization that India needs*.
19. *The Zoroastrian and other Religions*, by Dhunjibhoj Jamsetjee.
20. *The Phædo of Plato*, reprint, by Dhunjibhoj Jamsetjee.
21. *Bhagavat Gita* in Sanskrit, with Commentary, issued by J. Ramiah.
22. *The Vichara Sagara*, in Hindustani, edited by Sherief alep Mahomed.
23. *Anima Astrologia*, republished with Notes, by W. C. Aldon Serjeant.
24. *Geometrical Psychology*, by B. W. Betts and L. Cook.

New Magazines.

25. *The Path* (America), edited by W. Q. Judge.
26. *L'Aurore du Jour Nouveau* (France), edited by Lady Caithness, Duchesse de Pomar.
27. *Revue des Hautes Etudes* (France), edited by René Caillié.
28. *The Sphinx* (Germany), edited by Huebbe Schleiden, h: D.

THE SOCIETY AND MEMBERSHIP.

There exists, among some older as well as among the newer members, a good deal of misunderstanding as to the constitution, authority and powers of the Theosophical Society, to which a few words should be devoted. This body was formed by a few persons in the year 1875, at New York. Branches sprang up in Europe, receiving charters from us to work on the original lines of fraternal neutrality and individual independence and effort. Each new member was registered at Head-quarters and received his diploma from thence. The same system continues to this day; each Branch is but an offshoot from one original stock, each person a member of that body, with a secondary relation—susceptible of indefinite modification from time to time, dependent upon convenience—with a Branch. The rapid enlargement of the Society changed the first nucleus into a General Council, and the executive Administration from an almost autocratic into a parliamentary form. The first group are now chartered as the Aryan Theosophical Society of New York. The participation of individual

members in the general direction, possible in the original small group of New York, became impracticable when members came to be counted by thousands, Branches by scores, and our field of activity grew to be as wide as the world. The Presidents of Branches had then to be organized into a General Council, and an annual Convention, or quasi parliament, held to review the state of our movement, modify and improve our Rules and Bye-laws in the light of experience, and agree upon the policy of each coming year. The fundamental principle of the Society being to encourage self-reform and self-evolution, any theory of supervision over, or restraint of, the individual would be repugnant to that theory, and tend to debase our body to the level of a mere sect. The common bond of members is to be found in adhesion to the declared objects of the Society. The Rules provide for the systematic admission of members with as few formalities as possible. Some regulations are indispensable to corporate existence, and there is a point beyond which individual license could not be permitted. For example, a Hindu, Buddhist, Parsi, Jew, or any other member belonging to a sect, who should assume to declare that the Society as a body accepted a certain dogma of his sect, would do injury to us by totally misrepresenting our avowedly neutral attitude. So, one who should give out that the Society favoured a certain costume, diet, social habit, political policy, or nationality; or who should try to fasten upon it responsibility for his theories of sexual relation, commercial expediency, spiritual intercourse, psychical education, the existence and powers of Mahatmas, or any other question between man and man, not specifically defined in the declared objects of the Society, would be transcending his rights and compromising us as a whole. While nothing can be more transparently true, than that everybody outside the Society is at perfect liberty to call himself Theosophist or whatever he chooses, and to baptize his wildest vagaries as theosophy or even divine revelation, it is equally certain that our Society has the right to forbid every person holding its diploma, to pretend that it is in the smallest degree responsible for his or her private views upon any subject whatever. Each of us, of whatever grade of relationship to the Society, and whatsoever race, religion, color or sex, stands upon his own pedestal, makes his own responsibility, and must take all the consequences. As in all other social systems of associated effort, each of us resigns enough of the theoretical license of personal action to create an administrative nucleus for the general direction of a movement proceeding upon marked lines. This nucleus acquires a business headquarters, a fund for its expenses, immovable or moveable property, a library, and an organic existence. The management of these details is the function of a Council representative of the whole body of members. But the Council never has nor ever would attempt to interfere with individual members or branches, so long as they keep well within the lines of the Society's constitution and bye-laws. If during the earlier days and before our Council grew into the parliamentary body it now is, there were infractions of this broad rule, excuse may be made on the score of the survival of old

military habits in the President, his infirmity of judgment, and the novel character of the movement in general. In spite of all, however, there has been practical autonomy, individual and corporate, from the beginning.

The charge of violation of our declared policy of fraternal tolerance has been laid at our door, sometimes, no doubt, justly. But let it not be forgotten, that this is a high, almost divine ideal, and one that can only be attained by the grandest souls. Yet, without a high ideal what is there to brace up and draw out the higher nature? And if we but keep it in view we shall be mounting inch by inch, though we fail daily to satisfy conscience. Like all human societies, we have the two classes of egoists and altruists among our members, fifty of the former to one of the latter. We, too, have our carping, sneering, scheming, dog-in-manger colleagues, who are too selfish to pay their share of the expenses, too indifferent or morally indolent to work, too vain to accept any position below theoretical dictatorship, and too narrow to forget the interest of sect, caste or nationality in favor of altruistic labour. Such are the rebellious manifestations of the lower propensities of our common nature, asserting themselves against the restraint of the spiritual self. These persons joined our movement, perhaps out of curiosity, or an innate attraction towards new societies, or a passing sympathy for our avowed platform, or because their friends joined. It is hard to put up with their vagaries, yet it is imperative to do so, and one can only try his best to do his duty and trust to results for vindication. As for myself, I feel my incompetency for the position which the affectionate loyalty of my brothers forces me to retain, and my chief desire is to find somebody who would fill it better.

THE GENERAL COUNCIL.

In addition to Branch-Presidents the Council now includes a number of non-official gentlemen, of whom all were when selected and most now are sympathizers. The ramifications of the Society are now so world-wide that I shall request the Committee on Rules to consider the question of either abolishing this non-official group of Councillors, or of asking each personally whether he is willing to continue to serve us, as hitherto, in the capacity of adviser and patron. I shall also ask the Committee's decision with regard to the Executive Council, and the formation of foreign sections of the General Council.

To a special committee I shall refer the question of legalising the Society by registration, under the British Indian Statutes. The last Convention voted against this step, but since then I have indirectly learnt that the Society has lost a bequest of £ 8,000 (over a lac of rupees), alleged to have been made to it by a British sympathizer, because of its having no legal status. However this may be, I am very anxious that there should be no precaution neglected against the Society's either suffering losses such as the above, or at my decease, falling into legal entanglements, through its property standing in my individual name, and so making necessary the procurement of releases from my personal heirs.

FINANCIAL.

The long protracted and lamented illness of the Treasurer, Babu Nivaran Ch. Mukerji, has thrown a double burden upon our noble-hearted and devoted Secretary, Mr. T. Vija Raghava Charlu, and his own temporary absence and those of others of the Headquarters staff has made it very difficult to keep the accounts in order. The Audit Committee chosen by you yesterday has, however, been able to satisfy themselves that the income has been honestly expended, and that we should delay no longer in coming to a fixed determination as to the best plan to keep the Society out of the bottomless quagmire of debt. There are some who advise that the Permanent Fund should be regarded rather as a Reserve Fund, against which annual deficits might be charged up. Last year, you will recollect, there was an apparent surplus in General Account of Rs. 1,916-3-2, but this year our extraordinary expenses for building, repairs, furniture, and other purposes have absorbed this and left a deficiency of Rs. 1,662-15-6 to be met. This has been borrowed from the Theosophist office. Towards the construction of this Council Hall, our Brother Mr. P. Sreenivasa Row has generously loaned us Rs. 400 without interest.

The annual subscription of Rs. 1,000, kindly promised by H. H. the Maharajah of Durbungha, has not reached us in time to be included in the yearly account, though His Highness has telegraphed me that it will be forthcoming: when received, the apparent deficit will be correspondingly reduced. I have also telegraphic advices from our Brother Prince Harisinghji Rup-singhji of Rs. 1,700, as donations from himself and the Princess, of Rs. 1,000 and Rs. 700 respectively, being on its way here. For the information of new members it may be well to state that the sources of income are from (a) Entrance Fees; (b) Donations; (c) Sales of agricultural produce—as yet a petty item; (d) The annual *per capita* subscription of a rupee (2s.). Some erroneously suppose that the last-named contribution goes to swell the Permanent Fund, but it has been very distinctly explained more than once that this makes up a fund to meet the cost of the annual conventions of the Council, the entertainment of guests, and, when a surplus is available, current expenses. The ungenerous negligence shown by many in forwarding this small annual contribution is simply equivalent to abandoning the Society to the charity of a few staunch members ready to make any sacrifices for its sake. One need only glance at the Treasurer's annual statements for a few years past to understand the situation of affairs. If each member would but send us his rupee, we should hear no more of deficits and forced loans. But there are some who seem to fancy that the working staff of the Society need nothing but air to live upon and carry on the work withal. A member who willingly spends an hundred rupees, or dollars, or pounds, or francs upon a passing whim or a pleasure party, but cannot spare a rupee for the support of a philanthropic and learned Society, must have a very hazy conception of the operation of the law of Karma, and is not to be congratulated upon his probable future.

THE ADYAR LIBRARY.

Our long-cherished dream to found a non-sectarian Oriental Library, as an adjunct towards the attainment of the second of the Society's declared objects, is at last fulfilled. The beautiful building, in the portico of which we are now assembled, is a worthy shrine for the literary remains of the world's sages, as the marble-floored annexe is for their portraits. From every quarter of India and from Ceylon have come congratulatory poems, in Sanskrit, Pali and Zend, from learned priests and pandits—so many, in fact, that it will be inconvenient to have them read in full at the opening ceremony. Several hundred volumes have been sent already as gifts, and hundreds more are being collected. As I have said before, it will be quite an easy thing for our Branches to gather together here, at a minimum of cost and trouble, a large library of Oriental books. And then, having the building and the books, our next step will be to collect a fund for maintaining it in a style worthy of its dignity and usefulness. The services of good pandits may be secured, no doubt, at from Rs. 25 to 30 per mensem, and owing to the polyglott nature of our collection, we could find useful employment for several such scholars. There should also be a well-invested Publication Fund, from the monthly increment of which the publication of the useful handbooks upon ancient science, art, philosophy and religion, at very cheap prices to encourage a wide circulation, might be made. We might do worse than imitate the example of the Christians, who long ago founded their publication societies and organized excellent systems of distribution throughout the world.

THEOSOPHY ABROAD AND AT HOME.

The Secretary's summary view of the movement renders unnecessary my traversing the same ground. The conflicting elements above alluded to, and the inevitable jar of strong personalities are giving us always more or less annoyance and adding to the burdens of executive supervision. Personally, I have great reluctance to interfere in passing disagreements between two or more colleagues who may be better educated and otherwise superior to myself. Moral, intellectual and spiritual strength always find their level, and truth must always come out victor in the long run. Time is not so paramount an element in sociological evolution as to compel us to hasten to the controversial fray. I am more than willing to wait patiently, rather abstaining from interference than volunteering it. There is a theosophical storm-moving over America just now, and another over a portion of Europe, but the end is not yet, and wisdom will have its way ultimately. The expansion of the Society in the United States has outgrown the tentative machinery of the American Board of Control, and our Executive Council adopted, in June last, a resolution recommending our American Branches to federalize into the form of a section of the General Council. This was recently done in convention at Cincinnati, and Mr. W. Q. Judge, one of our founders, was elected permanent Secretary. Turning to India, we see much listless apathy in some quarters,

offset by extraordinary activity in others. Without wishing to be invidious, I would like to cite as examples of models of branch usefulness, the societies of Bombay and Berhampur (Bengal). Causes quite uncontrollable, viz., the transfer of Government servants from one station to another in the due course of service, are continually taking away some of our best members from branches of their own initial formation, and sending them to stations where we have as yet no local nucleus. There is a good as well as a bad side to this, for—as we have seen very recently in certain instances—the zealous Theosophist at once sets himself to organize a fresh branch. To such a transfer we owe the birth of the Cuddapah Branch, one of the greater successes of the year, one which secures to our cause and our Library the services of a brilliant pandit, an accomplished English scholar, and a gentleman of large administrative ability, whose presence at this meeting prevents my enlarging upon his merits.*

EXPANSION OF THE MOVEMENT.

The tidal-wave seems not to have spent itself, as the following memorandum will testify :

YEAR.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.
Charters existing at close of year.	...	1	2	2	2	11	27	51	98	104	121	136

Deduct four charters lapsed or extinguished, and we have as the total living charters up to date 132. Their geographical distribution is the following :—

India 96 (5 newly formed); Burma 3; Ceylon 8; England 1; Scotland 1; Ireland 1 (newly formed); France 1; Germany 1; U. S. America 13 (7 newly formed); Greece 1; Holland 1; Russia 1; West Indies 2 (1 newly formed); Africa 1 (newly formed); Australia 1. The Indian Branches are thus distributed :—Bengal 21; Behar 8; N. W. P., Oudh and Punjab 21; C. P. 4; Bombay 6; Kathiawar 2; Madras 38. Of the year's new branches there are in America 7, Ireland 1, West Indies 1, Africa 1, Bengal 1, N. P. W. 1, Madras 3, Total 15. Their titles are :—

INDIAN :—Bangalore City; Bangalore Cantonment; Cuddapah; Noakhali; Orai.

FOREIGN :—Boston; Cincinnati; Dublin Lodge; Gita (Aldrich, Ala); Golden Gate, (San Francisco); Haytien (Port-au-Prince, W. I.); Keystone, (Philadelphia); Malden (Malden, Mass.); Occident, (New York); Queenstown, (Cape Colony, Africa.)

MADAME BLAVATSKY.

Our dear colleague and founder has been under medical treatment throughout the year, but her general health is fair enough to permit her to labor incessantly on her "Secret Doctrine." The

* Pandit Bhashya Chariar, of Cuddapah.

MSS. of the first volume has been sent me, and is undergoing revision. It will gratify you to learn that it more than maintains her reputation for learning and literary ability. The work will probably extend to five volumes, of about the size of a volume of *Isis Unveiled*, and the first, or Introductory, volume shortly be published at London and New York.

CONCLUSION.

I need dwell no further upon details, as the various documents about to be read will embody all necessary information. Let us feel encouraged at the outlook of the whole situation and each do his utmost to make the name of this Society respected by all good persons.

This is a Society without means, without patronage, with social prejudice arrayed against it, and vested interests its natural foes; a Society that appeals to no sectarian loyalty, that holds out no worldly inducement, but the reverse, to those who join its ranks; a Society professedly devoted to the study and propagation of philosophy, the declared foe of vice and censor of selfish indulgence, teaching the highest moral ideal, and affirming the essential unity of religions, and the necessary supremacy of truth over all; yet we see it within the short space of ten years spreading over a good portion of the earth's surface, having chartered 136 branches, of which only four have lapsed, and with men of all the earth's old religions its enthusiastic adherents. Whether the Society has been riding upon the crest of a wave of thought, caused by the general upheaval of old prejudices, or itself has been a strong power behind the wave, it is not for us to say; but the pregnant fact is that it exists, and is a social force of the day, with a prospect of a prolonged and useful career. It is—it must be—due to the breadth of its platform and the judiciousness of its policy of tolerance and brotherly good-will towards all.

SECRETARY'S REPORT OF ASIATIC BRANCHES.

THE Secretary then read the following summarized reports of Branch Societies during the year 1886 :—

BOMBAY THEOSOPHICAL SOCIETY.—This Branch had 33 meetings during the year, at which discussions were held on various subjects. The Theosophical Publication Fund Committee report that they have printed 2,000 copies of an English translation of the *Bhagvat Gita*, of which nearly all have been sold. A thousand copies of Patanjali's *Yoga Philosophy* have been printed, and more than 500 sold. The compendium of Raja Yoga, *Sankhya Karika*, and *Prabodh Chandrodaya*, in English, a drama on the Vedantic Philosophy, are in the press and will be issued as soon as certain necessary translations are completed. The four Vedas are also to be printed by the Committee. The Committee are grateful to Mrs. Sinnett for her generous permission to publish a cheap edition of her valuable work—"The Purpose of Theosophy"—the first copy arrived at Adyar as these lines were being written—of which the price is five annas. The Committee reports a balance of Rs. 2,000 in hand. The Sum of Rs. 200 were collected by the Branch for

the relief of the sufferers from the earthquakes in Cashmere. The Branch also contributed Rs. 176 to the General Fund of the Theosophical Society.

The Homœopathic Charitable Dispensary was opened on the 1st July 1884 by the exertions of the members of the Branch, headed by the indefatigable and devoted Bro. Tookaram Tatya. The total number of cases treated during the two years was 40,063, which gives a daily average of about 65 cases. Amongst the patients treated in this Dispensary there were many who had failed of relief in other hospitals and private dispensaries, yet the average of recovery reached 80 per cent. About Rs. 1,400 have been contributed to the Dispensary, which sum is allowed to accumulate, so that eventually a fund may be formed to make the Dispensary a self-supporting and permanent institution. The anniversary of the Branch was celebrated with great enthusiasm on the 18th of October at the Framjee Kavasjee Institute, when eloquent speeches were delivered to a crowded audience.

THE SABHITA THEOSOPHICAL SOCIETY (Dakshineswar) has only been in existence about a year. Monthly meetings have been held. Two members have been successful in healing sickness by mesmerism, and the President has distributed medicines. More extended work is in contemplation, such as the establishment of a Sanskrit school, but time is necessary to give the scheme full effect.

CHITTOOR THEOSOPHICAL SOCIETY.—Fortnightly meetings of this Branch have been held, besides meetings of some members in the Secretary's house every evening for the study of special Theosophical works. The President has been engaged in mesmeric experiments. A committee of four of the members has decided to make occasional visits to the important sacred places in the district, with a view of ascertaining their history and giving the people information about the Theosophical Society and its aims. Two such tours were made during the past year.

THE SARVA HITKARI THEOSOPHICAL SOCIETY (Gorakhpur).—This Branch has established a Sanmargha Sabha at Gorakhpur and another at Moradabad. The Theosophical Sunday School is in a flourishing condition under the management of the Joint Secretary. The late President of the Branch has founded a Branch at Orai, and another member is beginning to spread Theosophy at Naini Tal.

NOAKHALI THEOSOPHICAL SOCIETY.—This Branch has only been in existence since July. Weekly meetings of members have been held. A subscription has been started for the erection of a house for the Society and about Rs. 500 have been collected, and it is hoped that the Society will soon have a meeting-place of its own.

GOOTY THEOSOPHICAL SOCIETY.—There have been informal meetings of members for the discussion of Theosophical topics almost every evening. Lectures were delivered by the President and the Secretary. Under the auspices of the Society, a society called the Hindu Janobanktha Sabha was started for reading papers and discussions in the vernacular on religious and social questions; lectures were delivered on Puranas, Upanishads, etc.

The Sanskrit school continues to make satisfactory progress the boys in the highest class are now reading *Kavyams*. At the Anniversary of the Branch held in February, delegates and visitors attended from Anantapur, Bellary, Guntakul and Cuddapah.

COIMBATORE THEOSOPHICAL SOCIETY.—This year the Society succeeded in securing a suitable building in which to hold meetings etc. A learned pandit, Mr. Vencata Subha Sastry Avergal, has been explaining the "Vedanta Sara" to the members. There have been frequent meetings and discussions at the Society's house at which outsiders are often present, and the result is that much interest in Theosophy has been created, and it is gaining more and more hold on the minds of the thinking portion of the people. Some members have been very successful in curing sick persons by means of mesmerism. We may especially mention a very obstinate case of paralysis that had baffled the skill of the doctors and a case of ague that had been given up as hopeless.

ANANTAPUR THEOSOPHICAL SOCIETY.—This Branch has held weekly meetings for the study and discussion of Theosophical topics. Besides this some of the members met nightly to study "Giyana Vasish-tam," a Sanskrit work, explained by a learned friend. Nine public lectures were delivered during the year. The Vice-President has translated several of Sankaracharya's works from the Sanskrit.

HYDERABAD THEOSOPHICAL SOCIETY.—A Sanskrit school has been founded by some of the members. Some 25 volumes have been added to the library. About 45 meetings have been held and three lectures have been delivered. The report shows the Society is in a flourishing condition, and that good work is being done by its members.

MALABAR THEOSOPHICAL SOCIETY (Palghat).—There have been frequent meetings of the members of this Branch throughout the year. A section of the Sanmargha Sabha has been formed in connection with the Branch. A spirit of enquiry is perceptible in the district. A few of the members have been carefully studying the Bhagvat Gita.

CUDDAPAH THEOSOPHICAL SOCIETY.—This Branch has only been started a few weeks. The members hold frequent meetings and the President has given a public lecture on Bhagvat Gita, and intends, next year, to deliver a course of lectures on the same subject. The Branch hopes to soon open a Sanskrit school. A local missionary delivered a public lecture against Theosophy, and members of the Society who were present took the opportunity of removing some of the misconceptions of the lecturer and of clearing the doubts of those present.

THE ADYODHA THEOSOPHICAL SOCIETY (Fyzabad).—This Branch has held weekly meetings at which lectures were delivered and selected Theosophical works discussed. Homœopathic medicines have been distributed to the poor, and the foundation of a charitable dispensary is in contemplation, for the benefit of which Babu Charu Chandra Ghose has offered his gratuitous services.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.—The members of this Branch have held regular meetings for the study of Bhagvat Gita. Mr. C. T. Winfred delivered an interesting and instructive

lecture on "Chelaship," and members of the branch have delivered other public lectures on Theosophical subjects.

THE JAMALPUR THEOSOPHICAL SOCIETY.—This Branch has held weekly meetings for the study of Theosophical literature as well as Bhagvat Gita and other Sanskrit works. The Sanskrit Sunday School continues to make fair progress. Several members of the Berhampore and Bhagalpur Branches have visited Jamalpur during the year, while members of this Branch have paid visits to other places. The Branch records with regret the death of Brother Hari Nath Bhattacharje, an earnest and enthusiastic member of the Society.

THE NARMADA THEOSOPHICAL SOCIETY (Hoshangabad).—Meetings were held nightly for some time, during which several books were studied; but these meetings had to be given up through unavoidable circumstances. A Benares pandit was engaged by the Society to give lectures explanatory of the different schools of Hindu philosophy. Pandit Bhavani Shankar visited this Branch and the members derived much profit from his instruction. A charitable homœopathic dispensary has been opened by the Branch for the benefit of the suffering poor. The library has received considerable additions. Much interest in Theosophy is being awakened in Hoshangabad and the neighbourhood.

THE VASISHTHA THEOSOPHICAL SOCIETY (Vizianagram).—Meetings have been held for the study of Sanskrit and other works.

The Sanskrit College in Talur continues to make steady progress and a Vedic Professorship has been founded therein by the members of the Branch. The staff of the Sanskrit College in the town has also been increased by the addition of two more masters. The moral class attached to the Society meets regularly every Saturday. The Branch still hopes to start a Vernacular journal, but pecuniary difficulties have not yet been surmounted.

THE KASI TATWA SABHA THEOSOPHICAL SOCIETY (Benares).—This Branch has held about twenty meetings during the year, at some of which outsiders were also present. Under the auspices of the Society a Young Men's Association is being formed for the promotion of religion and philosophy. The Sabha is grateful to pandits who have given discourses for the benefit of the members on the practical bearings of the theories of the Vedanta. Rupees 217 were collected by the Sabha for the relief of the sufferers from the floods in Bengal. Thanks to the liberality of Babu Mokshada Das Mittra and H. H. the Maharajah of Darbhanga, the Society has been enabled to have an office of its own, and to make several useful additions to its library. Medicines have been distributed to the poor, and some successful mesmeric cures have been effected. The Sabha hopes before long to issue a Theosophical magazine in Hindi.

THE SANJEEVAN THEOSOPHICAL SOCIETY (Bankura).—Several meetings have been held for reading and discussion. The members of the Society have exerted themselves to disseminate a knowledge of Theosophy among the educated classes of their community, and have succeeded in awakening interest, and to some extent in checking irreligious and materialistic tendencies. They have also worked

among the school boys with a view of impressing upon them the necessity of cultivating brotherly feelings and leading a pure moral life.

THE DODABETTA THEOSOPHICAL SOCIETY (Ootacamund).—This Branch has held several meetings during the past year for the discussion of Theosophical subjects. Special attention has been paid to Yoga Philosophy, especially as regards the comparative merits of the Raj Yog and Hatha Yog systems.

THE ADHI BHOUTIC BHARTRI THEOSOPHICAL SOCIETY (Berhampore).—Besides three special meetings this Branch has held 48 regular weekly ones. In order to avoid desultory conversation the subject for each occasion was selected at the previous meeting. A record of all important discussions was kept and extracts therefrom sent from time to time to other Branches. Fifty-one volumes were added to the Library during the year. At the instigation of this Branch a movement has been set on foot to bring about a closer union of the Bengal Branches. To this end a "Theosophical Co-operative Association" has been started. As a result the President and other members have visited other Branches in Bengal—indeed Pandit K. C. Bidyaratna visited almost all the Branches in North Bengal—with a most beneficial result. The consequence of this movement has been to infuse new life into the Bengal Branches by mutual help and interchange of ideas. It is expected that in the coming year the measure of success will be even greater, and we hope that Branches in other parts of India will follow the example of Berhampore. The Suniti Suncharini Sara of Berhampore, established some six years ago, is now entirely under the supervision and management of Babu D. N. Ganguly and Pandit K. C. Bidyaratna. It consists of about five and twenty promising young men who meet regularly every Sunday morning when religious lectures are given—especially on the texts contained in the "Epitome of Aryan Morals." The outside public are now beginning to feel that the members of the Theosophical Society are devoted admirers of Arya Dharma, and are ever ready to help any institution having for its object the development of high moral aspiration in the rising generation and the spiritual regeneration of the sons of the Aryans.

The objects, rules, etc., of the Theosophical Society have been translated into Bengali. "Light on the Path" with annotations is being translated. It is expected that the Anglo-Vernacular School will ere long be made over to the management of the Theosophical Society, in which case Sanskrit will form a part of the curriculum. In Babu Tilak Chand Nahar the Society has lost a devoted and earnest colleague and a staunch upholder of the truths of Theosophy.

THE RAJSHAYE HARMONY THEOSOPHICAL SOCIETY (Beauleah).—This Branch has a good library, the books of which are available to outsiders as well as members. A subscription has been raised for the distribution of medicine gratis to the poor. The President of this Branch is engaged in the important task of publishing a new edition (with additions) of the Sanskrit Dictionary called *Sabdakalpadruma*, a monumental work that cannot fail to render

most important aid to Sanskrit scholars throughout the world. The school founded by the President in his native village continues to prosper.

THE GYANANKUR THEOSOPHICAL SOCIETY (Saidpur).—Weekly meetings have been held throughout the year. Some of the members have successfully practised mesmeric healing. A Sunday school has been opened for the moral improvement of young boys. The members have been engaged in the study of Bhagvat Gita during the year. Members of the Theosophical Society have visited this place from Berhampore and other places.

THE BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.—This Branch has only recently been formed. A good library is in course of formation, and a convenient place has been rented for the purposes of the Society. Regular meetings are held for reading and discussion. A few members are studying mesmerism, while others have formed themselves into classes for the study of Sanskrit literature under the direction of a pandit whose services have been engaged for the purpose.

THE CALCUTTA THEOSOPHICAL SOCIETY.—This Branch has held regular fortnightly meetings. Babu Dina Nath Ganguly paid three visits to Calcutta, and the members were much benefited by his instruction and advice. The services of a learned pandit were secured, from whom instruction was received in Asiatic philosophy and religion. A general improvement is to be noticed in the earnestness of the members both as regards personal life and efforts to disseminate Theosophy. The President delivered a lecture on Theosophy before the Bethune Society and this lecture has been printed for distribution. Upwards of Rs. 1,300 were raised by the Branch in aid of the sufferers by the late disastrous floods, and members were deputed to distribute food, clothing and money to the famished people. Medicine has been distributed gratis to the poor, and between three and four hundred poor patients have received special medical attention from our members. The members of this Branch notice with pleasure the success that has attended the efforts of the Bengal Theosophical Co-operative Association, and believe that its usefulness will be still more marked in future years.

THE BANGALORE CITY THEOSOPHICAL SOCIETY.—Like the Bangalore Cantonment Theosophical Society, this Branch was only recently founded at the time of Col. Olcott's visit to Mysore. Meetings are held weekly for study and discussion, and lectures are occasionally delivered. The Branch has fairly started, and its members look forward to a useful and prosperous career for the Society.

THE BRIGUKSHETRA THEOSOPHICAL SOCIETY (Jubbulpore).—Many members of this Branch have been transferred to other places and through their exertions there new Branches have been formed. The Sanskrit school continues to make good progress; there are now 43 boys on the roll. The revenue of the school is derived from the sale of Atta which is daily collected, by handfuls, from different houses in the town. Last year there was a surplus of Rs. 109.

The Homœopathic Dispensary receives, on an average, ne 450 patients per month, and is becoming very popular.

The Society held 34 meetings during the year for reading discussion.

THE ATMA BODH THEOSOPHICAL SOCIETY (Moradabad).—meetings of this Branch have been somewhat irregular, but several books have been carefully studied by the members. Two members have been successful in curing scorpion-bite and other ailments by means of mesmerism.

A monthly journal, *Jama-ul-uloom*, is conducted under auspices of this Branch and contains translations of the most important articles in the *Theosophist*, as well as original work on moral and scientific subjects. The Buddhist Catechism is being translated into Urdu.

THE KRISHNA THEOSOPHICAL SOCIETY (Guntoor).—The Sanskrit school founded by Mr. Sambia Chetty Garu, now resident Madras, is in a most flourishing condition with a total of 1 pupils. The girls' school is also progressing well. The anniversary of the Branch was a great success.

The Secretary, Mr. J. Purnayya, has completed his translation of selected articles from the *Theosophist* and the work is now in the press.

A. J. COOPER-OAKLEY.

CEYLON.

THE work of the Society in Ceylon has made considerable progress during the past year. The island has had the great advantage of a visit from the President-Founder, who stayed three months, and left Mr. C. W. Leadbeater there to act as his representative. The Anniversary Meeting was an extremely successful one, and a third Convention of Buddhist priests of all various sects was held by Colonel Olcott during his stay.

The publications of the year have been as follows:—

(1.) A new edition of five thousand copies of Colonel Olcott's Buddhist Catechism in Sinhalese.

(2.) An Introductory Buddhist Catechism for children, written by Mr. C. W. Leadbeater, and revised and approved by the High Priest Sumangala. (Seven thousand copies of this are now disposed of, and a new edition already in the press.)

(3.) A tract by Mr. Banda, F. T. S., warning the Buddhists against a custom which has become but too common in the island—that of neglecting the festivals of their own religion, and observing as occasions of rejoicing the non-Buddhist seasons of Christmas and Easter instead.

(4.) A tract on "The Life of Prince Mahinda," also by Mr. Banda.

(5.) More than a thousand copies of Pali gāthas have also been printed and distributed gratis to Sunday School children and others.

The circulation of the Society's weekly paper, the *Sarasavisandana*, is steadily increasing; it is now acknowledged on all sides as the representative organ of Buddhist opinion in the island, and has become a most powerful engine for enlarging the area of the Society's work.

The Buddhist Press* has succeeded so well during the past year

* A printing-office attached to the Colombo Head-quarters, whence the Society's weekly journal, *Sandaresa*, is issued and general printing done.

that it is intended to enlarge its operations by purchasing an additional printing press and several new founts of type. Several of the original shareholders have kindly given a helping hand to its work by presenting their shares to the Society.

The weekly Banā-preaching at the Society's hall in Colombo has been regularly kept up during the past year. Leading priests of all the sects have officiated in turn, and their ministrations have been uniformly well attended; indeed on many occasions the overcrowding of the hall has shown the urgent necessity for the speedy erection of the new Dharmasala and Vihara. A widespread sympathy for this most necessary work seems to be felt in all parts of the island, subscriptions having been received from north, south, east and west, and even from the country of the aboriginal Veddahs. Assistance and cordial expressions of sympathy have also been received from Sinhalese emigrants in India, Queensland, Singapore, Siam, and Burmah—an event quite unparalleled in the history of Buddhism in the island. Very good results are being realized from the collecting boxes distributed to the Buddhists of Colombo, in aid of the Dharmasala fund, about Rs. 10 per day being the average amount received.

The Buddhist Fancy Bazaar, held annually at the Society's Head-quarters, was a decided success last year, a net-profit of over Rs. 800 being realized; and, as far as could be seen up to the day when the delegates left Colombo, there is good reason to hope that the results this year will quite equal those of 1885. It has been determined also to hold semi-annual paddy-shows, with prizes, at the Colombo Head-quarters, for the benefit of Buddhist agriculturists.

Eight weekly schools for instruction in the Buddhist religion are now in full operation in Colombo, having on their books 872 boys and 105 girls—altogether 1,077 children. (Since the compiling of these statistics a ninth school has been opened in one of the most crowded parts of Colombo, and it promises in a few weeks' time to equal any of those already existing.) The importance of this labour for the instruction of the rising generation cannot be over-rated; it is not yet fully recognized by the majority of Buddhists, but it is hoped that as its fruits begin to show themselves it will be more clearly understood. The secular education of the country has been almost entirely in the hands of the Christians, and until recently no effort seems to have been made by the Buddhists to see that their faith was transmitted pure and undefiled to their children. The resources of the Society do not yet permit it to meet this evil by opening many Buddhist day-schools, but in the meantime the good that is done by the establishment of Buddhist Sunday-schools is absolutely incalculable. The hearts of the few earnest workers in this noble cause were recently much cheered by the arrival of a present of £20 for school expenses and a box of seventy well-selected books for Sunday-school-prizes—both sent by a prominent member of the London Lodge of the Theosophical Society. The books were especially welcome, as it is impossible in Ceylon to obtain literature interesting to boys and at the same time uncoloured by Christianity. It is hoped that other friends in

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Europe and America may follow this noble example, and thus at a comparatively slight cost to themselves give most valuable assistance to the revival of Buddhism now in progress. All contributions, whether of books or money, will be received and acknowledged by the Secretary of the Theosophical Society, Colombo.

The Sunday School at Kandy is progressing satisfactorily and new schools have been opened by the Society's exertions at Waranapala and Katawalamulla. Arrangements have also been made to open a school at Gampola in the course of the next few weeks.

An English Day School for Buddhist children was opened on November 1st at the Head-quarters of the Colombo Theosophical Society, and has already proved a complete success. Fifty-seven boys entered their names on the opening day, and the average attendance since has been over sixty. A duly qualified member of the London Lodge of the Theosophical Society has consented to act as Head Master of the school as soon as he is at liberty to come out, and in the meantime Mr. C. W. Leadbeater himself is taking charge of it. Such a school has long been a crying need in Colombo, and from the enthusiasm with which its establishment has been greeted by the Buddhists, its promoters see reason to believe that it will shortly be an undertaking of very great magnitude indeed.

While the President-Founder was in the island he made a very successful tour among the villages of the Western and North-Western Provinces, and after his departure Mr. Leadbeater made tours at various times through the Alutkuru and Siyana Korales, and also paid a visit to Anuradhapura in June, to address the pilgrims at the full-moon festival. The North-Central Province was thus opened as a field for Theosophical work, and very good results are even already following from this auspicious commencement.

The Galle Theosophical Society has during this past year published a pamphlet called "The Mirror of Faith," being a comparison between the tenets of Buddhism and Christianity, and a thousand copies of it have been distributed gratis among the subscribers to the Buddhist National Fund. Out of the interest of the said Fund a sum of Rs. 200 was voted for educational purposes, and this was distributed among six Buddhist schools. A Buddhist Sunday School has also just been opened, and it is expected that some others will shortly be established.

The Society has received the following letter from the Marquis Tseng:—

(COPY.)

Singapore, 5th November 1886.

SIR,—Kindly thank the members of the Theosophical Society on my behalf for their very appropriate present of the books on Buddhism, which I consider most admirably written.

I would have answered earlier, but, much to my regret, the steamer having to start so speedily, I was forced to let the bearer you so kindly sent on board with the books and letter go without a reply, and defer the answer to be sent at Singapore.

Hoping your Society will continue to flourish as it has been doing, I remain yours faithfully,

(Signed) TSENK.

To The Secretary of the Colombo Buddhist Theosophical Society.

The cause of Buddhism has sustained a heavy loss in the deaths of Messrs. H. A. Fernando, H. W. Fernando, and Samuel Pereira; the last mentioned gentleman will be remembered in India as one of the band who accompanied the President-Founder on the historical visit to Tinnevely.

Our report would not be complete without some mention of the Buddhist flag, which was finally perfected by our President-Founder on his last visit, and the colours of whose stripes are canonical and said to have been the several hues of the aura, or *jyoti*, around the Lord Buddha. It has been eagerly adopted as a symbol of the faith by all the sects in Ceylon, and it is confidently hoped that it may similarly be adopted by the various other Buddhist nations, and so become a first link in the strong chain of brotherhood that shall soon bind together all the followers of LORD BUDDHA into a compact phalanx—a mighty army worthy to stand side by side with their Indian brothers in the approaching Armageddon—the great battle between ignorance and knowledge, between evil and good, between the blank outer darkness of dogmatism or materialism and the glorious light of the One Eternal Truth.

C. W. LEADBEATER.

SECRETARY'S REPORT OF FOREIGN BRANCHES.

THE LONDON LODGE THEOSOPHICAL SOCIETY.—This Society has been holding regular meetings, many of which were open to the friends of members. Valuable original papers have been read and printed as "Transactions of the London Lodge," the number of which has now reached eleven. In this and the other European Branches a large amount of heavy work is done by the President and officers in answering letters of enquiry that come from all parts of the kingdom.

The President, Mr. Sinnett, has aroused public interest by his recently published mystical novel "United," and has now rendered invaluable service to our cause by the publication of Madame Blavatsky's memoirs—one of the best popular biographies of the day—a work which will be widely read and will furnish the best answer to our opponents.

Individual members are working hard both in philosophical study and in disseminating the truths of Theosophy. The Society has lately rented a room, which will furnish a club-room for members and a centre of information for enquirers. This is a most important step in advance and will obviate many inconveniences. Judging from the rush of mystical literature, interest in Theosophical subjects seems to be on the increase in England.

THE DUBLIN LODGE THEOSOPHICAL SOCIETY.—A charter was issued to the Dublin Lodge of the Theosophical Society, in the spring of the year just ended.

At one of the earliest meetings of the Lodge it was resolved that Mr. Mohini Mohan Chatterji, then resident in London, should be invited to pay a visit to the Lodge, and to aid the initiation of its work.

Mr. Mohini kindly consented, and his visit, lasting for about a week, was very successful. Mr. Mohini laid the newly formed Lodge under an additional obligation by contributing a very able Theosophical article, 'The Common Sense of Theosophy,' to the Dublin University Review.

During his visit Mr. Mohini discussed Theosophy with many of the leading thinkers in Dublin.

The Lodge, after the summer, held several very successful conversational meetings for the discussion of Theosophical subjects.

The members of the Lodge are engaged in a diligent study of Theosophical Literature.

A Library has also been organised, containing all the leading works on Theosophy, several translations of Sacred Books of the East and many works on kindred subjects.

The Lodge has also made arrangements for getting the 'Theosophist' and the 'Path' regularly.

A Publishing fund has also been organised, for the purpose of Publishing Theosophical subjects especially adapted to Irish readers; subscriptions to this fund are urgently needed and are payable to the Hon. Sec. Dublin Lodge.

The Lodge hopes for increased activity in the coming year.

FRANCE.—As in our report last year, the important work in this country is that done through the channel of the press. There are now two monthly journals in French, one under the direction of M. René Caillié, "Revue des Hautes Etudes," and the other, under the direction of Lady Caithness, "L'Aurore du jour Nouveau." Each of these magazines is assisted by a powerful staff, comprising some of the leading members of the Society, and both style and matter leave nothing to be desired. M. Gaboriau has published a translation of Mr. Sinnett's well-known book "The Occult World," and a new edition has been issued of the French translation of Colonel Olcott's "Buddhist Catechism."

Besides this our French brothers are actively engaged in personal efforts to spread the truths of Theosophy and are carrying on an extensive propaganda. When the next Convention is held we hope that the President, M. L. Dramard, will be present in this hall to give you from his own lips an account of the work in France.

GERMANY.—In this country the movement is passing through a crisis, but a translation has been published of Colonel Olcott's Buddhist Catechism, made by one of our members, in which are included the notes of Professor Coues to his "Biogen Edition." We may also mention the starting of the "Sphinx," a high-class magazine, which, though not professedly exclusively devoted to Theosophy, is a valuable ally to our cause and numbers some of our best members among its contributors.

In **BAVARIA**, Dr. Hartmann has been actively engaged in literary work, and a few days ago we received a volume from his pen, "Paracelsus," the result of a lengthened study not only of the

published works, but also of a number of unpublished writings of that great occultist. To Western readers this book will be important as so many of the original works are left untranslated in their original Latin—besides bristling with the uncouth terms of a difficult terminology—while the Eastern reader will find one more confirmation of the fact that Theosophy is neither a new religion nor the exclusive property of any one land or race, but Truth is one, eternal and universal.

AMERICA.—Here again we have to notice the foundation of a Theosophical magazine—"The Path," edited by our Brother W. Q. Judge, who is known to many of you in this country. This is the second magazine in America, the other "The Occult Word," edited by Mrs. Cables, having been in existence nearly two years. Professor Coues has issued two more volumes of his Biogen Series, and "What is Theosophy?"—a book for beginners—has been published in Boston. Two of our members have also published a translation of the first two volumes of Eliphas Levi's works.

I would here call the special attention of members to a plan adopted by Mr. W. Q. Judge of sending out leaflets containing abstracts of Theosophical discussions and difficult questions with answers, for the benefit of members of other Branches. In the discussions at meetings a variety of points are considered, and the united efforts of those present are often successful in solving various problems. These solutions would often be welcomed very thankfully by members of other Branches, and I would urge on Secretaries the importance of taking notes of important discussions that their usefulness may be increased. A few copies of such notes sent to neighbouring Branches would stimulate their activity and sustain their interest.

The Board of Control held a Convention in July, at Rochester, N. Y., when various matters relating to admission of members and other details of organization were discussed. In accordance with a resolution passed on June 6th by the Executive Council, Adyar, the Board of Control has been abolished and instead thereof a Council, composed of Presidents of Branches and other leading members of the Society has been formed, in order to bring the organization of the American Societies more into harmony with that of the Society at large. This Council is a Branch of the General Council of the Society. A Convention of this Council has been held at Cincinnati.

AUSTRALASIA.—From letters received we learn that great interest is being felt in the objects of our Society in Australia and New Zealand. The works of Mr. Sinnett are in such demand at the libraries that persons wishing to read them have to wait weeks before they can get the volumes. Our Branch at Queensland continues to do good work, and individual members are scattered all over the Continent.

HAYTI.—We have recently received application for a Charter to form a Branch at this place, and it has been issued, but no further details are to hand.

A. J. COOPER-OAKLEY.

TREASURER'S REPORT.

THE ACTING TREASURER, MR. T. VIJIA RAGHAVA CHARLU, then read his Annual Report as follows:—

T. SUBBA ROW MEDAL FUND.

27th December 1885 to 26th December 1886.

ASSETS.						Rs.	A.	P.
To Balance in hand	...	...	...	...	...	530	1	8
Interest	...	...	...	...	...	19	11	9
Cash in Savings' Bank								
Total Rupees...						549	13	5

THE ANNIVERSARY FUND.

27th December 1885 to 26th December, 1886.

RECEIPTS.						Rs.	A.	P.
To Balance in hand on 27th December 1884	...	...	...	...	...	509	13	1
" Amount realized from Branches during last two years	...	...	...	...	...	1,617	5	6
" Interest	...	...	...	...	...	22	15	3
Total Rupees...						2,150	1	10

DISBURSEMENTS.

By Expenses of Tenth Anniversary, Delegates, lamps, furniture, etc.	...	...	...	...	...	Rs. 591-9-0		
" Suspense Account	...	...	...	...	...	" 130-0-0		
Loan to Library Fund	...	...	...	...	...	721	9	0
In Savings Bank	...	...	...	...	...	500	0	0
Cash in hand	...	...	...	...	...	645	8	9
Total Rupees...						283	0	1
Total Rupees...						2,150	1	10

ORIENTAL LIBRARY FUND.

27th December 1885 to 26th December 1886.

RECEIPTS.	Rs.	A.	P.
To Balance in hand ...	2,182	8	6
„ Rawal Shree Harisinghji Rupsinghji ...	1,000	0	0
„ Mr. Tookaram Tatyā ...	50	0	0
„ „ E. W. Parker ...	13	6	0
„ The Tirupattur Theosophical Society ...	12	0	0
„ Mr. N. Ramasawmy Iyer ...	2	0	0
„ „ Dorabji Dosabhoy ...	50	0	0
„ „ Bhimaji Rowji ...	5	0	0
„ „ E. T. Sturdy ...	625	0	0
„ The Nagpore Theosophical Society ...	50	0	0
„ „ Trichinopoly do. do. ...	10	0	0
„ Dr. Kheroda Prasad Chatterji ...	20	0	0
„ Mr. J. Poorniah Pantalu ...	7	0	0
„ „ Mokshada Das Mitra ...	100	0	0
„ „ C. Adi Keshavaloo Reddi ...	2	0	0
„ „ C. Annamalai Moodeliyar ...	10	0	0
„ „ C. Masila Mani Moodeliyar ...	15	0	0
„ Capt. A. T. Banon ...	24	8	0
„ Mr. C. Sambiah Chetty ...	50	0	0
„ The Hon. S. Subramanya Ayer ...	70	0	0
„ Mr. V. Pichoo Ayer ...	10	0	0
„ „ Baroda Prasad Bosu ...	5	0	0
„ „ Moorgesha Moodeliyar ...	5	0	0
„ Interest ...	58	6	9
„ Sums borrowed ...	1,100	0	0
Total Rupees...	5,474	13	3

DISBURSEMENTS.

By Construction of Library, Portrait Annex and Council Hall ...	5,427	12	5
„ Balance in hand ...	47	0	10
Total Rupees...	5,474	13	3

THE PERMANENT FUND.

27th December 1885 to 26th December 1886.

RECEIPTS.	Rs.	A.	P.
To Balance in hand ...	6,028	6	5
„ Rawal Shree Harisinghji Rupsinghji (Kathiawar) ...	1,000	0	0
„ Pandit Chandra Sekhara (Meerut) ...	25	0	0
„ The Meerut Theosophical Society ...	25	0	0
„ Mr. R. Seshiah (Gooty) ...	2	0	0
„ Thakur Shankar Singh (Gorakhpur) ...	35	0	0
„ Baron E. Von Weber (Germany) ...	50	0	0
„ Mr. S. T. Venkatapathy Iyer (Namkul) ...	7	0	0
„ „ Ashutosh Gupta (Azim Ganj) ...	3	0	0
„ „ Bipin Behari Bannerji (Fyzabad) ...	12	0	0
„ „ Lal Gopal Mukerji (Fyzabad) ...	8	0	0
„ „ Lakshman N. Joshi (Poona) ...	50	0	0
„ „ Srish Chandra Bosu (Bareilly) ...	15	0	0
„ „ Rai Pyari Lal (Bareilly) ...	500	0	0
„ „ Dorabji Dosabhoy (Hyderabad) ...	100	0	0
„ „ J. Poornaya Pantulu (Guntoor) ...	7	0	0
„ „ Hari Har Chatterji (Cawnpore) ...	7	0	0
„ „ N. B. Atreya (Hoshangabad) ...	50	0	0
„ The Bombay Theosophical Society ...	60	0	0
„ Mr. J. Shrinivas Rao (Gooty) ...	10	0	0
„ The Nagpore Theosophical Society ...	75	0	0
„ Mr. E. Venkatrama Sharma (Madras) ...	2	0	0
„ „ Bhimaji Rowji (Hyderabad) ...	5	0	0
„ „ S. E. Gopala Charlu (Karnul) ...	6	0	0
„ The Trichinopoly Theosophical Society ...	10	0	0
„ Mr. P. Iyaloo Naidu (Hyderabad) ...	100	0	0
„ „ C. Adikeshavaloo Reddi (Bolaram) ...	2	0	0
„ Capt. A. T. Banon (Kulu) ...	10	0	0
„ Mr. V. Pichoo Iyer (Malabar) ...	5	0	0
„ „ Y. Chaudappa ...	10	0	0
„ The Bombay Theosophical Society ...	9	0	0
„ Mr. Rustomji Ardeshir Master (Bombay) ...	7	0	0
„ „ Tookaram Tatyā (Bombay) ...	100	0	0
„ „ Interest ...	230	11	1
Total Rupees...	8,561	5	6

DISBURSEMENTS.

By Interest paid to Society ...	230	11	1
„ Balance at interest in Savings Bank ...	4,414	11	6
„ Government Promissory Notes @ 4 per cent. ...	3,501	14	1
„ Cash in hand ...	414	0	10
Total Rupees...	8,561	5	6

HEAD-QUARTERS.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To sales of garden produce ... Rs. 115-0-0			By expense account:—Main-tenance, Food, Clothing, Lights, Keeping of animals, Blacksmithery, Land rent, Entertainment of Guests, Painting and repairs of three Bungalows, Building, Stationery, Postage, etc....		
To sales of furniture ... Rs. 138-6-0	353	6 0			
Balance ...	4,723	15 7			
				5,077	5 7
Total Rupees...	5,077	5 7	Total Rupees...	5,077	5 7

TRAVELLING.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Travelling Expenses ...	581	12 0	By Col. Olcott's and Mr. L's expenses to and from Ceylon ...	105	4 0
			„ Mr. Leadbeater's expenses in Ceylon while on deputation ...	71	8 0
			„ Mr. Cooper-Oakley's expenses to and from Pulney Hills ...	50	0 0
			„ Mr. Babaji's expenses (on deputation in Germany). Amount returned from Ceylon tour... ..	230	4 0
				74	12 0
Total Rupees...	581	12 0	Total Rupees...	581	12 0

DONATIONS.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Mr. Debi Pada Roy (Cawnpore) ...	100	0 0	By Balance ...	822	8 0
To A. German F. T. S. ...	625	0 0			
„ An English F. T. S. ...	10	0 0			
„ An European Lady F. T. S. ...	62	8 0			
„ Mr. Anant Ram Ghosh ...	25	0 0			
Total Rupees...	822	8 0	Total Rupees...	822	8 0

LOANS.

27th December 1885 to 26th December 1886.

Dr.			Cr.		
Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Mr. S. Ramaswamy Iyer (Madura) ...	500	0 0	By Mr. S. Ramaswamy Iyer...	500	0 0
To Mr. C. Ramiah (Madras).	750	0 0	„ Mr. C. Ramiah ...	750	0 0
To Mr. Devi Pad Roy ...	1,200	0 0	„ The Theosophist Office ...	700	0 0
To the Theosophist Office ...	2,342	15 10	Balance	2,842	15 10
Total Rupees...	4,792	15 10	Total Rupees...	4,792	15 10

THE GENERAL STATEMENT OF ACCOUNTS.

27th December 1885 to 26th December 1886.

Dr.				Cr.	
Receipts.	Amounts.	Disbursements.	Amounts.		
	RS. A. P.		RS. A. P.		
To Balance in hand	1,916 3 2	By Expenses at Head Quar-			
„ Initiation Fees	1,953 10 0	ters	5,039 5 7		
„ Donations	822 8 0	„ Travelling Expenses	581 12 0		
„ Sale of Furniture	138 6 0	„ Loans Repaid	1,950 0 0		
„ Loan from Theosophist		„ Telegrams	37 6 0		
„ Office	2,342 11 10	„ Balance in Savings Bank..	10 4 0		
„ Income from Garden	115 0 0				
„ Amount refunded on					
„ Ceylon tour	74 12 0				
„ Interest on Permanent					
„ Fund	230 11 1				
„ Interest on S. B. B.	34 13 6				
Total Rupees...	7,628 11 7	Total Rupees...	7,618 11 7		

All the above accounts audited and certified as correct. H. R. MORGAN, Ch'n Finance Committee.

ADYAR, 27th December 1886.

FINANCE COMMITTEE.

MR. N. B. ATREYA then read the report of the Finance Committee certifying to the correctness of the accounts and making the following recommendation:—

Your Committee have to bring to your notice that they felt considerable difficulty in arriving at the correct result owing to the accounts not having been kept by a competent accountant. They therefore recommend that in future the accounts be kept in proper form by introducing Cash Book and Ledger. The accounts from the Cash Book should be posted in the Ledger once a week by a competent accountant.

H. R. MORGAN, *Chairman*, TOOKARAM TATYA, W. D'ABREW, N. B. ATREYA, *Secretary*.

DISCUSSION ON THE SAME.

MR. TOOKARAM TATYA called attention to the deficit in the Library account and General Fund which, if not met now, would remain on the debit side and might lead to great inconveniences. He therefore proposed that a subscription list be opened to fill up the gap.

MR. A. GOPALA CHARLU seconded the motion.

A subscription list was then opened.

Committees were then appointed (1) For the consideration of the Rules. (2) To consider the question of registering the Society. (3) To draw up a scheme for the management of the Library. (4) To award the Subba Row Medal.

MR. RUSTOMJI ARDESHIR MASTER proposed that a letter be written from the Convention to Madame Blavatsky expressing the best wishes of the members for the restoration of her health and success in her work.

The motion was carried by acclamation.
The Convention then adjourned.

Second Day. Tuesday, 28th December 1886.

MR. COOPER-OAKLEY moved the discussion of the Report of the Finance Committee.

THE PRESIDENT said that the Finance Committee had found that the accounts were not kept in a commercial form which, of course, was due to the fact that the Society had no book-keepers or merchants on duty at Head-quarters, and that it was too poor to hire professional services of this sort.

MR. TOOKARAM TATYA thought that the matter of keeping the accounts was a very simple one. If a ledger were kept, all the difficulties now felt by people at the Head-quarters would be avoided. The speaker, and his brother, Mr. Atreya, had consented to undertake to show them the way of keeping clear accounts without any great loss of time and, very likely, next year they would be able to show more systematised accounts.

BABU DINA NATH GANGULY then moved and MR. SAMBIAH CHETTY seconded that the report of the Finance Committee be adopted. The resolution was put to the meeting and carried *nem. con.*

REPORT OF THE COMMITTEE ON THE ORIENTAL LIBRARY.

The following report was read by the Secretary, MR. COOPER-OAKLEY.

Your Committee are of opinion:—

That a Standing Committee should be appointed, to be composed of the following gentlemen:—
MESSRS. P. SREENEVASA ROW, C. RAMIAH, T. SUBBA ROW, BHAVANI SHANKAR GANESH, J. N. COOK.
That MR. A. J. COOPER-OAKLEY be appointed Secretary of this Committee.

That the functions of the Committee should be:—

1. To take charge of the Library.
2. To catalogue the books.
3. To invite the co-operation of Branches for the collection of funds and books.
4. To promote the issue of publications relating to Oriental religion and learning.

5. If funds be available, to engage the services of copyists and pandits.

6. To frame rules for the proper conduct of the Library.

7. To apply such other measures as they may think best for the increase of the Library and the extension of its utility.

H. R. MORGAN, *Chairman*. C. RAMIAH, P. SREENEVASA ROW, C. ARAVAMUDU AIYANGAR, TOOKARAM TATYA, T. VENCATA RAMA AIYANGAR, C. MASILLAMANY MOODALIAR, BHASHYA CHARYAR, RUSTOMJI MUBED, BHAVANI SHANKAR GANESH, A. J. COOPER-OAKLEY, *Secretary*.

DISCUSSION ON THE SAME.

THE PRESIDENT then said :—Is it the opinion of this Convention that a trust should be created to receive the funds which may hereafter be subscribed for the maintenance of the Library, or shall these funds merge in the general funds of the Theosophical Society? It is for the Convention to decide whether particular contributions for the up-keep of the Library should be put in the hands of special trustees or not?

MR. TOOKARAM TATYA (Bombay) thought that there was no separate registration or trust necessary. He believed that if they wished to support a Library, they would take no objection to its connection with the Theosophical Society. It had been started by the Society and there should be no separate registration.

MR. A. GOPALA CHARLU (Bangalore) agreed with Mr. Tookaram Tatya, and said that the Library ought to be treated as a branch and portion of the Society.

MR. P. SREENEVASA ROW (Madras) was of opinion that the Library should not be dissevered from the Society, but ought to form a portion of it. That was not only his own view but also that of the gentlemen with whom he had consulted. Let them wait for one year or so, and if there occurred any necessity for change, then it would be time to consider. For the present the Library ought to rest with the Theosophical Society (applause). Let the Institution and the Library remain for the present connected with the Society and share its fate.

BABU DINANATH GANGULY (Bengal) did not think it necessary to wait for one year. There could be no two opinions that this Library was to be considered as a part and parcel of the Theosophical Society. As such, if the Society was to be registered, provisions could be made for the Library.

MR. N. B. ATREYA (Central Provinces) proposed and Mr. NAMAZEEN (Hyderabad) seconded, that the report of the Oriental Library Committee be adopted. The resolution, on being put to the meeting, was unanimously carried.

REPORT OF THE COMMITTEE ON RULES.

MR. LEADBEATER then read the following report :—

After consideration of the subjects proposed for its discussion, your Committee adopts the following Resolutions :—

1. That no alteration in the Rules is necessary.
2. That a circular letter be sent to all the unofficial members of the General Council to ascertain whether they wish their names to remain on the list.

A. J. COOPER-OAKLEY, *Chairman*. J. SREENEVASA ROW, DINA NATH GANGULY, VITHALRAO PANDURANG, R. SUBBAYA, LAKSHMI KANT ROW, C. W. LEADBEATER, *Secretary*.

MR. TOOKARAM TATYA then proposed that the report of the Committee on Rules be adopted.

PANDIT BHASHYA CHARIAR having seconded the resolution, it was adopted.

A discussion ensuing upon the question whether the T. Subba Row Medal should be awarded to any member for original researches in ancient esoteric philosophy and science, the matter was considered by a Special Committee, reported back to the Convention, and finally referred to the Executive Council, with powers,

CONGRATULATORY TELEGRAMS.

THE PRESIDENT next read telegrams from Messrs. Norendro Nath Sen of Calcutta, Jehangir Sarabji of Hyderabad and Shishir Kumar Ghose, also of Calcutta, wishing success to Theosophy and regretting inability to attend.

SPECIAL MOTIONS.

MR. TOOKARAM TATYA said that since the removal of the Theosophical Society to Madras, he had been regularly attending at the Head-Quarters every year. He had been marking that the Theosophical Conventions were getting more and more interesting, and that delegates took great trouble in coming from long distances. The present was the most peculiar of all the years. They were all satisfied with the intellectual treat afforded by the lectures of their two worthy brothers, Mr. P. Sreenevasa Row and Mr. T. Subba Row (Hear, hear, and applause). He hoped that some steps would be taken to induce delegates to regularly attend at the Conventions. He would therefore request able members, like Messrs. Sreenevasa Row and Subba Row, to undertake to give them lectures every year.

[THE PRESIDENT read a letter from Mr. S. Ramasawmy Iyer regretting inability to attend and sending a donation of Max Müller's edition of the "Rig Veda Sanhita" to the Library.]

THE PRESIDENT said that their esteemed brother, Mr. Tookaram's, remarks led him to ask their advice upon the matter. What could they do to carry out the idea of making their annual meetings something more than mere business convocations? Of course, in all new movements of the kind there was a good deal of friction at the beginning. As their Society was thoroughly Oriental, they might try to revive the customs and habits of the ancient times. He was much in favor of having Pandits, one or two from each

Presidency, to give recitations and exhibit their scholarship. The award of honorary distinctions to them could be put into the hands of their own eminent scholars, Mr. Subba Row, Mr. Sreenivasa Row, and Pandit Bhashya Charya. At first they might hold those convocations once in two, or three, or five years; and in course of time the number might increase in proportion to the growth of their means. He would be glad if some of their members learned in the Shastras would tell them what they would recommend as a practical working basis for realising, if practicable, that idea of a literary tournament or literary convocation. This year he had arranged to include some Aryan music, to be given by Hindu gentlemen amateurs. The Aryan music had a philosophical character of its own, based upon a certain system of notation which was the result of much study and sociological evolution. Before they could expect any reasonable growth of Aryan music, they must bring it back to the state in which it was in ancient days. Musicians should be sent for from Tanjore and other places and put into competition.

Mr. TOOKARAM TATYA repeated that some measures must be taken to secure intellectual treats for their delegates. Delegates who had to travel long distances—say those from Bengal and Punjab—attended the Convention at the sacrifice of their private interests, surely in the hope of getting something substantial. Mr. PIROZSHAW R. MEHTA agreed with Mr. TOOKARAM TATYA and said that he had been delighted to hear the lectures delivered by their esteemed and revered brother, Mr. Subba Row. He had no doubt that every brother present would carry a very pleasant reminiscence of his visit to the Convention. In order that some interest might be maintained, what was desired was that they might infuse some permanent interest into the proceedings of the Conventions. He suggested that the Subba Row Medal be awarded for the best of the lectures delivered at future Conventions.

Mr. SREENEVASA VARADA CHARLU agreed with the last speaker and added that essays be invited from persons who could not attend, to be read at the Convention.

MAJOR-GENERAL MORGAN suggested that some provision might be made to have two or three lectures delivered at the Annual Conventions.

BABU DINANATH GANGULY proposed that the Executive Council be requested to arrange for lectures to be delivered at the Convention of 1887.

MAJOR-GENERAL MORGAN having seconded the resolution, it was put to the vote and carried.

Mr. ANANTA LALL of Nagpur said that sometime before the Convention, the Presidents of the Branch Associations should be asked to furnish a list of the delegates willing to deliver lectures at the Convention.

Mr. SREENEVASA VARADA CHARLU proposed that the Executive Council be requested to call upon the Presidents of the Branch Associations before the next year's Convention to ask what persons would attend as delegates and be prepared to deliver lectures.

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BABU DINANATH GANGULY thought that as one of the objects of the Theosophical Society was to give every encouragement to a study of Sanscrit literature, it would be better if they could devise a plan to invite Sanscrit Pandits and ask them to discuss religious and philosophical subjects. They ought to give in some tangible and philosophical subjects to Sanscrit Pandits. It might be said shape some encouragement to Sanscrit Pandits. It might be said that there were "no funds"; but as union is strength, every branch should try to supply Pandits at their cost.

Mr. TOOKARAM TATYA said that they should not give their attention to extraneous matters as it would be impossible to meet their charges.

Mr. ISHRI PRASAD (Nagpur) proposed, and Mr. NAMAZEEN seconded, that a Committee consisting of the following gentlemen be appointed to report to the Convention what will be the expenses of securing the services of three Pandits for the next Convention:—

Messrs. Ishri Prasad, N. B. Atreya, Lakshmi Kanta Row, T. Subba Row, B. P. Narasimmiah, A. Gopal Charlu, Babu Dina Nath Ganguly, C. Ramiah, and Aramuda Iyengar.

After much discussion, the resolution was put to the meeting and carried.

The Convention then adjourned.

OPENING OF THE ORIENTAL LIBRARY.

(From the Madras Mail.)

The ceremony of the opening of the Adyar Oriental Library was celebrated yesterday afternoon with much éclat in the New Council Hall at the Head-quarters of the Theosophical Society, Adyar. All along the walls of the hall metallic shields were suspended, bearing the names of the cities and towns at which branch Associations have been founded, while the Arcot State Canopy of gold-embroidered velvet, supported by four silver posts, overhung the dais at the southern end of the hall. The grounds were brilliantly illuminated by beacons of oil lamps placed at intervals, and the hall itself was lit up by a large number of crystal lustres which hung from the ceiling. There was a large attendance of European and native gentlemen, among those present being Mr. C. E. Johnson, c. s., M. DeGuigne, the French Consul, Mr. and Mrs. E. Norton, Major-General H. R. Morgan, Mrs. Shubrick, Dr. Oppert, Mr. P. Chentsal Row, Mr. J. Lakshmikanta Row, Mr. M. Seshagiri Sastri, Mr. C. Ramiah, Mr. P. Ramasawmy Chetty, Mr. M. Rajaratna Mudeliar, Mr. R. V. Srinivasa Aiyer, Mr. Mir Ansurudin Sahib Bahadur, Mr. C. R. Caroonagara Menon, Mr. S. Rangiah Chetty, Mr. T. Sadasiva Iyer, Mr. Pathmanatha Sing Thakoor (centenarian), &c.

In opening the proceedings, Colonel Olcott, President-Founder, said that the programme of the ceremony of the opening of the Oriental Library was intended to be of an eclectic character, and to show that the Theosophical Society was not formed in the interests of any one sect or any one race. A Pandit from Mysore next invoked *Ganapati*, the god of occult learning, and *Saraswati*, the goddess of knowledge, after which a few boys of the Tripline

Sanskrit School sang some verses in Sanskrit. Two Parsee priests then offered a prayer; and this was followed by the recital of verses in the *Pali* language by two Buddhist priests, who had come from Ceylon to take part in the ceremony. A Mahomedan *maulvi* from Hyderabad recited a prayer from the *Koran*, and prayed for the long life and prosperity of Her Most Gracious Majesty, the Queen-Empress. A recitation of Sanskrit slokas by Hindu boys was next given, and Sanskrit poems were read, specially composed for the occasion by pandits in different parts of India. Colonel Olcott then spoke as follows:—

ADDRESS OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

WE are met together, Ladies and Gentlemen, upon an occasion that is likely to possess an historical interest in the world of modern culture. The foundation of a Library of such a character as this is among the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great libraries of Western cities, with their millions of volumes, for they are rather huge storehouses of books; nor the collections of Oriental literature at the India Office, and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal, of Tanjore: all these have a character different from our Adyar Library, and do not compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society; a means of helping to effect the object for which the Society was founded, and which is clearly stated in its constitution. Of the three declared aims of our Society, the first is:—

“To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour:”

The second.—“To promote the study of Aryan and other Eastern literatures, religions and sciences.”

The first is the indispensable antecedent to the second, as the latter is the logical consequence of the former. It would be impracticable to bring about any friendly co-operation by the learned of the several ancient faiths and races, for the study of comparative religion and archaic philosophy and science, without first getting them to consent to work in mutual kindliness; and, on the other hand, the establishment of this fraternal spirit would naturally stimulate research into the records of the past, to discover, if possible, the basis of religious thought and human aspiration. Strife comes of mutual misunderstanding and prejudice, as unity results from the discovery of basic truth. Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. Our last thought is to make it a literary godown, a food-bin for the nourishment of white ants, a forcing-bed for the spores of mildew and mould. We want, not so much number of books, as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning, but of the kind that is of most practical use to the world. We do not desire to crowd our shelves with tons of

profitless casuistical speculations, but to gather together the best religious, moral and philosophical teachings of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. Some Aryaphiles are thoroughly convinced that the forefathers had rummaged through the whole domain of human thought, had formulated all philosophical problems, sounded all depths and scaled all heights of human nature, and discovered most, if not all, hidden properties of plants and minerals and laws of vitality: we wish to know how much of this is true. There are some so ignorant of the facts as to affirm their disbelief in the learning of the ancients, and the value of the contents of the old books. To them, the dawn of human wisdom is just breaking, and in the Western sky. Two centuries ago—as Flammarion tells us—the Jesuits Schiller and Bayers proposed to have the stars and constellations re-christened with Christian instead of Pagan names: the Sun was to be called Christ; the Moon, Mary Virgin; Saturn, Adam; Jupiter, Moses; etc. etc.: the orbs would have shone none the less brightly and sectarianism would have been gratified! In something of the same spirit, some of our improved Aryans seem disposed to obliterate the good old orbs of knowledge and set up new ones—putting out Vyasa, Manu, Kapila and Patanjali, the Aryan luminaries, and lighting up Comte, Haeckel, Huxley, Spencer and Mill. It would not be so reprehensible if they would be content to see all great and shining lights

“.....admitted to that equal sky.”

We are all for progress and reform, no doubt, but it is yet to be proved that it is a good plan to throw away a valuable patrimony to clutch at a foreign legacy. For my part, I cannot help thinking that if our clever graduates knew as much about Sanskrit, Zend and Pali literature as they do of English, the Rishis would have more, and modern biologists less, reverence. Upon that impression, at any rate, this Adyar Library is being founded.

With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc., known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development, based upon experimental research. I confess that I am one of such, and that I am more and more persuaded that the outcome of modern biological research will be the verification of the Secret, or Esoteric, Philosophy. This firm conviction has made me so anxious to begin, as soon as possible, while we are in health and strength, the gather-

ing together of the present Library, and it shall not be my fault if it does not achieve its object within the life-time of the majority of the present audience. If the ancient books are as valuable as some allege, the sooner we prove it the better; if they are not, we cannot discover the fact too speedily. That intellectual marvel of our times, Sir William Jones, had a better opinion of the merit of Sanskrit literature than our improved Aryans, it would appear. "I can venture to affirm," says he, in his Discourse before the Asiatic Society, delivered at Calcutta, February 20th, 1794—"I can venture to affirm, without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the Vedas, and even in the works of the Sufis. The *most subtle spirit*, which he suspected to pervade natural bodies, and lying concealed in them, to cause attraction and repulsion; the emission, reflection, and refraction of light; electricity, calcification, sensation, and muscular motion; is described by the Hindus as a *fifth element*, endowed with those very powers; and the Vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the Sun, thence called Aditya, or the Attractor." Of Sri Sankara's commentary upon the Vedanta, he says that "it is not possible to speak with too much applause of so excellent a work; and I am confident in asserting that, until an accurate translation of it shall appear in some European language, the general history of philosophy must remain incomplete," and he further affirms that "one correct version of any celebrated Hindu book would be of greater value than all the dissertations or essays that could be composed on the same subject." An entire Upanishad is devoted to a description of the internal parts of the body, an enumeration of the nerves, veins and arteries; a description of the heart, spleen and liver, and of pre-natal development of the embryo. If you will consult the most recent medical authorities, you will find the very remarkable fact,—one recently brought to my notice by a medical member of our Society—that the course of the *sushumna*, or spinal tube, which, according to the Aryan books, connects the various *chakras*, or psychic evolutionary centres in the human body, can be traced from the brain to the *os coccyx*: in fact, my friend has kindly shown me a section of it under a strong lens. Who knows, then, what strange biological and psychical discoveries may be waiting to crown the intelligent researches of the modern anatomist and physiologist who is not above consulting the Aryan text books? "There are not in any language (save the ancient Hebrew)," says Sir William Jones, "more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian, and Sanskrit." But the theme is inexhaustible, and I must resist the temptation to collate the many accessible testimonies of some of the greatest scholars of our own time to the richness, value, and interest of the ancient books of Asia. In Europe and America these profound students and thinkers are working patiently, in sympathetic collaboration with colleagues, Asiatic and European, in India, Ceylon,

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Burma, Japan, China, Egypt, Assyria and other Eastern countries. We are honoured this evening with the presence of some of these public benefactors, and I would that to their more practised hands had been confided the duty I am now officially performing. It will be for the learned gentleman (Pandit Bhashya Charyar) who is to follow me, to express in the Sanskrit language the interest felt by all the promoters of the Adyar Library in the success of the work to which they are devoting their time and talent.

You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots who, like some modern pandits, mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian sub-division of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to re-establish the dignity of the true pandit, mobed, bhikshu and maulvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist, as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres. Our means are small, but sincere motive and patient industry may offset that in time, and we trust to deserve public confidence. As an example of one branch of the work we have mapped out for ourselves, I beg to ask your present acceptance of copies of a catechetical synthesis of that branch of Hindu religious philosophy known as the Dwaita Doctrine of Sri Madhwacharya. The compiler, our learned and respected townsman M. R. Ry. P. Sreenivas Row, intends to follow this up with similar works upon the other two great religious schools of the Vishishtadwaita and Adwaita, founded respectively by Sri Ramanuja Acharya and Sri Sankaracharya. The Buddhist Catechism—of copies of which, in the name of Mrs. Ilangakoon, a worthy Buddhist lady of Ceylon, I ask your acceptance—will be succeeded, as my time shall permit, by Catechisms of the Zoroastrian and Mohammedan faiths, written from the standing-points of followers of those religions respectively.

And now, before closing, permit me one moment to announce that the entire MSS. of the first of five volumes that Madame Blavatsky is now writing upon the Secret Doctrine, is in my hands; and that even a cursory reading has satisfied better critics than myself that it will be one of the most important contributions ever made to philosophical and scientific scholarship, a monument of the learned author, and a distinction to the Adyar Library, of which she is one of the founders.

On behalf of the subscribers to the Library Fund, and of the General Council of the Theosophical Society, I invoke upon this undertaking the blessing of all Divine powers and of all other lovers of truth, I dedicate it to the service of mankind, and I now declare it founded and duly opened.

Third Day, Wednesday, 29th December 1886.*The Convention re-assembled at 12-15 p. m.***COMMITTEE ON THE QUESTION OF INVITING PANDITS.**

Mr. N. B. ATREYA read the following report of the Committee appointed to consider the question of inviting Pandits:—

After discussion, it was unanimously resolved that the question of inviting pandits annually from different provinces be postponed this year, and that the matter be brought forward again before the next Convention. In the meantime the different branches may be requested to use their best exertions and secure the sympathy of pandits, so that in the ensuing year some effectual step may be taken to secure the object in view. The Committee fully appreciates the importance and beneficial effects of the co-operation of pandits on the future of Theosophy.

MR. C. RAMIAH, *Chairman*, MR. DINANATH GANGULI, MR. A. GOPALA CHARLU, MR. B. P. NARASIMMAH, MR. ISHRI PRASAD, MR. N. B. ATREYA, *Secretary*.

MR. TOOKARAM TATYA proposed, MR. SAMBIAH CHETTY seconded, and it was carried unanimously, that the report be adopted.

THE INCORPORATION OF THE SOCIETY.

THE PRESIDENT suggested that as the question of the incorporation of the society was one of much importance and would evoke considerable discussion, they should adopt the parliamentary custom of forming the Convention into a Committee of the Whole House.

MR. ISHRI PRASAD having moved to that effect, the resolution was seconded by BABU DINA NATH GANGULI, and carried unanimously.

It was then proposed, seconded and carried that the President be the Chairman of the Committee.

THE PRESIDENT read a letter from Mr. C. Narainasawmy Naidu (Nagpur) containing views favourable to the registration of the Society.

MR. COOPER-OAKLEY having read the Registration Act XXI of 1860, considerable discussion ensued on the same.

THE PRESIDENT wished to say as a preliminary to the debate that, in the year 1884, the matter was considered, and that at that time, by order of the Convention, he took the necessary formalities to obtain the consent of the members for the incorporation of the Society. Circulars were sent to all Presidents of Branches and other individuals, asking such as might not be able to attend in person at Adyar upon a certain day to give proxies, so that the Society might legally assume an organic existence; but it was found to be impossible to obtain a general response from the Branches, leaving alone the scattered, or unattached, Theosophists.

The Society is of a double character. There are groups of members organised as branches, as also unattached theosophists, who simply carry on correspondence with the Head-quarters. Every member had an equal right to a voice in the administration of the affairs, and the Council is arranged upon the plan that the

Presidents of Branches should be Councillors *ex-officio*; the theory being that the President, being the chosen leader of his Branch, is the proper medium to express the united wishes of his colleagues. Under the Indian Act in question it is necessary to get the unanimous consent of all the members to incorporate.

At the last year's Convention a sub-committee, composed of their eminent legal colleagues, who are, as all present know, among the ablest Vakils and Judges of the Madras Presidency—recommended that the attempt to incorporate the Society should be abandoned as impracticable. But during the past twelve months a legacy said to have been left to it, and amounting to about one lac of rupees, was lost by the Society, because it had no incorporate existence. The Adyar real estate stood in his name as President of the Society. They had, moreover, a certain accumulation of funds. For instance, they withdrew some-time ago by order of the Executive Council, Rs. 3,000 from the Post Office Savings Bank, for which Government Promissory Notes were purchased by Tahsildar C. Ramiah, a member of the Executive Council. He attempted to get the securities in the speaker's name as President of the Society, but the Bank authorities refused to so issue them, and they were now in the eye of the law his personal property, liable to be mixed with his private estate at his death. The aggregate property of the Society, real and personal, might be now fairly valued at not less than Rs. 25,000 to Rs. 30,000, and it was more than probable that in course of time, it might be largely increased, for there were plenty of sympathizers with this movement scattered over the world.

They would then be in a greater dilemma than now as to knowing what to do with the money. Although they might adopt the suggestion of creating a special Board of Trustees, who would be the official recipients and holders of whatever property might come to the possession of the Society from this time forward, the problem of disposing of the property hitherto accumulated would still remain unsettled.

MAJOR-GENERAL MORGAN said that he was a member of the Committee of the Ootacamund Public Library, that it was registered under this Act, and that there was no difficulty whatsoever in administering its funds. He did not see why the same provision should not be made with reference to the Theosophical Society. In reply to a question, General Morgan said the number of subscribers to the Ootacamund Library varied very much, but there might be perhaps an hundred or an hundred-and-fifty, and all lived at or near Ooty.

THE PRESIDENT pointed out that this Society numbered thousands of members, who were dispersed in all parts of the habitable globe. In every great society like this, idleness and indifference preponderated. If the lawyers present would say that they could organize a board of trustees without obtaining universal consent, it would then become quite as easy to administer the property of the Theosophical Society as that of the Ootacamund Public Library.

Mr. M. V. SOOBBA Row (Cocanada) said that their Society did not come under any one of the categories mentioned in Section XVII of the Indian Act, and that the only section which applied to it was Section I. That required that all the members should subscribe—which was now apparently impossible. The danger of losing bequests from time to time was no doubt a great one, and as the worthy President had pointed out, a large sum of money is alleged to have been lost. But there was a proposal which, in his opinion, might enable them to get over the difficulty. A new Society ought to be formed which should be called THE THEOSOPHICAL SOCIETY, of which the President and the Corresponding Secretary might be made the life-representatives. The present Society might be called the "Parent Theosophical Society," so that if any gentleman granted a bequest, they might not lose it. The new Society might contain a limited number of members, elected at the annual Conventions or by the Councils, and the President-Founder might be made its President. There would then be a body of gentlemen who would take charge of all the property bequeathed to the Society. The speaker had not given the subject his best attention, but it had just occurred to him that the scheme, if feasible, might be put into effect.

THE PRESIDENT said that as long as he lived, the Society might get on all right if their confidence in him continued, but he was as liable as anybody to sudden death, and if the Society's property became legally his, then all his heirs had a right to interfere.

MR. SREENEVASA VARADA CHARLU suggested that seven members be elected who should register the Society in their names.

MAJOR-GENERAL MORGAN pointed out that the difficulty was to make it retrospective.

THE PRESIDENT said that such a step was illegal, inasmuch as the Theosophical Society had now no existence in law, yet was possessed of property.

MR. SREENEVASA VARADA CHARLU pointed out that another difficulty was felt in the matter of meetings. At the first meeting convened members might be represented by proxy; but under the Act, at the second meeting, three-fifths of them must be present.

BABU DINA NATH GANGULY (Queen's Advocate) said that the question before them was a legal puzzle. Without acquiring a legal status, it is impossible to manage the affairs of the Society. It was very difficult to make the two ends meet according to the provisions of the law. A Society could get on without property, it was then all right; but when they held property, they must have some dealings with people, and under certain circumstances, perhaps, they might be put to the necessity of going to Court. He had long thought over the subject and consulted his best legal friends, and they all said that the Society should be registered, but were not able to suggest a practical way in which that might be done. The question was, how to meet the necessity? He believed that if they could constitute a board of trustees, comprising one, or two, or three, or as small a number of members as the majority of them thought proper, and the President should execute a deed of trust giving such members proper powers to deal with the property, in

case of his decease they would be enabled to effectually manage the properties held by them. For that, they must have a general meeting of the members to execute the trust deed, and the speaker thought that that could be done by obtaining authorities from the members. Such of the members as did not pay anything, had no right to vote and could not exercise any right of property over any of the possessions of the Society. The Presidents of the Branches might be requested to obtain the opinions of their members. The speaker believed that if the matter was again agitated, something would be done.

THE PRESIDENT said that he knew from past experience that to obtain the opinions of all or even a majority of the members of the Branches was absolutely impracticable. The prime question, and only practical one was whether this body, as at present constituted, —this General Council in Convention assembled—had or had not in itself the power of adopting resolutions in regard to the selection of trustees—resolutions which did not require the consent or concurrence of the absent members who had failed to exercise their individual or collective right of attendance and voting. (Hear, hear.)

MR. C. RAMIAH (Tahsildar of Madras,) presumed that the Act required that in order to discuss the question of registration, a notice should be served on the branches, but no notice had been issued. He thought it quite necessary that the question should have been placed before every member, and they were quite incompetent to dispose of it now. It would be quite necessary to serve a notice on each member that the question of incorporation would be discussed at some particular meeting, and to request the branches to send votes by proxy. For the last 30 months the question had been brought to his notice, and during all that time, he had been giving it his best consideration. Taking it as a whole, it was utterly impossible to bring the Society's registration under the Act. Every difficulty would be avoided by the President executing his Will, and adding codicils from time to time, as additional properties came into the possession of the Society.

PANDIT BHASHYA CHARYAR (Cuddapah) agreed with Mr. Ramiah. MR. P. SREENEVASA ROW (Judge, Madras S. C. Court) pointed out the legal aspect of the question. If they were to register the Society, it must be under Section I. Under that section all the members ought to subscribe to the application for registration. The Society must consist of seven or more members. That meant that no Society can be registered upon the application of less than seven members, and that in all Societies whose members numbered seven or more, the application must emanate from all the members of the Society. It was said that they might register it as a Society consisting of seven. The moment they formed a new body, they were dissevered from all the 136 branches (Hear, hear) now formed, and the very hall in which they were now sitting would cease to belong to them. Even the little trees in pots in this house were the property of the thousand-and-one members of the Society. As such, any conveyance by any one or more would be of no avail in law. For a conveyance-deed they must obtain signatures; they should also obtain signatures for the application for registration.

There were thus legal difficulties in forming a new association, and practical difficulties in registering it as identical with the existing Society. The question of registering the Society might be given up at present, for there might, in course of time, be a change in the law or in the constitution itself. Till then, a board of directors might be created to take charge of bequests. Let each bequest be assigned and conveyed in the name of a body of members who would be held responsible for the same. The Ootacamund Library was registered at the beginning, when there were no difficulties. Seven members or so at the beginning went to the Registration Office and easily registered their Library Society, and new members came in, subject to the rules that existed already. But the Theosophical Society was not of that kind. It had been in existence for the past eleven years. He proposed that the question of registration be given up for the present, and some other measures be devised instead.

MAJOR-GENERAL Morgan seconded the proposal.

BABU DINA NATH GANGOOLY suggested that, without entering into the complicated questions that had been agitating their minds, they, as loyal subjects of Her Majesty, might petition the Government of India for a new enactment to cover their case. As they were all aware, the Brahmo Samaj moved the Bengal Government for a special enactment, and he thought that the difficulties under which the members of this body were labouring were such as to deserve due consideration from their Government. It was not advisable to wait inactively until Government passed some new general enactment. He then proposed "that a memorial be presented to the Government of India for the passing of an enactment, according to a draft to be prepared by a special committee, to be chosen by this Convention."

MR. T. SUBBA ROW had nothing more to add to what his learned friend Mr. Sreenivasas Row had said.

MR. P. SREENIVASAS ROW said that if Government refused to interfere, that would have a disparaging effect upon the Society. The suggestion was no doubt a sensible one and might be placed on record. He proposed as an amendment "that a certain number of trustees shall now be chosen, to whom the President may make over by Will any property that may be standing in his name at the time of his decease, and that the Committee shall issue circulars to the Branches and to the scattered members throughout the world, endeavouring to obtain their approval for any further steps in regard to petitioning the legislature." Both the original resolution and the amendment were carried amidst acclamation. The Committee then rose, and the Chairman reporting its recommendations to the Convention, the latter body adopted the recommendation of the Committee of the Whole. The following gentlemen were then unanimously chosen as trustees for the property of the Society in case of the President's death, the Convention reserving the right to fill future vacancies, and the President being requested to execute a Will to this effect:—

Hon. S. Subramania Iyer (Member Madras Legislative Council); Major Genl. Henry R. Morgan, (Madras Army, Retired); and C. Ramiah, Esq. (Tahsildar of Madras).
The Convention then adjourned.

CELEBRATION OF THE ELEVENTH ANNIVERSARY. (From the Hindu.)

The eleventh anniversary of the Theosophical Society was held in the new Council Hall at the Adyar on the evening of the 29th instant. There was a large attendance of native gentleman and students—including about 130 delegates who had come from different parts of India and Ceylon.

The proceedings commenced by a performance on the *Vaena* by the well-known Mysore Sambiah's son, after which Mr. A. J. Cooper-Oakley, Secretary of the Society, gave a statement of the progress of the Association during the past year. He said that the Society was in a very much stronger position than it was at the end of last December. It had made an increase of 25 per cent. It concerned itself with investigating the religions and philosophies of all the world. They hoped some day to evolve as the result of their researches a system of philosophy, or some sort of working hypothesis, which would guide men in their thoughts about a higher life. That had not been evolved as yet in a complete form; however, a large amount of literature had been published on the subject by the Society. They also hoped to provide men with a rule of life to live in and by, and a sound system of philosophy which would not contradict reason. That rule of life had to a certain extent been provided by the publication of the "Light on the Path." As a whole, the Society had progressed satisfactorily—there being a distinct increase of enquiry into these subjects in the public mind. There was also an increased attempt on the part of the members to lead a higher life and to unite themselves with the everlasting *logos* through which alone man could obtain immortality (Loud applause). A Tamil address followed, after which Babu Dinanath Ganguli (Bengal) said that as Mr. Narendro Nath Sen, the patriotic Editor of the *Indian Mirror*, could not be present in this convention as he had to take part in the National Congress, he had to state that the past year was one of continued prosperity to the 21 Bengal Branches of the Parent Society. The result of the labours of the two founders of the Society was to be seen not in the speeches of the members, but in their conduct and in their homes. The spread of Western education had made most of the young men born in Hindu—Brahmin families—give up their daily rituals enjoined by the *Shastras*, but the Theosophical Society had already succeeded in bringing such men back to a sense of their religious observances. If they wished to regenerate their country, they must strive for the revival of their ancient *Dharmasastras*. Now that eleven years had passed away, it would be a matter of regret they should still depend upon Col. Olcott, who had sacrificed everything valuable for the advancement of their spiritual interests. Col. Olcott then

read a telegram from Mr. Norendro Nath Sen, Editor of the *Indian Mirror*, regretting his inability to attend and wishing success to Theosophy. Mr. Rustomjee A. Master (Bombay) said that the present year was remarkable as it witnessed on Tuesday last the founding of the Oriental Library. It would attract Western savants, and make them study and respect the philosophy which had travelled from the East towards the West, and had come back to the East. The proper study of man is man, not as it is done in the Medical College but in knowing what life is and what would be man's state after death. Theosophy aimed at finding out the wisdom of the Rishis that lay in all the great religions of the world. They should all have brotherly love. During the year, they had published several works. The speaker would publicly thank Mrs. A. P. Sinnett for having allowed them to print and publish a cheap edition of her book on "The Purpose of Theosophy." They had also been collecting funds to enable them to send out Theosophist missionaries to preach peace and good-will not only all over India, but also in Europe and America, and to publish the Upanishads and Vedas. Among the new members were Mr. Whitehouse, an ex-Consul General, and Mr. Jethmal, B. L. C. The charitable dispensary connected with the Bombay branch was also working well. He then referred to the evils of priestcraft and said that they should all follow the noble and living examples of the two founders of the Society. They were justly proud of the liberty they enjoyed under a powerful Government, but were they really free? Were they their own masters? Had they learnt to control their own actions? No. They should all work together and bring the jarring elements into an entire harmony (Loud applause.) Major-General Morgan then said that he had been a Theosophist for about four years and that, after having made certain enquiries into spiritualism, he was at first dissatisfied. Fortunately Madame Blavatsky came and stayed with him, and to her and to Colonel Olcott, he owed a deep debt of gratitude. The benefit he had derived from Madame Blavatsky's advice was of the greatest importance to him. Theosophy had sound reason for its basis. The Aryan philosophy was to him far beyond everything that was contained in the philosophies of the West. That he owed everything to India and would pay back his debts to her. (Hear, hear, and applause.) Then the Mysore delegate said that the branches in Bangalore were likely to do much good as they would have the co-operation of Mr. Sheshadri Iyer, the Dewan, who was a member of the Society. Delegates from Coimbatore, Nagpur and Ceylon followed, after which Mr. P. Sreenivasa Row (Madras) spoke in Telugu of the importance of Theosophy. Colonel Olcott then addressed the meeting. He said that he had presented one witness after another to attest the fact that the Theosophical Society has discovered the link to bind together people of all castes, and that the array of witnesses was from different parts of the world. He claimed that the Theosophical Society was the parent of the Indian National Congress, for it had first shown the possibility of bringing men from different parts of the country together into a friendly relation which had never been known before. There were 136 branches in different parts

of the world. The star had already begun to shine in the East, in the literary and religious as well as in the political sense. To learn the truth and proclaim it at all hazards was the ideal of the Theosophical Society. The foundation of the Library was the prognostic of better days. In conclusion, he appealed to those present for help towards maintaining the Library. (Loud applause.) A selection of Indian music, by Mr. Vencata Shastri and other gentlemen amateurs, followed, and the visitors dispersed.

Fourth Day, 30th December.

The Convention met at noon.

THE PRESIDENT announced that he had that morning received news of the intended formation of a new Branch in England; and an official report of the Convention held at Cincinnati, Ohio, for the organisation of the American Section of the General Council. The communication shows that on the 30th October, ultimo, at the residence of Dr. J. D. Buck, there was a meeting of members of the American Board of Control and Presidents of American Branches, at which were present, in person: Mrs. J. W. Cables, Pres., Rochester T. S.; Robert Hosea, Pres., Cincinnati, T. S.; Richard Harte, Pres., Aryan T. S. (New York); W. F. Aldrich, Pres., Gita T. S. (Alabama); Elliot B. Page, Pres., Pioneer T. S. (St. Louis); Dr. J. D. Buck; and, by proxy, W. B. Shelley, Mrs. Martha Bangle, Sylvester Baxter, Charles R. Kendall, Genl. A. Doubleday, George Frederic Parsons, Thomas M. Johnson, Prof. Elliott Coues, Mrs. Mary E. Bates, Dr. R. C. Dean. Dr. Buck was voted to the Chair and Mr. E. B. Page chosen Secretary.

The official call for the Convention being read, the Convention voted to organize the American section of the General Council of the Theosophical Society, in succession to the late Board of Control.

It was resolved that the officers of the Council shall be a General Secretary and a Treasurer, both of which offices may be held by a single individual; and that a Chairman shall be elected at each meeting of Council, to preside at the same. The Secretary to be the official channel of communication with the Adyar Head-quarters. Mr. W. Q. Judge was, upon motion of Mr. E. B. Page, seconded by Dr. Buck, unanimously elected General Secretary and Treasurer.

The following Fellows have accepted membership in the Council: Mrs. J. W. Cables; W. B. Shelley; Maj. Gen. A. Doubleday; Robert Hosea; G. F. Parsons; Thos. M. Johnson; W. F. Aldrich; R. Harte; S. B. Sexton; S. Baxter; C. R. Kendall; Mrs. M. Bangle; Dr. C. W. Bush; E. B. Page; W. Q. Judge; S. H. Clapp; A. B. Griggs; Miss L. A. Off; Mrs. M. K. Westendorff; Dr. W. K. Phelon; E. D. Hammond; Mrs. E. C. Cushman; W. D. Stuart; W. W. Allen; Col. H. N. Hooper; Mrs. A. N. Savery, and E. H. Gorse. Dr. Buck preferring to retire from the Council, the following Resolution was unanimously adopted:

Resolved.—That this Convention desires to express its regret at the resignation of Dr. Buck from the Council, especially at a moment when it has been chiefly owing to his sage and wise management that a serious breach in the Society has been avoided, and united action in the interests of Theosophy made possible."

The President Founder here remarked that he wished to place on record his own regret at the retirement of Dr. Buck and other valuable councillors and colleagues, to whom the impetus acquired by our movement in the United States was largely due. He felt it his duty as well as best policy to abstain for the present from any official interference with our American affairs, as he had full confidence in the ability and desire of the leaders of the movement to arrive at an honorable and brotherly solution of all difficulties ultimately. He was on the pleasantest terms with them all, and so far as his personal influence or counsel might go, he should do his utmost to establish this great movement upon a secure basis. An organization of the Theosophical Society was in thorough accord with the American idea of sovereignty in the individual with a federation of co-equal branches for purposes of administration.

It was then proposed by MR. C. SAMBIAH CHETTY, seconded by MR. M. SUBBA ROW, and carried unanimously:—

That the details included in this report be referred to the Executive Council with full power.

ELECTION OF OFFICERS.

The Officers were then elected for the ensuing year.

VOTES OF THANKS.

It was unanimously resolved that votes of thanks be given to Prince HARISINGHI RUPISINGHI for his active exertions to promote the interests of the Society throughout the year.

To MR. B. RANGA REDDI for the gift of a cow.

To RAJA ESWARA DASS, as representative of the Royal Family of Arcot, for his kindness in lending the State Canopy used at the Anniversary.

To Judge SREENEVAS ROW for his liberality in bearing the expenses of the meals of the Delegates in attendance at the Convention.

MAJOR-GENERAL MORGAN then offered the following Resolution, which was carried unanimously:—That the Convention is pleased and gratified upon the completion of the Council Hall and Library and congratulates the President upon the results.

THE PRESIDENT then, after a brief parting address, which provoked much good feeling and applause, declared the Convention adjourned *sine die*.

THE THEOSOPHICAL SOCIETY. Objects, Revised Rules, and Bye-laws of 1887.

THE SOCIETY AND ITS OBJECTS.

1. The Society, formed at New York, U. S. of America, 17th November 1875, shall continue to be called "The Theosophical Society."

2. The objects of the Theosophical Society are as follow:
First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions, and sciences.

Third.—A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

3. The Society appeals for support to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers created by race, creed or colour, that have so long impeded human progress; to all scholars, all sincere lovers of TRUTH, *wheresoever it may be found*, and all philosophers alike in the East and in the West; to all who love India and would see a revival of her ancient glories, intellectual or spiritual; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

4. The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths. It exacts from each member only that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthropical or intellectual interest in its aspirations, as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion, seek through its instrumentality access to the recesses of ancient culture.

5. The Society does not interfere with caste rules and other social observances.

ORGANIZATION.

6. The Society shall have its Head-quarters at Adyar, Madras.

7. The Society shall comprise various Branches established in widely separated countries and cities in both hemispheres, all Branches deriving their chartered existence from the President in Council, without whose authority no Branch can be formed or continued.

8. The local Branches, with their executive officers and members, shall be under the direct jurisdiction of the President in Council, but it shall be competent for the said President in Council to delegate all or any of his powers to any Board of Control or Administrative Committee which may be formed according to rule eleven.

9. The local administration of Branches shall be vested in their respective officers, but no branch shall have the right to exercise jurisdiction outside its chartered limits, except when so authorised by the President in Council. Officers of Branches are

elected by a majority of the fellows thereof, for the term of one year; but they may be annually re-elected an indefinite number of times.

10. The President in Council shall have the right to nullify any charter when such proceeding be considered expedient.

11. To facilitate the administration of the Society's affairs in distant countries, the President in Council may constitute Boards of Control or Administrative Committees with specifically defined powers.

BYE-LAWS OF BRANCHES.

12. No Bye-Laws and Rules of Branches shall be valid unless ratified by the President in Council. No Branch has the right to grant Diplomas, to confer dignities or privileges, or to take any obligations from any of its members except as provided for in these Rules.

CONVENTION.

13. A Convention of the General Council and of Delegates from the different Branch Societies shall meet annually in December at the Head-quarters, Adyar, Madras.

GENERAL COUNCIL.

14. (a.) The general control and administration of the Society shall vest in one General Council.

(b.) This Council shall consist of Presidents of Branches *ex-officio*, and not less than forty-nine members of the Society, to be elected annually by the Convention.

(c.) It shall meet annually at the Head-quarters of the Society and dispose of all questions of importance laid before it by the President and Executive Council.

(d.) It shall also meet on extraordinary occasions whenever the President and Executive Council consider it advisable.

EXECUTIVE COUNCIL.

(15.) (a.) All executive functions of the Society shall be performed by an Executive Council.

(b.) The Executive Council shall consist of not less than seven members of the Theosophical Society, permanently residing at or within convenient distance from the Head-quarters, to be elected annually by the Convention.

(c.) It shall meet monthly or as often as may be necessary. It shall keep a record of all its proceedings, and accounts of all its monetary transactions, and submit the same to the General Council at the Convention for its sanction.

(d.) In case of vacancies occurring during the year, it shall be competent for the President and remaining members to nominate and appoint persons to fill such vacancies.

MAJORITY AND QUORUM.

16. (a.) All questions coming before the Convention, General Council, and Executive Council, respectively, shall be decided by a majority of votes.

- (b.) Seven members of the General Council shall form a quorum.
(c.) Five members of the Executive Council shall form a quorum.

PRESIDENT AND OFFICERS.

17. (a.) The Society shall have a President, a Corresponding Secretary, one or more Secretaries, a Treasurer and Librarian, to be elected annually: provided, however, that Colonel H. S. Olcott and Madame H. P. Blavatsky—both founders—shall hold their offices of President and Corresponding Secretary for life.

(b.) The President and Officers above-mentioned shall be respectively President and Officers of the General Council, Convention, and Executive Council, and shall be *ex-officio* members of the same.

(c.) The President in Council shall have authority to fill up any vacancy in the Offices of Secretary, Treasurer or Librarian for the remainder of the year, and also to designate any Fellow of capacity and good repute to perform *pro tempore* the duties of his own office during his absence from Head-quarters.

INSPECTORS.

18. (a.) The President in Council may at the request of Branch Societies appoint Inspectors to visit and co-operate with the Officers of Branch Societies in promoting the objects of the Theosophical Society.

(b.) Such Branches as wish to have the assistance of an Inspector shall bear all the expenses that may be necessary for the purpose.

(c.) The Inspectors so appointed shall send half-yearly reports of the work done by them to Head-quarters.

(d.) In case of a difference of opinion on any measure between him and a Branch Society the Inspector shall refer the matter to the Head-quarters, and the decision of the President in Council shall be final.

MEMBERSHIP.

19. Membership in the Society is open to persons without distinction of sex, race, creed or caste; but no Asiatic female, and no person under eighteen, shall be admitted to membership without the consent of the legal guardian. A knowledge of English is not an essential qualification.

20. Of Fellows there are three classes, viz., Corresponding, Honorary, and Active. The grade of Corresponding Fellow embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the Diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to Theosophical knowledge, or for their services to humanity. Admission to these two grades shall rest with the President in Council, and these members shall have none of the rights or responsibilities attaching to active fellowship.

21. Admission as an Active Fellow into the Theosophical Society and its Branches is obtained as follows:—
(a.) Any person being in sympathy with the objects of the Society and willing to abide by its rules and desiring admission as an

active Fellow of the Society, shall submit an application in writing according to form A, duly signed by himself and countersigned by two active Fellows of the Society.

(b.) The application shall be accompanied by an entrance fee of £1 or its equivalent in other currencies.

(c.) Such application shall be made either to the President of the Society or to the President of the particular Branch which the person wishes to join. On being accepted by the President of the Society or elected by the Branch, as the case may be, the candidate shall be furnished with a diploma signed by the President of the Theosophical Society; and no person shall be a Fellow of the Society unless furnished with a diploma issued in proper form.

(d.) An annual subscription of two shillings (or one rupee in Asia) shall always be paid in advance by all the active Fellows of the Society.* The annual subscription after the first payment shall become due on the 1st January of each year; except in the case of those admitted during the last quarter, when an extension of three months shall be given.

22. A person may be a Fellow of the Theosophical Society without joining himself to any particular Branch.

23. No Branch shall be compelled to accept a person as a member of its body, who has not been duly elected by the Branch and agreed to abide by its bye-laws and rules.

24. A member of the Theosophical Society cannot be a member of more than one Branch at one time. If he becomes a member of another Branch, his membership in the Branch to which he previously belonged ceases until he again acquires membership by election.

25. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, *as such*, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favour of or against any political party or measure.

26. The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views or hurt the feelings of other members by depreciating their religion.

27. No Fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any Fellow violating Rule 25 or 26 or 27 or convicted of an offence against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society after opportunity of defence has been given, and due investigation into the facts made on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

29. Should any dispute or disagreement arise among two Branches or two Fellows of a Branch in regard to matters connect-

* To prevent misconception it may as well be remarked that this subscription is applicable to current expenses, including those of the annual convention

ed with the work of the Society, and should the President or Presidents and the Council of their respective Branches find themselves unable to restore peace and brotherly harmony between the disputants, the case may, if both parties should so desire it, be referred to the President in Council, whose decision shall be final.

REPORTS.

30. Every Fellow is expected to promote the objects of the Society, and each Branch shall submit a quarterly report to the Head-quarters.

PROPERTY.

31. The Head-quarters of the Theosophical Society are the property of the Society and shall be in charge of one trustee, who shall be the President of the Society for the time being. Any person desiring to make a gift or bequest in favour of the Society, shall do so in the name of the above-mentioned trustee in accordance with form B.

32. No one shall be permitted to take up his permanent residence at the Head-quarters except members of the executive staff of the Society, unless by consent of the President in Council.

33. Such Fellows as wish to reside apart at Head-quarters may be permitted by the President in Council to erect private buildings on the premises of the Society at their own expense, and these buildings may be exclusively occupied by such Fellows as long as they remain members of the Society; but such persons or their representatives acquire no right over such buildings other than occupancy while they are members, and when they die or cease to be members, those buildings shall vest exclusively in the Society.

AFFILIATION.

34. It shall be competent to the President in Council to affiliate any Society with the Theosophical Society at his discretion.

NOTE.—The following have already been affiliated.

(i.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(ii.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Ram Misra Shastri, Professor of Sankhya, Benares College, as its President.

(iii.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

(FORM A.)

APPLICATION FOR FELLOWSHIP.

I, _____
 being in sympathy with the objects of the Theosophical Society, and
 being willing to conform with its rules, hereby make application for
 admission as a fellow thereof.

(Signature) _____

Post Office Address. { _____

We, the undersigned Fellows of the Theosophical Society, hereby
 certify that _____
 a candidate for admission to the said Society, is a person who, to the
 best of our belief, will be a worthy member of the same.

*

Dated at _____ this _____ day of _____ 1887.

(This Application must be accompanied with the Entrance-Fee £1, -or
 Ten Rupees -and the Annual Subscription of One Rupee.)

—No part of the Society's income is paid to the Founders, whose
 services are gratuitously given.

* This recommendation must be signed by at least two Fellows.

(FORM B.)

BEQUESTS:

I, A. B., give (or devise and bequeath as the case may be) my
 house and garden (or other property as the case may be), as
 hereunder fully described, unto C. D., the present President and
 Trustee of the Theosophical Society, for the purpose of the same
 being properly and faithfully used and applied by him, and by
 his successors in office, duly appointed according to the Rules of
 the Society for the time being in force,—for the sole and exclu-
 sive use of such Society.

OFFICERS, COUNCIL AND BRANCHES.

THE
THEOSOPHICAL SOCIETY

OR

UNIVERSAL BROTHERHOOD.

PRESIDENT.

COLONEL HENRY S. OLCOTT.

CORRESPONDING SECRETARY.

H. P. BLAVATSKY.

SECRETARIES.

T. VIJARAGHAVA CHARLU. | A. J. COOPER-OAKLEY, M. A.
 C. W. LEADBEATER.

TREASURER.

N. C. MUKERJEE.

LIBRARIAN.

L. VENKATA VARADARAJULU NAIDU.

ASSISTANT TREASURER.

MISS. F. ARUNDALE, 77, Elgin Crescent, Notting Hill, London. W.

EXECUTIVE COUNCIL.

P. SREENEVAS ROW. | C. RAMIAH.
 The Hon. S. SUBRAMANIA IYER. | C. PARTHASARATHY CHETTY.
 T. SUBBA ROW. | A. J. COOPER-OAKLEY.
 C. W. LEADBEATER. | J. N. COOK.

LIBRARY COMMITTEE.

P. SREENEVAS ROW. | BHAVANI SHANKAR GANESH.
 C. RAMIAH. | J. N. COOK.
 T. SUBBA ROW. | A. J. COOPER-OAKLEY, Secretary.

GENERAL COUNCIL.

The President of each Branch is *ex-officio* a Member of the
 General Council. There are also additional Members whose names
 will be published in a future edition of this Report when replies
 have been received to the Circular ordered to be sent them.

Branches of the Theosophical Society.—Indian. (Corrected to 27th December 1886.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni Theosophical Society ...	1882	Mr. A. Teruvengada Moodeliar.	Mr. C. D. Vasudavayya...	Pleader, Munsiff's Court, Adoni.
Aligarh	The Aryan Patriotic Theosophical Society.	1883	Munshi Govind Prasada.	Munshi Bakhtawar Lal ...	Professor, M. A. O. College, Aligarh. (N. W. P.)
Allahabad	The Prayag Psychic Theosophical Society.	1881	Babu Brojendra Nath Banerjee.	Babu Bholanath Chatterjee.	432, Colongelganj, Allahabad. (N. W. P.)
Anantapur	The Anantapur Theosophical Society.	1885	Mr. K. Seshayya Chetty.	Mr. V. E. Sudarasana Moodeliar.	Collector's Office, Anantapur.
Arcot	The Arcot Theosophical Society ...	1884	Mr. C. R. Varadarajulu Reddyar.	P. Krishnamachariar ...	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society ...	1885	Mr. B. Veeraswamy Iyer.	Mr. Panchanada Iyer ...	Overseer, D. P. W., Arni, North Arcot.
Arrah	The Arrah Theosophical Society...	1882	Babu Chendra Narain Singh.	Babu Dwarkanath Bhat-tacharya.	Munsiff, Arrah, Behar.)
Bangalore	The Bangalore Cantonment Theosophical Society.	1886	P. Sadasiva Moodeliar ...	A. C. Singaravelu Moodeliar.	Resident's Office, Bangalore.
Do.	The Bangalore City Theosophical Society.	1886	E. C. Shunmogavelu Pillai.	C. Murgesa Moodeliar...	Advocate, Pettah, Bangalore.
Bankipore	The Behar Theosophical Society...	1882	Babu Trailokya Nath Mittra.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, Behar.)

Bankura	The Sanjeevan Society.	1883	Babu Protap Narain Singh	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura. (Bengal.)
Bara-Banki	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Das.	Pandit Brij Mohanlal No. II.	Head Acctt. District Board's Office, Bara-Banki, (Oudh.)
Bareilly	The Kohilound Theosophical Society.	1881	Rao Pyari Lal.	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Vinayakrao Janardan Kirtane.	Rao Bahadur Janardan Sakharan Gadgil.	Judge, Varishtha Court, Baroda.
Beaulah	The Rajshahya Harmony Theosophical Society.	1883	Babu Barodaprosad Bosu.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beaulah, (Rajashahye, Bengal)
Bellary	The Bellary Theosophical Society.	1882	Mr. A. Sabhapati Moodeliar.	Mr. V. Soobbaraya Moodeliar.	Collector's Office, (Bellary.)
Benares	The Kasi Tatwa Sabha Theosophical Society.	1885	Pandit Raj Nath.	Babu Upendra Nath Basu.	Choukhamba, Benares, (N. W. P.)
Berhampore	The Adhi Bhoutic Bhadratru Theosophical Society.	1881	Babu Dina Nath Ganguli.	Babu Kali Prasanna Mukerji.	Executive Engineer, Pubna (Bengal.)
Bhagulpore	The Bhagulpore Theosophical Society.	1881	Babu Chandra Narain Singh.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhaunagar	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalla	The College, Bhaunagar, Kathiwar.
Bhowanipore	The Bhowani Theosophical Society.	1883	Babu Debender Chandda Ghose.	Babu Shanker Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolaram	The Bolaram Theosophical Society.	1882	Mr. V. Balakrishna Moodeliar.	Mr. T. V. Gopaul Swami Pillay.	Examiner's Office, P. W. Accounts, Bolaram, (Deccan.)

Branches of the Theosophical Society—Indian.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bombay	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustonji Ardeshir Elphinstone Master.	High School (Bombay.)
Burdwan	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banbihara Kapur.	Professor Ram Narayan Datta.	Maharaja's College, Burdwan (Bengal.)
Calcutta	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukerjee.	6, Dwarka Nath Tagore's Lane, Jarasanko, Calcutta.
Calcutta	The Ladies' Theosophical Society.	1882	Mrs. S. K. Ghosal	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadighi, (Calcutta)
Cawnpore	The Chohan Theosophical Society.	1882	...	Babu Bireswar Chakravarti.	Etawah Bazar, Cawnpore, N. W. P.)
Chakdighi	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Basu.	Prosad Sharoda P. Institution, Chakdighi, Burdwan Dt.
Chingleput	The Chingleput Theosophical Society.	1883	Mr. R. Vathyanath Ayer.	Mr. C. Cooposwamiah	Head Clerk, Sub-Collector's Office, Chingieput.
Chinsurah	The Chinsurah Theosophical Society.	1883	Babu Koralash Chandra Mukerjee.	Babu Kally Churn Dutt.	Bara Bazar, Chinsura, (Bengal.)
Chittoor	The Chittoor Theosophical Society.	1884	Mr. N. Srinivasa Varadachariu.	Mr. C. Masilamani Moodliar.	Huzur Cashkeeper, Collector's Office, Chittoor, North Arcot.
Cocanada	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu	Mr. M. V. Subba Rao	Pleader, Cocanada.
Coimbatore	The Coimbatore Theosophical Society.	1883	Mr. N. Annaswamy Rao.	Mr. N. Ramaswamy Iyer.	Head Master, Town High School Coimbatore.

Combaconum	The Combaconum Theosophical Society.	1883	Mr. V. Krishna Iyer	Mr. K. Narainaswami Iyer.	Pleader, Combaconum.
Cuddalore	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer	Mr. A. Ram Row, B. A....	Pleader, District Court, Cuddalore.
Cuddapah	The Cuddapah Theosophical Society	1886	Pandit N. Bhashyacharyar	A. Nunjundappa	Cuddapah.
Dacca	The Dacca Theosophical Society	1883	Babu Kunja Behari Bhattacharya.	Babu Kali Kumar Das	Batnatolah, Dacca, (Bengal.)
Dakshineswar	The Sabita Theosophical Society...	1885	Babu Bykuntlara Chatterjee.	Babu Bireswar Banerjee.	Head Master, Government School Ariadahavia, Calcutta.
Darjeeling	The Kanchunjanga Theosophical Society.	1882	Babu Chhatra Dhar Ghosh	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal	Professor Nritya Gopaul Basu.	St. Stephen's College, Delhi.
Dindigul	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya	Mr. A. Aiyaswami Sastrial.	H. H. School, Dindigul.
Dumraon	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta	Babu Bipin Behari Gupta.	Assistant Surgeon, Dumraon, Behar.
Durbhanga	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi Narain Pandit	Babu Kalipada Bandyopadhyay.	Maharaja's School, Durbhanga (Behar.)
Fatehgarh	The Gyan Marga Theosophical Society.	1885	Babu Ranjee Mul	Babu Sundar Narain Pandit.	C/o Babu Lakshmi Narain Pandit Honorary Magistrate, Furruckabad, (N. W. P.)
Fyzabad	The Ayodhya Theosophical Society.	1883	Babu Basik Lal Bannerji	Babu Bipin Behari Banerjee.	Commissioner's Office, Fyzabad, (Oudh.)
Ghazipore	The Ghazipore Theosophical Society.	1883	Pandit Shankar Dyal Panday.	Babu Kedar Nath Chatterjee.	Pleader, Judge's Court Ghazipore, (N. W. P.)

Branches of the Theosophical Society—Indian.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Gooty	The Gooty Theosophical Society...	1883	Mr. T. Ramachandra Rao.	Mr. P. Casava Pillay	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari Theosophical Society.	1883	Dr. Jogeshwar Roy	Thakore Shankar Singh...	Settlement Office, Gorakhpur, (N. W. P.)
Guntoor	The Krishna Theosophical Society.	1882	Mr. M. Singaravulu Moodliar.	Mr. J. Purnayya	Sub-Registrar, Guntoor, (Kistna District.)
Gya	The Gya Theosophical Society	1882	Rai Rajkissore Narayan.	Babu Muthuranath Dhar.	Pleader, Gya, (Behar.)
Hoshangabad	The Nerbudda Theosophical Society	1885	Mr. Prayagchand Chowdhuri.	Mr. N. B. Atraya.	Commissioner's Office, Hoshangabad, (C. P.)
Howrah	The Howrah Theosophical Society.	1883	Babu Behari Lal Mittra.	Babu Woimesh Chandra Kur.	Harcourt's Lane, Howrah (Calcutta.)
Hyderabad	The Hyderabad Theosophical Society.	1882	Mr. P. Iyalu Naidu	Capt. G. Ragoonath	Troop Bazaar, Hyderabad, (Deccan.)
Jamalpore	The Jamalpore Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Babu Raj Coommar Roy	E. I. Railway Office, Jamalpore, Monghyr.
Jessore	The Tatwagyana Sabha Theosophical Society.	1883	Babu Jogendronath Bandhyopadhyay.	Babu Pyari Mohan Guha	Vakil, Jessore, (Bengal.)
Jeypore	The Jeypore Theosophical Society.	1882	Babu Opendronath Sen...	Babu Purna Chandra Sen.	Secretary, Municipal Committee, Jeypore, (Rajputana.)
Jubbulpore	The Bhrigu Kshettra Theosophical Society.	1883	Babu Kali Churn Bose	Babu Jivan Chandra Mukerjee.	Lordgunj, Jubbulpore, (C. P.)

Karur	The Karur Theosophical Society...	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleader, Munsiff's Court, Karur Coimbatore.
Kapurthala	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I....	Babu Hari Chand.	Judicial Assist. Kapurthala, near Jallandur, (Punjab.)
Karwar	The North Canara Theosophical Society.	1883	Mr. Seshagiri Row Vethal	Mr. Ramrao Mongeshaya Bhatkal.	Clerk, District Court, Karwar, (North Canara Dt.)
Kishnaghur	The Nuddea Theosophical Society.	1882	Babu Kalichurn Lahiri	Babu Tara Pada Banerjee.	Vakil, Krishnaghur, Nuddea Dt., Bengal.
Kurnool	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lucknow	The Satya Marga Theosophical Society.	1882	Pandit Pran Nath	Pandit Jwala Prasad Sankhdiar.	Kaisarbagh, Lucknow, (Oudh.)
Madras	The Madras Theosophical Society.	1882	Mr. T. Subba Row	Mr. P. Srinivasa Row	Judge, Small Cause Court, Triplicane, Madras.
Madura	The Madura Theosophical Society.	1883	Mr. S. Ramaswami Iyer	Mr. N. Narayana Iyer	Vakil, High Court, Madura.
Mayaveram	The Mayaveram Theosophical Society.	1883	Mr. T. Krishna Row	Mr. A. G. Hari Row	Town School, Mayaveram.
Meerut	The Meerut Theosophical Society.	1882	Babu Jwala Prasad	Pandit Gaidan Lal	Head Master, High School, Meerut, (N. W. P.)
Midnapore	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy	Babu Girish Chandra Mittra.	Pleader, Judge's Court, Midnapore (Bengal.)
Moradabad	The Atma-Bodh Theosophical Society.	1883	Lalla Eshri Pershad	Lalla Purshottam Dass	Bullum Mohallah, Moradabad, (N. W. P.)
Muddehpoorah	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy	Babu Girish Chandra Roy	Head Master, Muddehpoorah, (Behar.)

Branches of the Theosophical Society—Indian.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Nagpur	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naiddoo.	Professor Nityagopal Basu.	Morris' College, Nagpur, C. P.
Narail	The Narail Theosophical Society.	1883	Babu Brajanath Bhattachary.	Babu Purnachandra Bysack.	Manager, Court of Wards, Narail, Jessore District, (Pewgal.)
Negapatam	The Negapatam Theosophical Society.	1883	Mr. P. Ratnasubhapatipillay.	Mr. N. P. Balachandra Iyer.	Government Accountant, Negapatam.
Nellore	The Nellore Theosophical Society.	1882	Mr. Parasarama Naicker.	Mr. A. Mahadeva Iyer.	Hindu High School, Nellore.
Noakhali	The Noakhali Theosophical Society.	1886	Chandra Bhukshan Chakravarti.	Jogendra Nath Chakravarti.	Sub-Deputy Collector, Noakhali.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Mr. P. Ramakrishna Row.	Collector's Office, Ootacamund.
Orai	The Orai Theosophical Society.	1886	Thakore Ganesh Singh.	Pandit Lachman Prasad Pachouri.	Head Clerk, Betwa Canal Division, Orai.
Palghat	The Malabar Theosophical Society.	1882	Mr. N. Sarvatham Rao.	Mr. V. Pichu Iyer.	Head Master, Municipal School, Palghat (Malabar).
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundrum Iyer.	Mr. M. Nagalingam Pillay.	First Grade Pleader, Paramakudi (Madura District.)
Periya-kulam	The Periya-kulam Theosophical Society.	1884	Mr. S. Mahadeva Iyer.	Mr. C. Visvanath Row.	Tahsildar, Periya-kulam (Madura District.)
Pondicherry	The Pondicherry Theosophical Society.	1883	Monsieur T. Poullé.	Mons. Mourogappa Moodeliar.	Late O. B. C. Bank Acctt., Rue de Rungapoullé, Pondicherry.

Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandallawalla.	Mr. Rajana Lingu.	Pleaser, Camp. Poona.
Rae-Bareilly	The Gyanavardhini Theosophical Society.	1883	Lala Ram Pershad.	Babu Sharoda Mukerji.	Post Master, Rae-Bareilly, (Oudh.)
Rangoon	The Shway Daigon Theosophical Society.	1885	Moung Oon, c. i. e.,	Moung Shway Tace.	35, Nineteenth Street, Rangoon.
Rangoon	The Irrawaddy Theosophical Society.	1885	Mr. Norman Duncan.	...	Central Fire-Engine Station, Rangoon.
Rangoon	The Rangoon Theosophical Society.	1885	Mr. V. Rathna Moodeliar.	Mr. C. Vatharaniam Pillai.	City Inspector of Post Offices, Rangoon.
Rawalpindi	The Rawalpindi Theosophical Society.	1881	Vacant.	Babu Bal Mukund.	Office of the Superintendent of Way and works, P. N. S. Ry., Rawalpindi.
Saidpur	The Gyanankur Theosophical Society.	1884	Babu Rajkaiasha Mookerji.	Babu Rajnarain Bose.	Examiner's Office, Saidpur (Bengal.)
Searsole	The Searsole Theosophical Society.	1883	Babu Dakshineswara Mallia.	Babu Kedarnath Deb.	Searsole, Rajbati, near Ranceegunj, (Bengal.)
Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezouji Aderji.	Mr. C. V. Loganada Moodeliar.	Examiner's Office, N. S. Ry., Secunderabad (Deccan.)
Seoni-Chappara	The Seoni Theosophical Society.	1885	Babu Girish Chandra Mukhopadhyay.	Mr. Girdhari Lal Deoli.	Zillah School, Seoni-Chappara (C. P.)
Sholapore	The Sholapore Theosophical Society.	1882	...	...	...
Siliguri	The Siliguri Theosophical Society.	1885	Babu Karasundara Majumdar.	Babu Vishnu Chandra Das.	Pleaser, Siliguri, Bengal.
Simla	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan.	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.

Branches of the Theosophical Society—Indian.— (Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Simla	The Simla Eclectic Theosophical Society.	1881	Col. W. Gordon	Mr. W. D. Tilden	Office of the Director-General of Railways, Simla.
Srivilliputtur	The Natchiyar Theosophical Society.	1883	Mr. R. Anantarama Iyer.	Mr. P. Muthuswami Pillai.	Pleader, Srivilliputtur (Tinnevely Dt.)
Tanjore	The Tanjore Theosophical Society.	1883	Mr. C. R. Pattabhiramier	Mr. V. Rajagopal Acharia	District Registrar, Tanjore.
Tinnevely	The Tinnevely Theosophical Society.	1881	Mr. T. Vedadrisadasa Moodelliar.	Mr. S. Ranchandra Sastri.	Examiner, District Court, Tinnevely.
Tiruppattur	The Tiruppattur Theosophical Society.	1884	Mr. S. A. Ramaswami Iyer.	Mr. K. Muthukamatchi Pillai.	Inspecting School master Tiruppattur.
Trevandrum	The Trevandrum Theosophical Society.	1883	Mr. R. Ragoonath Row	Mr. R. Padmanabhaacharya.	Dewan's Office, Trevandrum, (Trevancore.)
Trichinopoly	The Trichinopoly Theosophical Society.	1883	Mr. T. Pattabhiram Pillai.	Mr. A. Sreenivasalingar	Translator, District Court, Trichinopoly. (S. I. Ry.)
Vellore	The Vellore Theosophical Society.	1884	Mr. P. Ramannajulu Naidu	Mr. G. Subbuswamy Aiyar.	Hindu Union High School, Vellore.
Vizianagram	The Vasishta Theosophical Society.	1884	Mr. C. Chandrasakhara Shastri.	Professor V. Venkataraya Sastri.	Maharajah's College, Vizianagram, Vizagapatam District.

CEYLON.

Bentota	The Bentota Theosophical Society.	1880	Mr. Don Abrew de Silva Tilkeeratne	Mr. Thomas de Alwis Goonetilleke.	Bentota.
Colombo	The Colombo Theosophical Society	1880	Mr. A. P. Dharma-Gunawardene Mohandiram.	Mr. C. P. Goonewardene.	61, Maliban Street, Pettah, Colombo.
Do.	The Lanka Theosophical Society	1880	Mr. Edward F. Perera	Mr. R. H. Leembruggen.	Colombo.
Galle	The Galle Theosophical Society	1880	Mr. G. C. A. Jayasekera	Mr. G. Jayasekera	Proctor, Kulhwelle, Galle.
Kandy	The Kandy Theosophical Society	1880	Mr. Edward de Silva	Mr. A. Ranasingha	Peradeniya Road, Kandy.
Matara	The Matara Theosophical Society	1880	Mr. David Andris Jayasurya.	Mr. D. Gooneratne	Matara
Panadure	The Panadure Theosophical Society	1880	Mr. F. Charles Jayatileke Kurunaratne.	Mr. J. J. Cooray	Panadure.
Welitara	The Welitara Theosophical Society	1880	Mr. Baltasar Mendis Weerasingha.	Mr. Sadriss de Silva Wijayewardhana.	Welitara.

EUROPE.

England	The London Lodge of the Theosophical Society.	1876	Mr. A. P. Sinnett	Mr. B. Keightley, M. A., Cantab.	15 York St., Covent Garden, London.
Ireland	The Dublin Lodge of the Theosophical Society.	1886	...	Mr. C. M. Johnson	...
Scotland	The Scottish Theosophical Society.	1884	Vacant	Mr. E. D. Ewen	c. o. E. Macbean Esq. 37 Buchanan St. Glasgow.
Germany	The Germania Theosophical Society	1884	...	Mr. Franz Gebhard	Elberfeld, Germany.

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	La Société Theosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness, Hon. Pres.; M. L. E. Dramard, Exec. Pres.		76, Rue Claude Bernard, Paris
Odessa	The Odessa Group	1883	Vacant	Mr. Gustav Zorn	P. O. Box 87, Odessa, Russia.
Corfu	The Ionian Theosophical Society.	1877	Signor Pasquale Menclao.	Mr. Otho Alexander	Corfu, Greece.
Holland	The Post Nubila Lux Theosophical Society	1881	Captain A. de Bourbon...	Mr. David Adolph Con- stantz Artz.	Station Road, 113. The Hague, Holland.
AMERICA.					
Malden	The Malden Theosophical Society.	1886	Sylvester Baxter	Frank S. Collins	
San Francisco	The Golden Gate Lodge of the Theosophical Society.	1886	Mrs. Martha Bangle	Isaac B. Rumford	
Boston	The Boston Theosophical Society.	1886	Charles R. Kendall	Susan E. Gay	
Cincinnati	The Cincinnati Theosophical Society.	1886	Robert Hosea...	Dr. E. T. Howard	
Aldrich, Ala	The Gita Theosophical Society	1886	W. F. Aldrich	Charles Turner...	
New York	The Occident Theosophical Society	1886	Names not yet reported		
Philadelphia	The Keystone Theosophical Society	1886	"	"	

Rochester	The Rochester Theosophical Society.	1882	Mr. W. B. Shelly	Mrs. J. W. Cables	No. 49, Ambrose St., Rochester N. Y.
St. Louis	The Pioneer Theosophical Society.	1883	Mr. W. Throckmorton	P. E. Dikie	
Washington	The Gnostic Theosophical Society.	1884	Professor Elliott Coues	Edmund Weston	War Department. Washington, D. C.
New York	The Aryan Theosophical Society of New York.	1881	Mr. W. Q. Judge	Mr. Mortimer Marble	238, South First St., Brooklyn N. Y.
Chicago	The Chicago Theosophical Society.	1884	Mr. S. B. Sexton	Dr. W. Phelon	629 Fulton St., Chicago, Ill.
Los Angeles	Los Angeles Theosophical Society.	1885	Mr. C. W. Bush	Mr. J. R. Meister	48, North Spring St., Los Angeles, Cal.
AFRICA.					
Queenstown	The Queenstown Theosophical Society.	1886	J. M. Parsonson		Queenstown, Cape Colony.
AUSTRALIA.					
Brisbane	The Queensland Theosophical Society.	1881	Mr. Carl H. Hartman	Mr. J. H. Watson	Range Plant Nursery, Woowomba, Queensland, Australasia.
WEST INDIES.					
West Indies	The St. Thomas Theosophical Society.	1881	Mr. Charles E. Taylor	Mr. B. D. Azenedo	St. Thomas, Danish West Indies
Hayti	The Haytian Theosophical Society.	1886			Port-au-Prince, W. I.

SPECIAL INFORMATION.

THE THEOSOPHICAL SOCIETY.

TO avoid unnecessary correspondence, the following few explanatory remarks concerning the Theosophical Society may be made here:—

From the objects of the Society it will be observed that its programme offers attractions only to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; (b) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, and to search out such truth as can be discovered by diligent study and experiment.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned. They believe that in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away as the mists clear after sun-rise. But they have no sympathy with those modern critics who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and Governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each

other's pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased. The policy they advocate is that of benevolent reciprocity—the so-called Golden Rule of “doing as one would be done by,” which was preached by most of the great Sages of old and has been the watchword of true philanthropists in all epochs. They go on sowing this seed, leaving it to germinate in the fulness of time, and ultimately bear a rich harvest for the coming generations. A chief agent to employ for this end is Education, especially such special education as will enable the rising generation to read the sacred literature of antiquity, and from the writings of the Rishis, Arhats, Philosophers, and other sages of Aryavarta and her sister archaic lands, learn the sublime capabilities of human nature.

The Society, then, represents not any one creed but all creeds, not one but every branch of science. It is the opponent of bigotry, superstition, credulity and dogmatism wherever found or by whomsoever taught. So also is it the opponent of vice in every form and of all that tends to feed or propagate it. It expects every one who becomes a member to avoid doing what will be likely to throw discredit upon the Society and dishonour his fellow-members. While it does not look for saint-like perfection in applicants for membership, it does hope, by holding up to them the idea of a noble manhood, to make them ashamed of their vices and eager to extirpate them.

The Theosophical Society has many branches scattered over the globe, and, in India, enough already to make it possible for a Theosophist to find in almost every large city from the southernmost cape of Ceylon to the foot of the sacred Himalayas, a group of brother Theosophists to welcome him. And these Branches are composed variously of Buddhists, Hindus, Parsis, and Mussulmans, with eminent Native leaders, each Branch being as much thought of and cared for by the Founders as every other Branch, and all equally devoted to the welfare of the common cause. The rapid growth of the Society has often been wondered at by outside observers, but the sole secret is that its Founders believed that in reciprocal kindness and tolerance of infirmities was to be found a strong, broad platform upon which all men could stand and work for the general good and in the further fact that, however various its external manifestations, there is but one basic Truth, and that, whatever dogmatists may say “There is no Religion higher than Truth.”

As regards the possibility of acquiring spiritual knowledge (Brahmagnyanam) and extraordinary powers (Siddhis) in some easy, expeditious way, it is enough to remark here that our Aryan and Iranian ancestors gained great psychological powers and a deep insight into Nature's secrets, and they laid down the rules under which the same results may always be enjoyed. And as the laws of pupilage (Chelaship) are fully explained in the Shastras and Gathas, the student is simply referred to those exhaustless treasure-houses. We live in a so-called extremely practical age—as though any age could be called practical which deals with only one-half of man's interests!—and the proportion of the Society's members

who have joined because of the third of the Society's avowed objects, is naturally small. So, while this may be a chief attraction to a few, others do not even consider it, but like to see the Society founding Sanskrit and other schools, writing and publishing magazines and books, and doing other useful works. It has its exoteric and its esoteric activities, and few members are occupied with both. It cannot supply a Guru, nor devote time to taking any one through a course of occult instruction, nor adopt his sons after the ancient custom (as the Founders have frequently been begged to do), nor supply him gratis with books, nor forward his correspondence to the Mahatmas. No such expectation should be entertained, for we have no more right now to expect favours that we have not yet deserved than had our ancestor, who never dared to hope for any reward or favour that he had not won the right to, by years of useful devotion and determined self-evolution. But those who join the Society should do so, because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise and stimulate the moral nature of our fellow-men, to make the Aryan name once more the glorious synonym of every moral and spiritual excellence, and to show an age that is suffering from vicious tendencies and unhappy under stifled intuitions that, in the bygone times, our common ancestors knew every psychical power latent in man, the development of which gives Wisdom and ensures Happiness.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1887.

BYE-LAWS OF THE NOAKHOLY THEOSOPHICAL SOCIETY.

- I. The Noakholy Theosophical Society is a Branch of, and subject in every respect to, the Parent Society.
- II. The objects of this Society are the same as those of the Parent Society.
- III. The members shall meet every Sunday at 4 p. m. for conducting business and carrying out the objects of the Society.
- IV. Five members shall form a quorum.
- V. Every member of the Society shall be subject to the payment of a minimum monthly subscription of 4 (four) annas for the up-keep of the Society. Should any member be found too poor to pay the required subscription, his quota may either be reduced or he may be totally exempted from making any payment.
- VI. Any member absenting himself for three consecutive meetings shall have to render satisfactory explanation of his conduct, and in default will be warned, and if found persistently negligent in attendance, his conduct, in the absence of satisfactory reason, will be seriously taken notice of and eventually reported to the "Parent Society," the decision of which in the matter shall be final.
- VII. A member will be twice warned for misconduct, but if even after that no change appears for the better, he shall be reported to the "Parent Society," the decision of which shall be final.
- VIII. The study of Sanskrit by the members shall be compulsory for the present.
- IX. Non-Theosophists, if proficient in, or having sympathy in the culture of Aryan philosophy, science and religion, will be admitted to the open meetings of the Society on the recommendation of, at least, two members.
- X. The Treasurer shall have power to spend Rupee one for the purposes of the Society without sanction of the members at a meeting. Any expenditure over this sum shall require the approval of the general meeting.
- XI. The proceedings of the meetings of this Society will be exchanged with those of the Branch Societies at Berhampur and Rampur Beaulah.
- XII. Two books shall be opened for the present—one for recording proceedings and the other for keeping accounts of the Society.
- XIII. The rules of the Society shall be subject to modification when found necessary.
- XIV. The office-bearers shall be changed annually unless re-elected.

JOGENDRA NATH CHAKRAVARTI, Secretary.

BYE-LAWS OF THE CHITTORE BRANCH OF THE THEOSOPHICAL SOCIETY.

- I. The Society shall meet not less than twice a month.
- II. The financial affairs shall be vested in a Managing Committee, without whose written consent no expenditure shall be incurred either by the President, Secretary or Treasurer.
- III. The Managing Committee shall consist of five members, of whom three shall form a quorum. The President, the Secretary and the Treasurer, shall be *ex-officio* members of this Committee.
- IV. Every member shall pay a minimum subscription of 4 annas a month, unless exempted from its payment by all the members of the Managing Committee—no reason being assigned for refusal.
- V. If any member does not pay his subscription for more than three consecutive months, he shall cease to be a member.
- VI. Expenditure shall be incurred only to the extent of the funds available on hand, and no liability shall be incurred by any member either on his

own behalf as a member, or on behalf of the Society as a whole, and the members jointly, and severally, shall not be liable for any liability incurred contrary to these rules.

C. MASILAMANI, *Secretary*.

N. SRINIVASA VARADACHARY, *President*.

BYE-LAWS OF THE CUDDAPAH THEOSOPHICAL SOCIETY.

I. The object of this Society shall be the same as those of the Theosophical Society of which it is a Branch.

II. That the objects of this branch may be properly carried out, its management shall be vested in a Committee consisting of the following officers:—A President, Vice-President, Secretary, Treasurer and three Councillors, all to be elected annually by the members of the branch. Each of them shall hold office for one year only, and shall be eligible for re-election.

III. The President of the Society or, in his absence, the Vice-President, shall take the chair at the meeting of the Managing Committee, as well as the ordinary meetings of the Society, and shall deliver an address at the Society's annual meeting, giving a review of the past year's work and offering suggestions for the future guidance of the Branch; but in ordinary meetings one of the members present may be elected to take the chair in the absence of the President and Vice-President. The President shall have power to nominate any member to an office vacated by death or resignation, subject to the confirmation of the Society.

IV. The Secretary shall keep a record of the proceedings of the Society and shall have charge of all its correspondence; he shall also have the power of convening extraordinary meetings if necessary, with the consent of the President. He shall also have charge of the Society's library.

V. The Treasurer shall keep an account of all the receipts and disbursements of the Society.

VI. The general meeting of the Society shall be held on every Sunday, when Theosophical books shall be studied, and members shall communicate to each other any information of value which they may have acquired in the course of their study.

VII. Any member absenting himself without sufficient cause for a period of two months from the meetings of the Society, shall be reported, after due warnings, to the President-Founder.

VIII. Every member shall pay a monthly subscription of not less than four annas to further the objects of the Society.

IX. The rules of the Society can be altered at the annual general meeting of the Society, and also at extraordinary general meetings convened for the purpose, but at no other time.

X. Any member whose conduct is considered by the Society to be disgraceful, shall, after enquiry on behalf of the Society, be expelled if found guilty, subject to the confirmation of the President of the Parent Society.

XI. Any member desiring to sever his connection with the Society shall have the option to do so on signifying the same to the Secretary, but such severance shall in no way relieve him from the engagements into which he has entered at the time of his initiation.

XII. The Society shall admit as members only those that are already Fellows of the Theosophical Society.

XIII. The special and ordinary meetings of the Society shall be open to Theosophists only.

XIV. Three members shall form a quorum for the meetings of the Managing Committee, and five for the special meetings of the Society.

A. NANGUNDAPPA, *Secretary*.

TRICHINOPOLY.

The following gentlemen have been elected officers of this Branch:
President, P. Duraisami Aiyar Avergal. Vice-Presidents, S. Krishnama Chariar Avergal, P. Narasimhalu Naidu Garn. Secretary, A. Srinivasaiyan-gar. Assistant Secretary and Librarian, T. N. Muttukrishnaiyar Avergal. Treasurer, A. C. Chidambaram Mudaliar Avergal.

CEYLON.

The Buddhist Fancy Bazaar, held at the Head-quarters of the Ceylon Theosophical Society, seems to have been, as was anticipated, even more successful than in previous years, over Rs. 1,000 having been realized.

BURMAH.

It is with deep regret that we announce the death of our talented and energetic brother, Mr. Emile Badelier, who passed away on the 20th January. He was one of the earliest and most prominent members of the Irrawaddy Theosophical Society, and his loss will be very severely felt by his fellow-workers in Rangoon.

ORIENTAL THEOSOPHY.

(New York Daily Tribune.)

BABU MOHINI MOHUN CHATTERJI is a Hindu gentleman, who for some three years past has resided in Europe, occupying himself in advancing the public comprehension of the objects of study comprised under the general head of Oriental Theosophy. In the course of an extended conversation with Mr. Mohini the following views and opinions were elicited.

Mr. Mohini in effect said:—I am a member of the Theosophical Society, but I do not like to call myself a Theosophist, because that seems to imply the possession of absolute knowledge of the truth, whereas I am merely a seeker. To understand my position you must be acquainted with some of the beliefs I hold. It appears to me that the time is approaching when the East will be called upon once more to furnish a religious ideal to the West. You know that all former spiritual ideals have emanated from the Orient. Christianity came thence, and when Materialism and ecclesiastical corruption had so encrusted the living faith with superstition and ritualism as to obscure its beauty and destroy its elevating influence, it was again from the East that the revival of learning proceeded which opened the way for a partial return to a higher ideal.

I consider that the relation between the East and the West through the presence of the English in India is one of the most important factors in the future evolution of mankind. It is not that the English have themselves recognized their opportunities. On the contrary, they have been blind to them. But it is not necessary that the bee who fertilizes a distant tract with the pollen he gathers from the flowers in his quest for honey should realize what other purpose he is subserving than the satisfaction of his instinctive impulses. The English in India have despised the ancient people they govern there, and have spurned the lore of the Vedas, but the industry and inquisitiveness of their scholars have been the wings whereon the sacred seed has been borne, and they have let it fall here and there in situations favorable to germination.

Once before a great material power conquered the East, only to find the source of its own subjugation in the event. The English poet, Matthew Arnold, has beautifully described that great triumph of spirit over matter which resulted in the birth of the present religion of Christendom. You must not think that because I am an Oriental, I am hostile to Christianity. If what I conceive to be my mission has any significance, it lies in the endeavor to help forward the restoration of true Christianity to the West. I shall surprise you, however, when I say that true Christianity has ceased to be practised or even understood in the West, and that India alone contains the body of truth, the study of which can bring back the Western nations to the path, and avert from them the natural consequences of that materialistic career which they are at present pursuing with such absorbed eagerness.

If Christianity has so far failed to hold its own against the Materialist Science of the day; if faith is diminishing among the people, and a purely sensual philosophy is taking its place; if, as religion declines, the spectre of socialism looms up menacingly; it is because the growth of egoism among the priesthood everywhere has made them mere echoes of the world's self-

seeking, and has caused them to accept the world's apologetic theory that the teachings of Christ are incapable of practical application.

Do not imagine, however, that I regard Christianity as in any sense entitled to exclusive preference. I reverence it, because I hold that there is but one Eternal Verity; and that all religions are expressions of it. It is in India that the source and fountain-head of the world's creeds is to be found. It is there also that the greatest spiritual philosophy known to the human race is enshrined in a literature the conquest of which by the West will be a new and greater Renaissance. You may say that the old world, as some call it, can evolve a dominant ideal for itself. I answer that it has never yet shown its capacity for such an evolution. It has owed all its spiritual views to the Orient, and it has failed to derive from those gifts the benefit inherent in them, because it has proceeded to carnalize its religion, instead of seeking to purify its carnality. You say that Christianity is impracticable. It is certainly true that you have never practised it. But it is really, only impracticable because you have made it so. What is the influence which operates most strongly against the adoption into your lives of the gospel doctrines? Is it not the cultivation in all of you of that masterful individualism which manifests constantly through the lust of possession? "The lust of the eye and the pride of life," as your own sacred writers put it. Whence springs the great diversity of conditions, the contemplation of which breeds socialism? Is it not the direct outgrowth of the passion of acquisitiveness? You, people of the West, cannot enjoy life unless you are perpetually increasing your possessions. You surround yourselves with a luxury, the steadily increasing artificiality of which carries you always further away from nature, and further away also from the influence of Gospel truth. The Brotherhood of Man which Jesus Christ believed in has become unthinkable to you, with your millionaires at one end of the social scale and your tramps at the other. Yet there is one country in the world where it is still not only thinkable, but possible, and that country is India.

Do you know why this is so? It is because the venerable creeds of India—and Brahmanism and Buddhism are essentially one religion—have for ages taught to a spiritually minded and receptive people, the ephemeral character of life, the folly and danger of concentrating the energies upon it, the wisdom and necessity of holding it always as a temporary possession, the chief value of which consists in the opportunities it affords for doing good. The two hundred and fifty million inhabitants of India were not conquered by the English. They submit to the British rule chiefly because their religion prevents them from looking upon what you call liberty or independence as a supreme necessity. Christianity is at one with the Vedantic sacred canons in teaching that "the Kingdom of Heaven is within you." The conquest which every human being is born to essay is not the conquest of external circumstances or of his fellow-men. It is comprised in the old Greek axiom "Know Thyself." If Christendom had realized this, and had not been misled by the promptings of Materialism, the Millennium would not have seemed so fanciful and vain a dream as it appears to-day. I do not say that even in India the height of unselfishness and magnanimity commended by the Vedantic doctrines and typified so nobly in the career and teachings of Christ, is approached; but I do say that the people of India are better adapted, by cycles of meditation upon the pure, unsophisticated, pristine world-religion, to accept the lofty views there inculcated, and that one most important spiritual gain to them consists in their emancipation from that lust of possession which seems to enslave the West more and more.

The discontent which takes the form of socialism is the natural result of a view of life which gives supreme importance to externals. Christianity and the Indian religions alike teach the very contrary of this. Inequality in social condition is in the West the chief cause of popular restlessness. I do not believe, however, in the doctrines of equality upheld by the socialists. There is not and never can be equality between human beings in their view. Every man is different from every other man, and has his individual preferences and aversions, his particular enjoyments, his peculiar habits of thought. To equalize outward conditions, therefore, would only be to stretch all alike upon the bed of Procrustes. The experiment has been attempted several times, and as

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you must know, it has invariably failed. Such failure is inevitable, since so long as the Western theory of the purpose of life prevails men will continue to cultivate acquisitiveness, and the constant growth of their material desires will at once stimulate their pursuit of property and keep them discontented with even the utmost success in obtaining it. Where, for instance, is there an example of a rich man who thought he had amassed enough wealth? The more a Western man gets the more he wants, and while your world holds to this principle, you can never be free from the fear and danger of socialism.

But in India socialism is impossible. We are all poor there, but it is because we do not desire to be rich. Humanity is so constituted that, as a rule, men obtain that which they strive for most earnestly. In the West material possessions are sought; in the East spiritual enlightenment. The result is that the West has riches and the East ideas. But man cannot live the materialist life long without suffering from it. Possessing a nature which is at least half spiritual, the deprivation of a pure religious ideal poisons his cup. Permanent progress demands such an ideal, and without it the utmost advances of soulless Science can only tend to hasten the advent of that reign of force which must extinguish civilization. The present tendencies are in the direction of that danger. It has been borne in upon me that the time is ripe for the introduction to the West of the Eastern religion, which is fundamentally one with true Christianity. When I have been asked if I desire to convert Europe to Buddhism or Brahmanism, I have always said, "No; what I desire is to convert Christendom to Christianity." Pray do not think, however, that I regard myself as an apostle, or that I put myself forward as an accredited representative of Indian thought or feeling. My ambition is to help a little in that seed-sowing work which the Theosophical Society has begun; to assist in bringing about that better understanding of the East which acquaintance with its religion and philosophy alone can supply.

The Theosophical Society has been misconceived considerably, and this is partly due to a mistake—at least I think it so—in the initial movement. In order to interest the West, great stress was laid on the minor phenomena of occult science. It was thought that the presentation of these wonders would convince thinking men that the subject deserved attention. Unfortunately, the first effect was to attract the kind of people who care only for the thaumaturgy and nothing for the doctrine. Presently these wonder-seekers, finding that the purpose of the Society was not the production of phenomena, but the study of ancient religions and philosophies mainly, fell away, and then a more serious and spiritual element came to the front. At present, the beginning of a far more intelligent and thorough examination of the literature of India than has been attempted before is being made. In England, France, Germany and Italy, groups of students have been organized, and these are pressing their researches steadily. If I have any part in the movement, it is simply that of an occasional adviser and interpreter. There are points in Indian philosophy and literature which require the light only derivable from inherited national apprehension for their understanding, and such points I am sometimes able to clear up for Western minds. I have been urged indeed to make new and annotated translations of some of the more important of the Eastern sacred books, such, for instance, as the Bagavad-gita. It is possible that I may do something of the kind if no more competent hand can be found.

Of course, such an attempt as I have outlined to bring together the East and the West, and to modify the materialism of the former with the spiritualism of the latter, must be a work of time. I am led to hope that it will ultimately succeed because I am taught by the Masters, whose humble disciple I am, that the progress of the race is ever upward and onward, and because a continuance of materialistic civilization on its present lines must, if unchecked, end in disaster and retrogression. As to the existence of those Masters I have nothing to say, save that I believe in them, and with reason which satisfies myself. It is not advisable to speak of, or to insist upon, the recognition of the Mahatmas, however, before those who are wholly unprepared by training and education to comprehend, much less accept, the vast

scheme of knowledge of which they are the custodians and the teachers. Nor can I say anything of my relations with them beyond the statement that I may be regarded as a *chela*. In my personal concerns, however, the public can take no interest, and they are, in fact, quite unimportant. Such little significance as belongs to me grows entirely out of my identification with doctrines and views, most of which are probably strange to the Western intelligence. It is to dissipate this strangeness, and to familiarize the world with truths it ought to make its own, that the Theosophical Society has been established, and in this work, which I and others consider very important, I am doing what I can.

The possibility of uniting the East and West in the acceptance of the Universal Religion appears to me so fraught with great results that it is a duty to further it. The first step toward such an accord must be the clearing away of misapprehension on both sides and the demonstration of the real identity of all genuine religion. When I add that the Universal Religion requires from no Christian the rejection of any Gospel teaching but only the renunciation of those parasitic accretions which have deformed and overlaid the doctrines of the Founder, you may conclude that my outlook is not so fantastic and extravagant as without this explanation it might appear. It deserves to be noted also, that the indications of Western preparedness to take new ideas from India are more numerous than you would suppose. Let me instance the transcendental movement in your country. Emerson and his school borrowed freely from the lore of the East, and the fructifying force in their conceptions they owed to India. Coming down to the present time, I find a powerful current of thought in Germany, and I recognize many familiar ideas in it. On enquiry I learn that this is the philosophy of Schopenhauer; but when I read Schopenhauer I see behind him the wisdom of the Vedas. He, indeed, has twisted and distorted the truth thus derived, for he has attempted the impossible feat of serving God and Mammon at the same time. A working union of materialism and spiritualism is out of the question. Schopenhauer has only succeeded, by forcing these incompatible elements together, in producing that negation of all sound thought which you call Pessimism.

To understand the Indian Religion, there must be a capacity to perceive spiritual truth of some kind, but the Materialist philosophy of the age appears to lack this capacity. *Nirvana* and *Moksha* seem to the earth-bound vision synonyms for annihilation. This is because they are the symbols of a form of existence so far transcending human experience that only the illuminated spirit can realize, and even it but dimly, the subtle refinement of life involved. But it is, indeed, true that the philosophy of India is as much broader and more comprehensive than Western philosophy as the cosmology of the Orient is broader and more comprehensive than Western cosmology. Your men of science, with their scorn of intuitional methods, have tied themselves down to the exploration of the little corner of the universe upon which they are planted. The result is the insularity, narrowness and intellectual bigotry which characterize Western scientific research. Indisposition to acknowledge indebtedness, moreover, was never the accompaniment of a stronger disposition to borrow. After furnishing your scientific store from Eastern depots, nay, after adopting in many cases an Eastern terminology which perpetually exposes the origin of the ideas and discoveries you have appropriated, your sages have neither the grace nor consistency to admit that Indian learning may have a value of its own.

One English scholar, Professor Max Müller, has, it is true, very handsomely acknowledged the debt Europe owes to the East, and I wish his book, "What India Can Teach Us," could be generally read. That is a fair beginning of a liberal movement which, I hope, will spread wider the present efforts to break down the barriers between the two regions, and enrich the West with the spiritual treasures of the East.

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SUPPLEMENT TO THE THEOSOPHIST.

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HER MAJESTY'S JUBILEE.

The day appointed by the Viceroy for the celebration in India of the jubilee of Her Most Gracious Majesty the Queen-Emress was observed at the Head-quarters of the Theosophical Society at Adyar by a special distribution of alms to the poor. The Head-quarters buildings were profusely decorated with flags during the day, and brilliantly illuminated in the evening.

THE ANANTAPUR THEOSOPHICAL SOCIETY.

A MEETING of the members of the above Society was held on the evening of the 6th instant with Dr. Kandayya Pillai in the chair, and the following resolutions were passed as regards the celebration of the Queen's Jubilee:—

That gratuitous distribution of food be made to the poor on the 17th February 1887 (as the local Jubilee Committee does it on the 16th) in honour of the Queen's Jubilee, and in token of Her Majesty's charitable disposition and of the religious neutrality characteristic of her long and benign reign;

That a subscription list be opened at once to carry out the above object and circulated among Theosophical brothers and sympathisers.

V. E. SUDARANA MUDALIAR,
Secretary.

CEYLON.

Colonel Olcott enters new territory this year in Ceylon, and has founded a new Branch—the Uva (Buddhist) Theosophical Society—at Badulla, the capital town of the new mountain province of Uva. His reception there was most cordial, the leading Buddhists coming five miles on the coach-road to meet and escort him to town, the merchants closing their shops and making it a holiday, and a multitude surrounding his quarters and forcing him to give impromptu lectures from the verandah. The Uva Branch includes among its members the most influential men of the town.

The reports from the Colombo Branch are also very satisfactory. The Society's weekly journal, the *Sandaresa*, is paying a profit, the increase of printing orders necessitates an enlargement of the office, and the mortgage on the Head-quarters' property was reduced Rs. 1,000 last year.

The officers of the Badulla Branch are:

P. B. GODAMANE, President.
D. C. KOTELAWALA APPUHAMI, Vice-President.
W. D. M. APPUHAMI, Secretary.

Since his arrival in Ceylon, Colonel Olcott has been wholly engaged in Buddhist work. He landed at Colombo on the 24th January, and on the same day he went to Paiyagala Dharmagupta Vihara, whither he was invited by the leading Dayakas of the Temple, and addressed an assembly of Buddhists numbering over one thousand. By request he also delivered an address to the 175 priests who had come there to commemorate the death of their Chief Priest Ambagahawatta Swami. On the 27th he left Colombo for Badulla, where he was received with all marks of respect and loyalty. His stirring addresses have made a deep and lasting impression on the minds of the Buddhists there. On the 31st he left Badulla for Kandy, where he deli-

ferred three public addresses within one and half days. He was welcomed to the mountain capital in regal style with processions, tom-toms, &c. On the 3rd February he returned to Colombo; addressed the Buddhist public at the Society's Head Quarters; and left Colombo for Galle on the 7th, where, as the *Times of Ceylon* says, he "has been very cordially welcomed by the numerous Buddhists in the place. The addresses delivered by him in public have been very largely attended." On the 14th he again returned to Colombo, where he will stop about four days, and then take steamer to Bombay. His trip has been throughout very successful indeed.

ZEND AND PEHLEVI VERSES.

THE verses recited at the opening of the Oriental Library were not by W. Rustomji Mobed, but by a scholar resident in Bombay who does not wish his name to be published.

BENGAL.

MR. COOPER-OAKLEY left Adyar on February 10th for Berhampore to take part in the anniversary of the Bengal Association on the 20th.

OBITUARY NOTICE.

ONE of the best and most learned of our Indian members, Pandit Nityananda Misra, of Bhagalpur, Behar, is dead. He was a pure-minded, unselfish, enlightened, and progressive man. Though a thoroughly orthodox Brahman, he had the highest appreciation of our Society's work, testifying the same by making the journey to Bombay to attend the Seventh Anniversary and in the Sanskrit revival. He was the author of a *Sanskrit Primer* and mittee asked him to take as his topic "Theosophy not antagonistic to Hinduism." He accordingly arranged with Pandit Nityananda to listen carefully to the lecture, and each time the speaker should pause and reported the Theosophical principle just laid down, give its translation in Bengali, and resume his seat. This he did with the greatest facility, never hesitating a moment for the right verse, and causing the audience to watch with the keenest interest this intellectual phenomenon. Col. Olcott's lecture was entirely extemporaneous, there was no chance for the Pandit to prepare himself for the occasion.

H. S. O.

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OF

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BELONGING TO

THE THEOSOPHICAL SOCIETY, MADRAS.

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KRISHNA YAJUR VEDA SANHITA (I, II & III Kandas) with Sayanacharya's Commentary, Calcutta, Asiatic Society's Publications) 2 copies each,

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YAJUR VEDA ARANYAKA, with Sayanacharya's Commentaries, MSS. Telugu character, presented by Mr. P. Sreenivas Row.

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TAITTIREYA ARANYAKA OF THE BLACK YAJUR VEDA, with the Commentary of Sayana Acharya (11th Part), Calcutta.

SAMA VEDA SANHITA, with the Commentary of Sayana Acharya—Calcutta (Asiatic Society's publication, Volume I).

THE ATHARVA UPANISHADS, with the Commentary of Narayana—2 parts (I and IV) (seven in number). (Incomplete).

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ARUNYA Upanishad. Do. With the Commentary. (1 part) (Calcutta).

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SBĀṬTA DĪPIKA SANKARSHA, 4 Adhyayas, MSS. Nagari character. This portion of the work cannot be found in South India.

presented by Pandit N. Bhashyacharya.

(To be continued.)

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1887.

THE THEOSOPHICAL SOCIETY IN ENGLAND.

At the annual general meeting of the London Lodge of the Theosophical Society, held at the Society's room, 15, York-street, Covent Garden, on the 27th of January, Mr. A. P. Sinnett, on his re-election as President of the Lodge, delivered the following address:—

The Theosophical Society has passed through many stormy trials in the past year or two, and we need not shrink from acknowledging that they have crippled and retarded our efforts to do a little good in the world. We of this Society constitute, as far as I am aware, the first body of students concerned with the investigation of Nature's more deeply hidden mysteries, who have sought to disseminate, rather than to preserve for private use, the treasures of knowledge that occult study brings to light. For our pains we have encountered—though in the milder form that befits our gentler age—some currents of narrow-minded persecution, resembling in spirit, though not in violence, those directed with much more intolerable force against earlier pioneers of enlightenment. The Society, however, has been little affected by this kind of opposition. Its growth, I am quite ready to admit, has been checked, but its solidity remains practically unimpaired. The reasons which account for this may usefully be passed in review, as we prepare this evening to enter on a new year of our corporate existence.

Of course, to begin with, no sensible person can have expected the undertaking in which this Society is engaged to prove a holiday task. That development, around which the Wisdom-Religion of the future may crystallise. The curiosity and excitement which welcomed the first appearance of our ideas soon exhausted their insubstantial force. Misrepresentation and frivolous mockery supplanted them after a brief delay, but though impeding our usefulness, these weapons could only prove effective against the first faintly awakened sympathies of people who were but just beginning to take interest in our inquiries. To recede from an attitude of mind in which the general principles of Esoteric Philosophy are once fairly grasped is intellectually impossible. No man whose mind has been inundated with the spiritual revelation involved in an appreciation of that philosophy can forego his hold upon the Esoteric theory of the soul's evolution,—upon the sublime reply which it provides for the tangled enigmas of life.

This is the explanation of a condition of things at which, I believe, our assailants are surprised. These have only occupied themselves with minor incidents on the surface of the Theosophic movement, and have entertained no suspicion concerning the depth of the current. They cannot make out why Theosophists should remain true to their principles, when these are clearly calculated to provoke popular contempt, and are no longer associated with the thrilling entertainment of our own nature. The truth is that a Theosophic comprehension of our own nature conducts us past that turning point in evolution which may be regarded as the attainment by man of his spiritual majority,—as the soul's coming of age. Previous to that period a man in his relations with the supreme powers of Nature is still in his spiritual nonage, no matter how highly cultivated his intelligence, and how richly stored his mind may be. His aspirations may be creditable, his conduct admirable, and his periodic repose in the higher spheres of existence correspondingly enjoyable. Or his tastes may be entirely ignoble and his life degraded, and suffering may be provoked by the misdirected forces of ignorance. Still, moral responsibility in either case is

relatively light for a human being who has not yet learned that he himself and no external authority is the appointed arbiter of his own spiritual destiny. It is only when the absolute truth of that view is borne in on his understanding with irresistible force by the self-sufficient assurances of that supreme science, which still for a while, till the world is better instructed, we must call occult, that a Theosophic student attains a position in Nature from which he can appreciate the stupendous possibilities attaching to the further progress of his own evolution. And with his rights over himself thus once realised, no man who has passed that turning point in his existence would be willing, even if he were able, to get back behind it again. It is true that the enlightened Theosophist acquires augmented control over his own destinies for evil as well as for good. He may distinctly do himself more spiritual harm, if he so wills it, as a Theosophist, than as a relatively irresponsible unit of the great junior division of humanity. But, to take a humble analogy from the worldly life, there are probably few young heirs to fortune who, on attaining the age of twenty-one, would desire to be once more in their minority for fear lest they should misuse their newly-acquired power. So with the attainment of spiritual majority, it is hardly conceivable that a human being once invested with it would wish to put it away from him. For every such person, to begin with, will be inclined to trust his own discretion thenceforward in preference to the forces previously controlling him, (which will look like blind chance in comparison); and, secondly, it becomes unmistakably clear in the light of occult philosophy, that a soul *must* sooner or later accept its spiritual coming of age—or die. For a plainly intelligible reason, moreover, it is better to accept it sooner than later. Say that a man, taking a glimpse of the possibility of knowing himself as a self-governing being, thinks the risk too great, and turns back to the attitude of mind from which he had almost emerged; say that he endeavours once more to luxuriate in the "comfortable" belief that he will somehow be made perfect and eternally blissful, without himself taking any trouble in the matter, and without meanwhile surrendering the very transitory enjoyments of a highly imperfect state. The policy adopted by that man would merely, in the long run, augment the risks of his transition, when at last—at some immensely distant period—he might perhaps come spiritually of age, even in spite of himself, and realise then that he had no time left in which to reconquer his lost opportunities.

In spiritual progress, even more certainly than in practical business, it is a bad plan to get into the way of leaving undone to-day whatever looks as if it could be put off till to-morrow. The persistence of tendencies thus set up is apt to be disastrously powerful. And though, whenever a human being first emerges from the junior into the senior division of his race, the shock of the new experience is liable to prove startling, it is perfectly useless to shrink from it on that account. It will be more startling the longer it is put off. If our course of evolution took us first through a fishy state, we should probably gasp on being introduced to the finer medium of the atmosphere, but it might be better to gasp than to drown, and the denser fluid would be death in the long run for the being who has developed lungs adapted to the breath of the higher life.

Of course it is not in the accomplishment of any one overt act, like joining this Society, for instance, that the great turning point in evolution of which I speak is definitely passed. For some persons, perhaps, the joining of this Society has been really the critical moment. I am glad to believe that it has been so, indeed, for many. But though it may be so recognised by many of us in looking back, a spiritual coming of age is not like the analogous achievement of physical life, an affair of an inevitable instant. In physical life the clock strikes twelve, and a legal metamorphosis is accomplished. The corresponding spiritual metamorphosis may be slowly wrought in the course of several years and in looking back afterwards the selection of any particular act or period as that which may be regarded as the turning point would be almost an arbitrary choice. There may, on the other hand, be many people who join the Theosophical Society, and dabble for a time on the brink of the change to which it might introduce them if they so willed it, but who yet drift off again into other channels of life, and avoid to-day what they find it possible to put off till to-morrow.

has been no magic associated with the overt act in question, such as it was, and though at all events they can be none the worse for such dabbling, it must be granted that they can hardly be very much the better.

And while the act of associating oneself with this movement may or may not be elevated into a step of real interior importance, as each person determines for himself, we may freely recognize the principle that the great spiritual change of which I am speaking may be accomplished quite independently of the Theosophical Society. Every road, in spite of the proverb, may not lead to Rome, but at all events, a great many do. It is my settled conviction that the Theosophical Society is the most convenient road that people of this age and quarter of the world can choose, if they want to travel the way of the higher life; but I have no doubt whatever that others, of which the world at large knows, if possible, less than it knows about the Theosophical Society, lead also in the same direction, even from the midst of modern London.

The question whether any given path of thought or spiritual progress is truly a path leading to spiritual evolution, and not a *cul de sac* of mere misguided searching, might roughly be tested, I am inclined to think, by considering whether it recognises certain leading ideas of esoteric philosophy, no matter under what verbal disguise. The first such principle I take to be that "Man is man and master of his fate," in the fullest acceptance of those words. This principle, be it observed in passing, prejudices nothing concerning the nature of the Great First Cause of all things, concerning the supreme informing potency of Absolute Spirit, or, if that grouping of words be preferred, the attributes of God. Except at the level of the most childlike thinking, the supreme power of the universe operates on the visible manifestations of Nature, or of itself, through secondary causes, perhaps through festations of Nature, or of itself, through series considerably longer than any that can be thought of as made up of two terms. So that, among those which we may be content for the moment to call secondary causes, we may rank the individual will of any given man as a duly chartered and legalised force in the cosmos. And, as I say, the recognition of each such force as containing within itself the potentiality of becoming an evolutionary agency is clearly essential to any correct view of life and spiritual science. For that is merely the ultimate meaning of moral responsibility; and any one who denies moral responsibility as a principle of Nature, however unintelligible he may think its operation to be, can hardly as yet be said to exercise reasoning faculties.

Secondly, it appears to me that no view of Nature can lead a man into sufficiently close relations with truth to take him up to the great turning-point of spiritual progress, unless it shows him that the manner in which moral responsibility works in humanity *must* include the frequent revolution of the soul, so to speak, through all the seasons of existence, of which the season of ploughing and sowing and hard toil of preparation—the season of physical life—is but one. There is no meaning in physical evolution, which is a patent fact of Nature before us, unless it is accompanied by that corresponding evolution of the soul, without which Nature would be without a final purpose, but the reality of which can only be felt as a truth, when we perceive it carried out through successive returns to slowly improving forms of the but too slowly improving soul. No sense can be made of the great hieroglyphic before us; no glimmering of justice can be discerned as operating in the moral government of the world; no soul at all, indeed—by the time the argument is pushed to its extremity—can be recognised as inhering in the living human organism, without the help of the all-illuminating doctrine of re-incarnation. Without understanding this—subject, of course, to the limitations which point to an ultimate escape from the necessity for re-incarnation, and subject also to the reasonable rejection of much nonsense that has been encrusted round the doctrine by exoteric Eastern religions, which have included without properly interpreting it,—it is hardly possible to imagine a student of the great problems of existence on any path that can lead to their effective solution.

But we may grant to such a student in the fullest measure a comprehension of the leading principles here referred to, and leave him still face to face with a congeries of spiritual and psychic mysteries no less fascinating than important. These mysteries may assuredly serve through unfathomable

vistas of time to occupy the attention and tax the most resolute investigations of the Theosophical Society, whether we regard that body from the point of view of its outermost fringe, or from that of its innermost nucleus. And the practical endlessness of its task affords us the best guarantee that can be desired of its continuous vitality; while its efforts to do good in the world by a gentle but persistent promulgation of the central and essential ideas of esoteric philosophy will always, we may be sure, be intimately blended with its own internal development. A widely ramifying occult law will be recognised as operating to render the progress of its most determined members dependent in no small degree on a simultaneous prosecution of their effort to widen the outer horizon of that area, within which the elementary principles of esoteric teaching may, through their agency, be in process of taking root. Nor do I think this view of the situation incompatible with the primary declaration of the Theosophical Society,—that it is not the temple of any hard and fast creed, no new religion, or hundred-and-first sect, piled on the mass of those which antedated its formation. It may be, on the contrary, a free association of inquirers after truth, of students engaged with perfect mutual toleration for each other's views in exploring the mysteries of Nature,—but none the less, it is to be hoped that we shall not forever confine ourselves to seeking without finding; and there are some fundamental conclusions which the great body of Theosophists may frankly accept as an inevitable outcome of any earnest endeavour to formulate a spiritual science.

The fact that most of us have arrived at these leading conclusions of which I speak, appears to me the true explanation of that condition of things which I set out to interpret—the cohesion of this society, and its perseverance in carrying on its appointed task in spite of the various attacks—some due to honest blundering, some to perverse stupidity, some to private jealousy and malevolence—from which it has suffered so long. As a society, too much of our time has been inevitably spent upon combating such antagonism. But those who have, however reluctantly, worked hardest at this ungrateful task will be the most ready, I think, to admit that their interest in the esoteric movement, by which such activity has been promoted, has all the while carried them on across considerable spaces—if I may use that figure—of interior development; and perhaps the only attitude of mind, which can incline any one once launched on theosophical work to find it unproductive, is that which may induce any such person to shrink from bearing in disagreement a reasonable share of the common burden. Inspired by this consideration, I hope the coming year may see us all resolved to show a more and more cheerful front to the great enemy we have to face—miscomprehension of our purpose, of our philosophy, and of the much calumniated pioneer of this undertaking, to whose devoted instrumentality its original inception is due—and to whom therefore, under sanction of our karma, whatever spiritual advantage we have derived from it is, directly or indirectly, due also.

CHITTOOR.

The Jubilee of Her Most Gracious Majesty the Queen-Emress was well observed by the Chittoor Theosophical Society. Over one thousand poor persons were fed on the 16th of February, a special pandal being erected for the purpose in the compound of the local hospital. On the 17th there was also a distribution of buttermilk, &c.

OBITUARY NOTICE.

We regret to have to announce the death of Dr. Anandabai Joshi, F. T. S., at the early age of twenty-three. It cannot but be a matter of sorrow to all, that one of the very few Hindoo ladies who have had the opportunity of receiving an education in the West—the only one who has ever taken a medical degree—should have passed from amongst us before she had time to display in her native land the effects of such culture, and so incite her country women to emulate her daring.

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SUPPLEMENT TO
THE THEOSOPHIST.

MAY 1887.

THE PRESIDENT'S TOUR.

Colonel Olcott left Ceylon on the 19th February—three days sooner than expected—the opportunity offering of a direct steamer for Bombay. Save in the Gulf of Manaar, where the sea is almost always boisterous, the voyage was very pleasant. Bombay was reached on the 24th, and the local members of our Society gave the President a most cordial welcome, and installed him comfortably at the Head-quarters. On the 27th he lectured at Framji Cowasji Institute to an overflowing audience, Dr. Balchandra, F. T. S., late Chief Medical Officer to H. H. the Guikwar, occupying the chair. On the 1st ultimo, accompanied by Mr. L. Venkata Varadarajulu, he left for Bhavnagar, where Prince Harisinghji awaited him, and he became the guest of H. H. the Thakore Sahib, G. C. S. I. There was, of course, the usual address of welcome, flowers, attar and pan, but the *mala*, or garland, was of gold and silver lace. The local Branch has always—thanks to the intelligent devotion of Prince Harisinghji and Mr. J. N. Unwalla—been an active one, and comprises a number of superior men among its members. Visits of ceremony were paid to the Thakore Sahib, and Dewan Gourishankar and Withaldass, and others. On the 4th Colonel Olcott lectured in the large hall of the Samuldass College; on the 6th he gave a second lecture at the College, with some illustrative psychic experiments; on the 8th one of our New Zealand (European) members joined him; and on the 10th the party left for Jewaghar, to which important State they had been invited. This visit was most interesting, Dewan Haridass, one of the ablest and most energetic public officials in all India, sparing no pains to make it agreeable. By request, the President lectured on the 13th to a Mussalman audience on "Islam," the chair being taken by Manavar Khan, Nawab of Vada Sinor and father-in-law of the Junaghar Nawab; and on the following day, at the High School, to Hindus, with the Dewan Sahib himself as chairman. A visit was paid on the 14th to the Girnar rock inscribed with the famed Buddhistic Edicts of King Asoka. On the 15th the party rose at 4 A. M. for the carriage-ride of 22 miles to the railway station, and the same night reached Bhavnagar.

On the 19th he left Bhavnagar for Prince Harisinghji's estate of Varal, which was reached at dusk, and where there were pleasant surprises. Outside the village the Prince's pretty little daughter, Kusamavati, placed garlands around the necks of her father and his guests, and showered fragrant flowers into the carriage; the entire population crowded the route; the houses were illuminated; there were handsome arches, groups of children, matrons, and Brahmans chanted hymns of welcome; and Varal was *en fête*.

Here he remained until the 5th April, enjoying affectionate hospitality and delighted with his first close acquaintance with the life of an Aryan community perfectly untainted with modern notions. One evening a troupe of actors from a neighbouring village, who had never performed in presence of an European before, depicted with great talent and skill a scene representing a visit from Mahadeo (Shiva) under the guise of a Yogi, and the illustration by him of the asanas (postures) of Hatha Yoga. From Varal to Limbdi he went in company with Prince Harisinghji and Mr. Doraswamy, at the invitation of H. H. the Thakore Sahib, stopped there until the 10th, lectured by request in the Durbar Hall in the grand new Palace, received a first donation from H. H. towards the Adyar Library Fund, and

then passed on to Baroda, when H. E. the Dewan Sahab kindly made him a State guest and he received all possible kind attention. One lecture was delivered here at the College, after which a subscription list for the Adyar Library was started with a personal subscription of Rs. 200 by the Dewan Sahab and other generous sums by the renowned Mr. Manibhai Jashbai, Mr. J. S. Gadgil, and other high Baroda officials. On the 12th April the party passed on to Surat, in which ancient town a Branch Theosophical Society was formed; on the morning of the 17th they reached Bombay; and on the 19th Col. Olcott alone went to Poona. He was to spend three more days at Bombay and leave for the Central Provinces, N. W. P., and the rest of his tour on the 27th. As more than 50 stations are to be visited, it is not likely that he can return to Adyar before October or November.

BERHAMPORE.

The fifth anniversary of the A. B. B. Branch Theosophical Society of Berhampore was held on the 20th February 1887 at 7 A. M., in the premises of the President Babu Dina Nath Ganguli. There was a large assemblage of learned pundits, the enlightened native gentlemen of the station, delegates from Calcutta, Jamalpore, Rajshaye and other Bengal Branches, and the young members of the Soonitee Sancharinishava of Berhampore, Sydadab and Gorebazar. Mr. A. J. Cooper-Oakley, Secretary of the Theosophical Society, was also present.

The ceremony commenced with the recitation in chorus of sacred verses in Sanskrit by the boys. Pundit Keshub Chandra Vidyaratna next addressed the meeting in Bengali in an eloquent and highly impressive manner, explaining the principles and objects of the Society, and urging upon all present to help to find out the invaluable treasures which lie hidden in the divine wisdom of the ancient Aryans. Pundit Shiva Chandra Vidyaratna, a learned missionary of the Aryashava, then delivered an admirable address, in praise of the holy Scriptures of the glorious Rishis of Aryavarta. The words of friendly reproach which fell from him upon the pundits, priests and Sanskrit scholars, principally for want of active exertions on their part to promote the whole cause of "Tatwa Gnyanam," were not without effect. Soon after the meeting was dissolved, the learned pundits present expressed their intention to form a society for the study, research, and discussion of the truths to be found in their Dharmastras. This intention was carried into effect by the foundation on the 24th February of an association styled "The Berhampore Pandit Samiti," and meetings are to be held regularly every Thursday in the house of our President. The well-known learned scholar of the Naya philosophy, Pundit Sriram Siromorn, on whom Government has conferred the title of "Maha Mahopadhyay," has become its President. We hope that the labours of the broad-minded pundits who have taken the initiative in this highly beneficial movement will be crowned by brilliant results. We need hardly say that the remembrance of this unique movement will ever afterwards be to us as to every other member of the Theosophical Society a source of deepest joy.

In the evening of the same day was held the public meeting announced in the programme. The attendance was large. The President delivered his address in English. After welcoming most cordially the gentlemen and delegates present, and giving a brief account of the operations of the Society and its progress, he dwelt upon the responsible duties of the members and the preparations necessary to their due performance. He observed that upon the earnest endeavour of every member, for an eager and liberal practice of what he professes, and the abandonment of such company and courses of life as are corrupt and debasing, depend his best hopes of spiritual development. That though the Berhampore Society during the last five years through the grace and blessings of the Holy Masters has steadily advanced without meeting with any overpowering difficulties or drawbacks, yet unless the sphere of its usefulness be increased adequately to the extent of the demand on its services, it can hope for no brilliant success in future. The reflecting and earnest inquirers after truth are coming forward year by year in an honorable and elevated spirit, to cultivate the teachings and practices of the holy sages, and it behoves the members to work with increased

zeal and strength on the principle of mutual tolerance, and exhibit in their lives perfect devotion of all their faculties—physical, intellectual, moral and intuitive—to Theosophy, which alone is the means to the attainment of true knowledge and immutable bliss.

Mr. A. J. Cooper-Oakley was then introduced to the audience by the President, and he addressed them upon the objects and aims of the Theosophical Society. In an impressive speech of nearly two hours' duration, he dwelt upon the practical aspects of the principles of the Society. He most emphatically observed that those that yearn after real excellence and spiritual growth should not merely go about begging the more successful workers in the field of Theosophy to give them what priceless truths they discovered in the rich mines of the divine wisdom of the Aryans, but must also work for themselves, and by meditation try to assimilate and realize the truths learned.

Unless and until such an attitude is assumed by aspirants after the theosophical knowledge in right earnest, their labours will end in no substantial good result. The speaker took his seat amidst loud applause.

Dr. Ram Das Sen next rose and read in Bengali a highly affecting and moving paper upon the renunciation of the princely life and its surroundings, and the breaking up of the dearest bonds of this world by the holy prince of Kapilavastu, known by his family name as Gautama and by his royal name as Sidhartha. After the outside public departed the President requested all brothers present to meet again for a while to witness the initiation of the three graduates of the University:—Babu Murari Lal Majundu, B. A., B. L., Babu Kanailal Bannerji, B. A., Babu Priya Nath Ganguli, B. A.

Mr. Cooper-Oakley was requested to perform the solemn and sacred duty. The ceremony was gone through in a highly instructive and edifying manner.

The Convention of the Bengal Branches was held the following day at 7 A. M. Babu Dina Nath Ganguli laid before those present the subject which deserved their special consideration, viz., the rules and resolutions passed last year regarding the establishment and operations of the Co-operative Association, Bengal. Mr. Cooper-Oakley then made observations to the following effect. The great want now keenly felt in all the different parts of the country where Theosophical Societies exist, is active co-operation of members towards the promotion of our common objects. The time is now ripe for useful and substantial work. The Theosophical Society is not a school for the elect few to the exclusion of the many. It is an institution intended for the spiritual education of our fellowmen in general, who enter it, and try to act upon its broad basis of mutual toleration and work out the spiritual development of their individual selves. The object is, in short, to bring back the reign of Dharma and to drive out sin, suffering and selfishness from the world. We have therefore a gigantic mission to fulfil, and there must be no lack of exertion or co-operation on our part. He would therefore beseech them all with sincere devotion to engage in the purification of self and the moral and spiritual regeneration of their fellowmen. They should recollect what the Masters have oftentimes said—though the actual words may not be the same. "Be deserving and you will find all that you require to help you in your spiritual advancement." We must not expect our Masters to foster us like babies. We should work hard and resolutely for self reform and self evolution, and then we shall find every help ready at hand for our onward progress.

The Secretary of the Co-operative Association then reported the melancholy deaths of Pundit Nityananda Misra and Babu Upendra Nath Mitra Sarvadhicari of Bhagalpore, and that owing to certain changes of circumstances Mr. P. Bruhl of Rajshaye and Babu Jadabchandra Mitra of the Calcutta Branch are unable to perform the duties conferred upon them under Resolution 8 of inspecting and co-operating with the Branches assigned to them. Upon this Pundit Keshub Vidyaratna proposed that Babu Morarilal Majendar, B. A., B. L., and Babu Patiram Bannerji of the Berhampore Branch be selected to perform the duties of the aforesaid gentlemen. Babu Mukerji seconded the proposal, which was carried unanimously.

2. Resolved that, in addition to the members elected last year to act as members of the Co-operative Association Branch, the following gentlemen be appointed:—

Dr. Ram Das Sen, Babus Pati Ram Bannerji, Murarilal Majandar, Tridhara Chandra Bhatta, Chatra Dhar Ghosh of Darjiling, Bishun Ch. Das of Siliguri, Rajnarain Bose of Syndpore, Rajkisto Mukerji, Troilucko N. Roy of Jamalpore, Kisto Dhan Mukerji of Midnapore, and Surja Cumar Ganguli of Calcutta.

The letters received from the Secretaries of the Darjiling, Syndpore and Siliguri Branches requesting incorporation in the Association were read, and Pandit Keshub Chandra Vidyaratna observed that besides the three branches mentioned which he visited last year, the Societies at Chakdigi, Kishnagar and Burdwan should also be included. After some discussion ensued, and it was resolved that Darjiling, Syndpore, Siliguri, Chakdigi, Kishnagar and Burdwan be incorporated in the Association, and that the members, as arranged below, be appointed for their inspection and co-operation.

Darjiling	{ Babu Bishun Ch. Das of Siliguri. " Rajnarain Bose of Syndpore. " Rajkisto Mukerji of do.
Siliguri	{ Babu Chatra Dhar Ghosh of Darjiling. " Rajnarain Bose of Syndpore. " Rajkisto Mukerji.
Syndpore	{ Babu Chatra Dhar Ghosh of Darjiling. " Bishun Ch. Das of Siliguri.
Kishnagar	{ Babu Srinath Goswami of Berhampore. " Tidharah Bhatta of do.
Burdwan	{ Babu Troilucko N. Roy of Jamalpore. " Kisto Dhan Mukerji of Balli. " Dr. Ram Das Sen of Berhampore.
Chakdigi	{ Babu Sidhessur Ghosh of Chinsurah. Dr. Ram Das Sen of Berhampore. Babu Pato Ram Bannerji.

3. Resolved, that the name of Babu Surjee Cumar Ganguli be added to the visiting members appointed last year for the inspection of Howra Branch.

4. Resolved, that copies of the proceedings be forwarded to all the members for information and guidance.

TRIDHARA CHARAN BHATTA,

Secretary, A. B. B. T. S.

The office-bearers in the Branch for the year 1887 are the following:—

President—Dina Nath Ganguli.

Vice-President—Barodaprasad Bagchi.

Secretaries—Tridhara Charan Bhatta, Srinath Goswami, Raj Krishna Bannerji.

Treasurer—Nafar Das Rai.

Librarian—Pandit Keshab Chandra Bidyaratna.

Members of Council—Murari Lal Mozumdar, Kanai Lal Bannerji, Priyo Nath Ganguli, Satkari Mukerji, Dr. Bonnoari Lal Mukerji, Patiram Bannerji, Rajani Kanta Chatterji.

GOOTY SANSKRIT SCHOOL.

(From the Hindu.)

The third anniversary of the school was celebrated at 6-30 p. m. on the premises of the school building which was decorated for the occasion with flags, festoons and arches. Mr. F. A. Nicholson, Collector of Anantapur, presided. There were present Mrs. and Mr. Macleod, Mrs. Stewart, Miss Stewart, Messrs. T. Kristamurthi Iyengar, B.A., Somasundra Sasriar, B. A., D. Ananthaya, Sambasiva Chettyar, and many gentlemen who had come from all parts of the Ceded Districts.

Mr. J. Sreenivasa Rao read the Secretary's report in Telugu. Mr. P. Kesava Pillai gave in English the purport of the same, and added that the school owed much of its present state and progress to Mr. S. Ramachandra Rao, B.A., B.L., District Munsiff, recently transferred to Nellore, who zealously and excellently managed the school as its President for a period of three years. He also said that the managers hoped that they would, by maintaining the school, contribute their humble share to the revival of Sanskrit learning which is going on all over the country and believed that such a revival is destined to brush away the excrescences of ages that have gathered round Hindu sacred Scriptures. Then a few boys recited slokams and hymns. There was also a dialogue in Sanskrit between two boys. Then two pundits conversed in Sanskrit on the nature of God, and the origin of the world. The prizes were kindly distributed to the boys by Mrs. Stewart. Mr. V. E. Sudarsana Mudalyar of Anantapur read an able paper on the glory of Sanskrit literature. The Chairman delivered a most interesting speech in the feeling language. He alluded to the advantages which would accrue to the Indian student from a study of Sanskrit by affording facilities; firstly, for translating through its medium into the vernacular the ideas of modern science and arts, almost all of which in one shape or other were known or expressed in that sacred language when it was in its ascendancy, and had full life and vigor, and not a dead language as it had now become; and secondly, for opening up those rich treasures of knowledge which now remain locked up in that great language, and have thus become inaccessible to many an earnest seeker after truth, conversant only with other languages. In this connection, the benevolent and liberal minded Chairman also referred with pleasure, to the good work which the growing Theosophical Society has done in the way of starting under its auspices, Sanskrit schools, and what is most important, establishing a Sanskrit Library at its head-quarters. He also earnestly and feelingly dwelt at some length on the importance from both worldly and spiritual points of view, of standing by "Satyam" or Truth in all walks of life, that Truth which is so impressively immortalized in prose and verse in the works embodied in Sanskrit. It was as the student of that great Orientalist Max Müller at Oxford he had come to know of the language, and has ever since learnt to appreciate its greatness.

Mr. A. L. Narsimhama, B. A., B. L., the President of the School, proposed a vote of thanks to the Chairman, "our Aryan brother" for his able and sympathetic speech, and Mr. P. Kesava Pillai seconded. The proceedings closed with the distribution of garlands of flowers and sprinkling of rose-water. There was clarionet music at intervals.

CEYLON.

Mr. Leadbeater and Mr. Jadub Chandra Mitter of Calcutta arrived at Colombo from Adyar on March 27. They were met on board the steamer by a deputation of fourteen of the leading members of the Colombo Theosophical Society, and conducted to the Head Quarters at Maliban Street, where quite an ovation awaited them. On the following Wednesday evening they delivered addresses to an overflowing audience in the Theosophical Hall, the well-known Priest Megittuwatte taking the chair. In introducing the visitors the Chairman expressed his deep attachment to the Society and his conviction that its work was of the greatest value to Buddhism. Mr. Leadbeater spoke chiefly of the establishment of the Sunday Schools, and urged all parents to avail themselves of the advantages which were thus offered to them. Another European gentleman addressed himself more particularly to the young men of the audience and advised them not to throw aside their national dress and customs in favour of those of the Europeans, unless they had really satisfied themselves that the latter were more suitable to the climate of the country.

The same gentlemen also addressed public meetings at Barber Street School room on April 1st and at Borella and Kotahena on April 2nd.

On the 6th a visit was paid to Kandy, and the same gentlemen delivered addresses in the Theosophical Hall that evening and the following morning.

They also spoke at Gampole on the 7th. The Theosophical School at this latter town has succeeded remarkably well, and seems to be in a very flourishing condition. On the evening of the 9th a meeting was held at the Messenger Street Pangala, and on the 10th a dozen members of the Colombo Theosophical Society, went down to Kalutara to inaugurate a Buddhist Sunday School there.

BARODA.

At a special meeting of the Rewa Branch of the Theosophical Society held here on the 11th April 1887, Colonel Olcott in the chair, the following gentlemen were elected officer-bearers for the ensuing year.

President, Rao Bahadur Janardan Saktharam Gadgil, B. A., L. L. B.
Vice-President, Rao Saib Hari Damodhar Pandit.
Secretary, Rao Saib Anna Bhivias.

BANKURA.

The annual meeting of this Branch was held on the 3rd April. It was resolved that weekly meetings be held for study and discussion.

The officers were re-elected as follows:—

President, Babu Protap Narain Singh.
Secretary, Babu Kedar Nath Kulabhi.
Asst. Secretary, Babu Indra Narain Biswas.

SURAT.

At a meeting held here on the 15th April, Col. Olcott in the chair, it was resolved to form a local Branch of the Theosophical Society under the name of Sanatan Dharma Sabha, and the following officers were elected.

President, Mr. Nantamram Ootemram Trivedi.
Vice-President, Mr. Vijiaskanker Keshavram Trivedi.
Treasurer, Mr. Maneklal Nagindas.
Secretary, Mr. Ghelabhai Lalabhai.

TRICHINOPOLY.

The following gentlemen have been elected officers of this Branch.

President, M. R. Ry. P. Narasimhaloo Naidu Garu.
Vice-President, M. R. Ry. Sundram Pillay.
Secretary, M. R. Ry. T. N. Muthukrishna Aiyar.
Asst. Secretary and Librarian, M. R. Ry. P. N. Muthusawmi Naidu.

AMERICA.

I note in the annual report that the name of Mortimer Marble is given as being the Secretary of the Aryan Theosophical Society of New York. This is a mistake. The present Secretary's name is Samuel Hicks Clapp, and Mr. Marble has not held the position for some three years. All letters intended for that Society should be addressed to Box 2659, N. Y. P. O., U. S.

The New York Society has added to its membership several names during the past year, and its members are giving a good deal of time to philosophical investigation and to the study of the Bhagavad Gita.

The Boston Branch and the one at Cincinnati, Ohio, are in a flourishing condition.

The Branch at St. Louis, Mo., has given up its charter owing to several causes, but there are many theosophists there.

In various parts of the U. S. there are numerous unattached members, and there is great hope that several new Branches will shortly be founded. There is a wide spread interest among all people here regarding the philosophy so far brought to their attention by the Theosophical Society, and the daily newspapers constantly have articles on the subject. Of course much misapprehension prevails, but the interest is so general that all the cause needs here now are some devoted workers who have at the same time the leisure, the devotion and the ability to expound the truths contained in the Vedantic Philosophy. Such workers are rare, and they need ability, because the American average intelligence and education are very high.

If some Buddhists were to come here there is no doubt that they would gain attention and probably usher in a new revival of the religion of Sakya Muni.

WILLIAM Q. JUDGE,
Secretary, American T. S. Council.

RULES AND BYE-LAWS OF THE BOSTON THEOSOPHICAL SOCIETY.

PREAMBLE.

WHEREAS, we, the undersigned Fellows of the Theosophical Society, finding ourselves in substantial accord with the doctrines of Theosophy, and subscribing without reservation to the platform and bye-laws of the Parent Society, do hereby adopt for the local regulation and government of the Boston Theosophical Society, the following bye-laws, subject to Article 12 of the bye-laws of the Parent Society.

ARTICLE I.—Name. Power.

This Branch shall be known as the Boston Theosophical Society. By virtue of a charter granted by the American Board of Control, February, 1886, it is empowered to make its own bye-laws, provided they conform to the laws of the Parent Society, and are approved by the President Founder in Council.

ARTICLE II.—Officers.

The elective officers of the Branch shall be a President, Secretary, and Treasurer, to be elected annually by a majority vote with written or printed ballots at the last meeting in January and installed at the first meeting in February or as soon thereafter as practicable.

ARTICLE III.—Duties of Officers.

Sec. I.—It shall be the duty of the President to preside at all meetings of the Branch, and enforce a strict observance of the Rules and Bye-laws of the Society.

He shall appoint during his term of office such officers as he may deem expedient and not otherwise provided for; so that the several officers perform their respective duties, giving the deciding vote in case of tie; but in written, printed, or ball ballots, he shall be entitled to vote; direct the Secretary to call special meetings; draw upon the Treasurer for all sums approved by the Branch, and shall have access to all books kept by the Branch at reasonable times.

Sec. II.—The Secretary shall keep a fair and impartial record of the proceedings of all meetings, notify to members when requested by the President, attest all drafts drawn upon the Treasury, and have all books and papers ready for examination by the President at any time. The Secretary shall, at the first regular meeting in the year, present a full report of the work of the Branch for the prior term; viz., the total number of members, number admitted during past year, number suspended or withdrawn, names and number of applicants rejected, the receipts and from what source, the payment and worth

of the Branch including cash in the Treasury, and deliver to his successor in office within one week from the expiration of this term all books, papers, &c., belonging to the Branch in his possession or under his control.

Sec. III.—The Treasurer shall grant receipt for all money paid to him as Branch funds; pay all drafts drawn upon him by the President, attested by the Secretary; keep a correct account of the receipts and expenditures; furnish the Branch annually with a statement of receipts and expenditures, and balance in hand; keep his account book and papers open at all times for the inspection of the President or Secretary, and promptly deliver to his successor in office, all money, books, and papers in his possession belonging to the Branch.

ARTICLE IV.—*Meetings.*

The regular meeting of the Branch shall be held weekly on Tuesday evenings, at 7.30 P. M. Special meetings may be called or open meetings appointed by the President from time to time when deemed necessary or expedient.

ARTICLE V.—*Membership.*

Sec. I.—Membership in the Branch is open to all persons without distinction of sex, race, creed, or caste.

Sec. II.—Any person desiring admission as a Fellow of the Branch shall make a written application to the President stating his sympathy with the objects of the Society, giving his full name with references, or be vouched for by two Fellows of the Society in good standing. If references are satisfactory, the Society's regulation application form A, shall be forwarded, and after being duly signed by himself and countersigned by two active Fellows of the Society, the application accompanied by the entrance fee of 5 dollars shall be sent to the President, who shall place the matter before the Branch for their approval, which must be unanimous, to admit the applicant.

Sec. III.—A monthly subscription of 25 c. shall be paid in advance by all members of the Branch to the Secretary, who shall give a written receipt for the same, and place the amount collected in the hands of the Treasurer.

ARTICLE VI.—*Amendments.*

Sec. I.—These Bye-laws may be revised or amended by a two-thirds vote of all the members present at any regular meeting, provided that two weeks' notice has been given previously before action is taken thereon.

Sec. II.—All motions, amendments, and questions voted on by the Branch may be reconsidered within two weeks upon a majority vote of all the members present at any regular meeting, provided notice has been given at a prior meeting.

ARTICLE VII.—*Miscellaneous.*

a.—Quorum. Seven members of this Branch, including one qualified to preside, shall constitute a quorum for the transaction of business.

b.—In the absence of the President, the Secretary shall be duly qualified to preside and perform such duties as the occasion requires.

c.—If the membership of the Branch at any time consists of less than seven Fellows in good standing, all books, papers, funds, &c., with the charter, shall be forwarded to the President of the Parent Society, Adyar, India, and the Branch be declared *non est*. Any such action however shall not in any way release members from their obligations or render them any the less Fellows of the Theosophical Society.

SUSAN E. GAY,
Secretary.

Approved: H. S. OLCOTT, P. T. S.

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SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1887.

NAGPUR.

Col. Olcott, the President Founder, arrived at Nagpur in the evening of the 28th April. On his arrival at Nagpur he was received by the members of the Local Branch as well as by the pleaders and gentry of the station. During his short stay he delivered two lectures here. On the 29th April at 7 P. M. in the Museum Hall he delivered a lecture on the True Aim of Life, and on the 30th at 6 P. M. in Banogeri's Bara, a lecture on reading the Book of Chitragepta. On both the occasions the halls were completely filled both by natives and Europeans. On the first of May the President Founder visited the Society's room. The Secretary then read the following report of the Branch.

The Nagpur Theosophical Society was inaugurated by Col. Olcott, the President Founder, on the 1st September 1885. It was opened with ten members. At the time of the first anniversary of the branch, which took place on the 1st September 1886, there were only eight members on the roll, but after the first anniversary and within the space of eight months our number has increased by five and then as many more who are expected to join the Society within a very short time.

The members, now numbering 13, are living in harmony with each other. The idea of Universal Brotherhood is fully realized in this small body of seekers after truth.

Since the opening of the branch 37 ordinary meetings have been held, inclusive of all those held during Pundit Bhawani Shankar's visit here. During his short stay here, Pundit Bhawani Shankar gave valuable assistance to the members of this branch, for which they are very thankful to him.

Among the topics of discussion in the meeting the following needs special mention:—

1. The seven principles of man.
2. सत्यात् नारते परो धर्मो and the practical way in which it may be acted upon in daily life.
3. Our idea of God.
4. The Evolution Theory.
5. The Adwaita Philosophy.
6. The Aim of Theosophy.
7. The Laws of Karma.
8. The Life of Buddha.

Aryan philosophy and self-culture absorb a great deal of the attention of the members of the Branch; but at the same time they have not been idle in making efforts for the improvement and well-being of their fellow creatures. One Sanskrit class has been opened in the Andra Sabha School for giving instructions in Sanskrit, and efforts are being made for opening a Sanskrit College. On the occasion of the First Anniversary 50 copies of Bhagwat Gita, and about 600 copies of translation of Aryan Virtues in Marathi and Hindi were distributed.

In the 20th ordinary meeting of the Branch, held on the 15th November 1886, it was resolved that a Sub-Committee be formed consisting of Lala Ancient Lal, Pundit Peary Lal, Babu Deva Nath Bannerjee and Nriya Gopal Bon to consider what measures should be taken for doing some practical good in the way of opening Sanskrit schools and other charitable institutions. On the 27th ordinary meeting of the branch, held on the 5th December 1886, the Report of the Select Committee was read, after which it was proposed and resolved unanimously that each of the members of the Society in company with other sympathizers should hold meetings in the several localities of the

town, and explain to the public the necessity of raising funds for the following objects, and request them to assist the members in the undertaking :—

1. For encouraging and reviving the study of Sanskrit literature, by making donations to Vernacular and Anglo-Vernacular Schools in Nagpur and Kamp-tee, for opening Sanskrit classes and employing additional teachers, and also by giving prizes to deserving students learning Sanskrit.

2. For relieving the wants of the poor and helpless and doing other acts of charity.

In order to raise funds from those who cannot afford to pay donation and subscription, or those who intend to give in addition to donation or subscription or both, it has been proposed also that those who are willing to support this cause be requested to keep one handful of rice or any other grain in a vessel in their respective houses every day, and these after they had been collected are to be sold and the proceeds are to be spent in promoting the objects above mentioned.

A library, consisting of 72 books, is attached to the Society for the use of its members. With the object of diffusing knowledge of Theosophical Literature, outsiders are allowed, subject to the rules of the Society, to use the Library on payment of a monthly subscription of not less than 8 annas.

The President Founder was well pleased with the progress and the working of the branch and spoke very highly of it. In the evening of the 1st May he started for Hoshungabad. All the members of the branch and a few gentlemen of the City were present in the station to bid him farewell.

NRITYA GOPAL ROSE,

Secretary Nagpur Theosophical Society.

SURAT.

The "Sanatan Dharma Sabha" [Surat Theosophical Society.]

Objects, Rules and Bye-laws.

THE SOCIETY AND ITS OBJECTS.

The Objects of the Society are as follows :—

1st. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or colour.

2nd. To promote the study of Aryan and other Eastern literatures, religions and sciences.

3rd. To investigate unexplained laws of nature and to develop hidden powers in man.

2. The Society appeals for support to all who truly love their fellow man, to all scholars, all sincere lovers of truth wheresoever they may be found, and to all philosophers alike in the East and in the West, to all who love India and would see the revival of her ancient glories, intellectual or spiritual, and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

3. The Society represents no particular religious creed, is entirely unsectarian and includes professors of all faiths. It only exacts from each member that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion and seeks through its instrumentality access to the recesses of ancient culture.

4. The Society does not interfere with caste rules and other social observances.

RULES AND BYE-LAWS.

1. The management of this branch Society shall be vested in a Committee consisting of the following officers :—

A President, a Vice-President, a Secretary and a Treasurer, all to be elected annually by the members of the branch. Each of them shall hold office for one year only and shall be eligible for re-election.

2. The President of the Society, or, in his absence, the Vice-President, shall take the chair at the meetings of the Managing Committee, as well as the ordinary meetings of the Society, and shall deliver an address at the Society's annual meetings, giving a review of the past year's work and offering suggestions for the future guidance of the branch. The President shall have power to nominate any member to an office vacated by resignation, &c., subject to the confirmation of the Society.

3. The Secretary shall keep a record of all the proceedings of the Society, and shall have charge of its correspondence. He shall have the power to convene extraordinary meetings if necessary with the consent of the President. He shall also have charge of the Society's library. The Treasurer shall keep an account of the receipts and disbursements of the Society.

4. The general meetings of the Society shall be held on every Sunday at 6 p. m. when Theosophical books shall be studied, written and oral lectures shall be given by one or more of the members, and the President or by a member or by President alone, on subjects in connection with the objects of the Society, and members shall communicate to each other any information of value which they may have acquired during the course of the week.

5. Any member absenting himself without sufficient cause for a period of one month from the Society, shall be reported, after due warning, to the President for indifference.

6. The members may pay a monthly subscription of not less than four annas each to further the objects of the Society.

7. The rules of the Society can be altered at the annual general meeting of the Society, and also at extraordinary general meetings convened for the purpose, but at no other time.

8. Any member whose conduct is considered by the Society to be disgraceful, shall, after full enquiry on behalf of the Society, be expelled if found guilty, subject to the President of the Parent Society.

9. All questions coming before the meeting shall be decided by a majority of votes of the members present at the meeting with the consent of the President if the question be of less importance, and by a majority of the votes of the members present at the meeting to all of whom a memo. showing the question will be circulated if it be of more importance.

10. Any member desiring to sever his connection with the Society shall have the option to do so on signifying the same in writing to the Secretary, but such severance shall in no way relieve him from the solemn engagements into which he has entered at the time of his initiation.

11. The Society shall admit as members only those that are already fellows of the Theosophical Society.

12. The special and ordinary business meetings of the Society shall be open to Theosophists only, but all men of good moral conduct will be allowed to hear lectures which may be general, but the lectures in connection with the subjects alluded to in the Object I, para. 3, will be open to Theosophists only.

NAUTAMEAIN OOTAMEAM TUVEDI,
President, S. D. S. [S. T. S.]

CHICAGO.

At the annual election of the Chicago Branch Theosophist Society, held on December 4th, 1886, the following officers were elected :—

President, Standly B. Sexton,
Vice-President, Anna G. Birdway,
Recording Secretary, Vesraula Q. Gestefeld,
Corresponding Secretary, M. L. Braenard,
Treasurer and Librarian, Mrs. A. V. Wakeman.
All official correspondence will be addressed to the Cor. Secy., 176, W. Adams, St. Chicago.

FYZABAD.

The members of this Branch intend to undertake the translation into Urdu of "Light on the Path" with the annotations of Dewan Bahadur P. Srcenevass Row.

CHOHAN THEOSOPHICAL SOCIETY, CAWNPORE.

Proceedings of a general meeting of the Chohan Theosophical Society, held at the house of Babu Bireswar Chuckerbutty, on 23rd December 1886, at 7 P. M.

PRESENT :—

Babu Devipada Roy,
" Bireswar Chuckerbutty,
" Mahendranath Chuckerbutty,
" Ramnarain Banerjee,
Dr. Mahendranath Ganguli (in the chair),
B. Banachurun Mukerjee (by proxy).

RESOLVED :—

1. That the resignation of Babu Haryhur Chatterjee of the Presidentship of this Branch—as embodied in his letter dated 17th August 1886 be accepted.
2. That the resignation of Babu Haryhur Chatterjee of the membership of this Branch—as communicated through Dr. M. N. Ganguli be also accepted.
3. Proposed by Babu Devipada Roy and seconded by the Chairman, that Babu Nilmadhab Banerjee be admitted a member of this Branch.—Carried unanimously.
4. Proposed by Babu Bireswar Chuckerbutty and seconded by B. Ramnarain Banerjee, that Babu Nilmadhab Banerjee be elected President of this Branch in place of Babu Haryhur, resigned.—Carried unanimously.
5. B. Bireswar Chuckerbutty having resigned the Secretaryship of the branch owing to ill health, it is proposed by B. Ramnarain Banerjee and seconded by the Chairman, that B. Mahendranath Chuckerbutty, B. A., be elected Secretary in his place.—Carried.
6. That the regular meetings of this Branch be held as usual on the 7th, 17th and 27th of every month at 7 P. M.
7. That three members will form a quorum.
8. That a copy of resolutions Nos. 1 and 2 be sent to Babu Haryhur Chatterjee for his information.
9. That a copy of these proceedings be forwarded to the President Founder of the Theosophical Society at Adyar Head-quarters.

(Signed) M. G. GANGULI,
Chairman.

(Signed) B. CHUCKERBUTTY,
Secretary.

29th December 1886.

DONATIONS.

The Treasurer of the Theosophical Society acknowledges with thanks the following donations to the Adyar Library: Miss J. Arundale £ 3; Mr. Rustomji Ferozshah Rs. 25; J. N. Unwalla, Esq., F. T. S., Rs. 50 for a pair of lamps for the Picture Annex.

THE PRESIDENT'S TOUR.

From Bombay Colonel Olcott went to Nagpur, Hoshangabad, Jabalpur, Benares, Allahabad and Cawnpore, from which last-named places, our latest advices were received before going to press. The tour seems to be proving an entire success, and the public lectures to be attended by large audiences, despite the terrific heat of the weather. Central and Northern India are noted for their dry heat during this season of the year, the mercury standing daily for weeks together at above 100° Fahr. To lecture in a crowded hall in a temperature of 105° with every door and window blocked up with listeners, is a hard task for one of European blood, and the President has been strongly urged against continuing the tour. But the constant expansion of the Society leaves him no choice in the matter, and he is full of confidence in his ability to carry out the fixed programme. His reception by our members at every station has been most brotherly and generous, and everything has been done

to testify to their loyalty to the cause and personal affection for the founder. At Nagpur, Mr. C. Narayanswamy, President of the local Branch, emulative apparently of the ancient custom of the Indian rajahs, flung a gold-embroidered Cashmeer Chaddar over Colonel Olcott's shoulders after one of his lectures; and it may almost be said that the latter's path towards the north has been strewn with flowers! There have been numerous admissions of new members, among them some Europeans. The two lectures at Hoshangabad were given by moonlight on the broad stone pavement of the splendid bathing-ghat, the audience sitting on carpets in the Oriental fashion, and the scene, as a whole, appearing like a picture of fairy land.

CATALOGUE

OF

THE ADYAR ORIENTAL LIBRARY

BELONGING TO

THE THEOSOPHICAL SOCIETY, MADRAS.

(Continued from page lxxxviii.)

III. Aryan Philosophy.

- SASTRAMULA VIVARANA, by Ananta Bhatta, Nagari, MSS.
presented by Pandit N. Bhashyacharya.
- MIMAMSA KHANSTOUBHA, by Khanda Deva, Telugu (1 Chapter only).
presented by Darbhaka Chelama Sastrulu.
- BRAHMA SUTRA BHASHYA, of Ananda Thirtha, Calcutta,
presented by Pandit N. Bhashyacharya.
- Do. do. do. Nagari MSS.
presented by Mr. P. Sreenivas Row.
- SIDDHANTA VINDUSARA and Brahma Stotra Vyakhya, by Taranatha Tharka Vachaspati, Calcutta.
presented by Pandit Bhashyacharya.
- ADWAITA SIDDHI, by Madhu Sudana Saraswati, Telugu character: MSS.
presented by Pandit N. Bhashyacharya.
- BRAHMANANDIYA CHENDRIKA, a Commentary on Adwaita Siddhi, by Brahmananda, one of the best works on Adwaita, MSS. (Palm leaf) Grandha character,
presented by Pandit N. Bhashyacharya.
- YATINDRA MATA DIPIKA, by Srinivasacharya (2 copies), Madras,
presented by Pandit N. Bhashyacharya.
- VEDANTA DIPA and VEDANTA SARA of Ramanujacharya, MSS. Grandha character (Palm leaf),
presented by Pandit N. Bhashyacharya.
- SARIRAKA MIMAMSA BHASHYA, by Ramanujacharya, MSS. Telugu character.
- SARIRAKA MIMAMSA BHASHYA, by Ramanujacharya, MSS. Telugu character.
2 copies (one in palm leaf and another on paper)
presented by Krishnamachari, Esq.
- VEDANTHA SANGRAHA of Ramanujacharya with Vyasacharya's commentary, Madras,
presented by Mr. P. Sreenivas Row.
- TATWA MUKTA KALAPA of Vedantacharya, MSS. (Palm leaf) Grandha character.
presented by Pandit N. Bhashyacharya.
- NARAYANA DHARMA SARA SANGRAHA, MSS. Nagari character.
- BRAHMA SUTRARTHA SARA SANGRAHA, a commentary on Brahma Sutras, by Hayagriva Sata Kopa Yati, MSS. Nagari character
presented by Pandit N. Bhashyacharya.
- SARIRAKA MIMAMSA BHASHYA, by Ramanujacharya with Sruta Pradipika, Madras, (Incomplete—only 1st Adhikarana)
presented by Mr. P. Sreenivas Row.
- STOTRA BHASHYA AND CHATUSLOKI BHASHYA, by Vedantacharya, Madras, Telugu character (2 copies)
presented by Mr. P. Sreenivas Row and Pandit N. Bhashyacharya.
- AGAMA PRAMANYA, by Yaminacharya, Madras.

- TATWA SARAYANA KARMA KANDA, MSS. Grandha character (Palm leaf)
presented by Vengu Ayer, Esq.
- TATWA UPASANA KANDA, MSS. Grandha (Palm leaf)
presented by Vengu Ayer, Esq.
- TATWA SANKARA KANDA, MSS. Grandha (Palm leaf)
presented by Vengu Ayer, Esq.
- VEDANTA MUKTAVALI, by Soorapuram Vaikatacharya, MSS. Telugu character.
presented by Mr. Sreenivas Row.
- TATWA SARA, VEDANTA NYAYAMALIKA, ADHIKARANA SARAVATI and TATWAMUKTA
KALAPA, MSS. Telugu character
presented by Mr. P. Sreenivas Row.
- SARAVADARSHANA SANGRAHA of Madhavacharya, Calcutta.
presented by Mr. P. Sreenivas Row.
- PATANJALI'S YOGA SUTRAS with the commentaries called Maniprabha and Raja
Martanda, Bangalore, Canarese character (2 copies).
- HATAPRADIPIKA with Jotsna commentary, Bangalore, Canarese (2 copies.)
- PATANJALA DARSHANA with Bhoja Deva's commentary called Raja Martanda,
Calcutta.
- PATANJALA DARSHANA with an English Translation, Calcutta.
The first Part of PANCHADASI of Vidyaranya, Calcutta,
presented by Babu Mohini Chandra Pant.
- MIMANSA DARSANA with the commentary (in Devanagari)
presented by Mr. Krishna Row Hanumant.

IV.

Dharma Sastras.

- MANAVA DHARMA SASTRAH with French notes, Paris
presented by Pandit N. Bhashyacharya.
- Do. do. with various commentaries, edited by V. N. Mandlik. 2 Vols.
Bombay.
presented by the Honorable Subramani Iyer.
- MITAKSHARA, a commentary on Yagnavalkya Smriti Madras.
presented by Pandit N. Bhashyacharya.
- BRIHATPARASARA SMRITI, Bombay (Lith).
presented by Pandit N. Bhashyacharya.
- THE TEN SMRITIS IN ONE, (Brihaspati, Vyasa, Satatapa, Sankha, Devala
Pulastya, Budha Purvangirasa, Uttarangirasa and Gautama) MSS. Telugu
character.
presented by Mr. P. Sreenivas Row.
- MANAVA DHARMA SASTRA, Madras Edition.
presented by Mr. P. Sreenivas Row.
- APASTUMBA GRIHYA SUTRAS with Grihya Mantras, Madras.
presented by Mr. P. Sreenivas Row.
- APASTAMBA DIPIKA, a Commentary on Apastamba Sutras (Srouta), and Kesa-
viya, a Commentary on Apastamba Prayashchitta Agni Adhyaya, MSS.
Telugu character.
presented by Mr. P. Sreenivas Row.
- PARASARA SMRITI with MADAVEYA, MADRAS.
presented by Mr. P. Sreenivas Row.
- APASTAMBA GRIHYA SUTRAS and Smritiratna, by Venkatacharya, MSS.
Telugu.
presented by Mr. P. Sreenivas Row.
- SARASWATI VILASA, by Pratapa Rudra (Vyavahara Kanda), MSS. Telugu
character, very rare.
presented by Pandit N. Bhashyacharya.
- VYAVAHARA MADHAVIYA, MSS. Telugu
presented by Pandit N. Bhashyacharya.

(To be continued.)

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Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1887.

AMERICA.

MINUTES OF A CONVENTION OF THE AMERICAN SECTION OF THE
THEOSOPHICAL SOCIETY.

Held at New York, on Sunday, April 24, 1887.

The Convention was called to order at 3-30 p. m. by the General Secretary,
at Mott Memorial Hall, 64, Madison Avenue, New York City.

There were present:—Sylvester Baxter, President, Malden T. S., Chas. R.
Kendall, President, Boston T. S., William Q. Judge, President, Aryan T. S.
of New York, R. A. Reeder, Richard Hart, Mrs. Savery, Mrs. E. C. Cushman,
Colonel H. N. Hooper, Samuel Hicks Clapp, E. D. Hammond.

And by proxy as follows:—S. B. Sexton, Chicago T. S., Robert Hosea,
Cincinnati T. S., Katherine Westendorff, Cincinnati T. S., Dr. Bush, Los
Angeles T. S., W. P. Phelon, Chicago T. S., Elliot B. Page, St. Louis, Thos.
M. Johnson, Osceola, George Frederic Parsons, New York, A. B. Griggs,
New York, Miss Louisa A. Off, Los Angeles.

Several Theosophists not members of the Council were also present.

Mr. William Q. Judge was elected Chairman, and Mr. S. H. Clapp,
Secretary of the Convention.

The call for the meeting was then read.

The General Secretary then read his report, and also several letters from
members, expressing regret for their inability to attend.

A letter from the Cincinnati Theosophical Society was then read contain-
ing the following suggestions:—

1st. That the Cincinnati Branch recommends a continuance of the present
relations between the Parent Society and the American Section.

2nd. That the amount of the initiation fee be optional with each Branch.
That annual dues be 2 dollars; 1 dollar to go to India, and 1 to the American
Council. All other dues in Branches to be optional with each Branch.

3rd. That an executive committee of 3 to 5 members be created, with power
to act for the Council in the interim between Conventions.

4th. That 5 dollars be charged for all Charters issued, but no additional fee
for diplomas to members, the latter to be embraced in the annual dues.

On motion the Convention then went into Committee of the whole with Col.
H. N. Hooper in the chair, to consider a Constitution and Bye-laws to govern
the American Section, and sat until 6 when it adjourned until 8 p. m.

The Convention reassembled sitting as a Committee of the whole, at the
same place at 8 p. m.

The Committee of the whole rose and reported a constitution and laws,
which were, on motion, adopted, and are annexed hereto.

On motion the following persons were elected as Executive Committee for
the ensuing year:—

General Abner Doubleday, U. S. A.; Col. H. N. Hooper; George Frederick
Parsons; Doctor J. D. Buck; Sylvester Baxter; and Chas. R. Kendall.

On motion William Q. Judge was elected General Secretary for the
ensuing year.

On motion the General Secretary was directed to inform the President
Founder in India that this Convention suggests for the consideration of the

next General Convention to be held at Adyar, Madras, India, an amendment of the second object of the Society, as follows:—

"2nd, To promote the study of Aryan and all other literature, religions and sciences, in their occult and mystical bearings, and demonstrate its importance."

The following Councilors were then elected: William B. Shelley, Thos. A. Johnson, Mrs. A. Savery, E. H. Gorse, General A. Doubleday, Elliot B. Page, Samuel W. Clapp, William Throckmorton, Dr. J. D. Buck, E. D. Hammond, Col. H. N. Hooper, Mrs. C. F. Redwitz, G. F. Parsons, Louisa A. Off, Susan E. Gay, Mrs. Martha Banglo, Mrs. E. C. Cushman, Mrs. K. Westendorff, Dr. Annie Brown, W. P. Phelon, F. S. Collins, W. D. Stuart, Theo. G. E. Wolleb, G. W. Salter, Mrs. H. E. Morey, Richard Harte.

On motion it was resolved that the American Section of the General Council of the Theosophical Society hereby declares its loyalty and adhesion to the General Council of the Society at Adyar, Madras, India, and that the General Secretary is directed to communicate this resolution to the President Founder Col. H. S. Olcott.

At the request of the Convention the General Secretary, William Q. Judge, addressed the Convention on the subject of Universal Brotherhood, and the scientific reasons for the same; after which the meeting adjourned *sine die*.

SAMUEL HICKS CLAPP,

Secretary.

ALIGARH.

At a meeting of the Aryan Patriotic Theosophical Society held this day (22nd May 1887), the President Founder in the chair, the following officers were elected for the following year:—

President: Rai Kishen Lal, B. A., (late of Cawnpur).

Secretary: Munshi Bakhtawar Lal, B. A.

Treasurer: Babu Kedar Nath Chatterji, B. A.

After the transaction of the business the meeting adjourned.

BAKHTAWAR LAL, Secretary.

BULANDSHAHR.

SIR,—I have the honor to report that at 9 P. M. on the 22nd of May 1887, Col. Olcott, the devoted friend of humanity, arrived at Bulandshahr, accompanied by two brothers who had on the previous day proceeded to Aligarh to receive him. He put up in the kothi of Sir Namah Faiz Alikhan Bahadur, K. C. S. I., of Pahasu, where, on his arrival, he was received by the brother Theosophists and some other gentlemen, who had gathered together there for the purpose. As is customary on such occasions the ceremony of placing garlands of flowers round the necks of those present was gone through. Thakur Ganesh Singh, to whose unostentatious and disinterested labours for our welfare we are deeply indebted, then read an address in English, to which the President Founder replied in words admirably suited to the occasion. The party then broke up for the night.

On the 23rd the day was passed in pleasing and instructive conversation on topics connected with Theosophy, and in the evening Col. Olcott lectured on *Karma* to a large audience in the spacious compound of the Kaisri Hall. The day being very hot, the meeting was arranged in the open air, and as the place has been well watered and arrangements for *pankhas* made, no inconvenience of any sort was felt. Thakur Ganesh Singh opened the proceedings in a short and suitable speech, in which he introduced the lecturer to the audience and explained the object of his visit. Col. Olcott then rose and commenced his lecture, which, from the very beginning, excited so much interest that the whole audience was all ear to every word that fell from his mouth. When Col. Olcott sat down amidst the enthusiastic cheering, the lecture was translated into Urdu by Thakur Ganesh Singh for the benefit of such of the audience as were not familiar with the English language. Babu Kishori Lal, the Government Pleader, then rose and in a short graceful speech thanked the audience and the lecturer.

On the 24th the President Founder opened a branch at Bulandshahr, under the name of "The Baran Theosophical Society," Baran being the old Hindu name of the town of Buland-Shahr. In the evening Col. Olcott delivered another lecture on Mesmerism and some of the customs of the Hindu, based on it; and it excited so great an interest that, at the earnest solicitations of a number of persons, it is under contemplation to issue its translation in the form of a pamphlet. After the lecture was over, Col. Olcott drove to the bungalow of Thakur Ganesh Singh, where he spent about half an hour in conversation. On the morning of the 25th he left for the Chola Railway Station to resume his journey for the sacred mission of spreading the blessings of Universal Brotherhood amongst mankind.

His visit to this town has been productive of considerable good. It has aroused great interest in Theosophy, which is now the theme of conversation whenever two intelligent men meet. Col. Olcott's sage-like appearance, earnestness of purpose, sincerity of heart, unflinching devotion to the cause of truth, and disinterested hard labour for the spiritual welfare and prosperity of the natives of this country, have left such a deep impression on the mind of the people of this place that even the most prejudiced enemies of Theosophy, such as are here, dare not indulge in misrepresentation and calumny for fear of being despised by the people as wilful liars and base slanderers.

A Purity Alliance of boys has been started by Thakur Ganesh Singh, and the success achieved within so short a time augurs well for its future.

Yours fraternally,

C. KUNDAN LAL,

Secretary.

SWEDEN.

Dr. Carl Von Bergen has recently been giving a series of lectures on Theosophy in Stockholm. Much public interest has been aroused, and the lecture halls have been filled to overflowing. Dr. Von Bergen is the pioneer of the Theosophical movement in his country, and we trust that his efforts to further the cause of Universal Brotherhood and Esoteric Philosophy may meet with the success they deserve.

"LIGHT ON THE PATH."

"Light on the Path" has been translated into French, under the title "Lumière sur le Sentier," by M. Krishna Gaboriau. We have not yet seen a copy, but we hear that the sense has been well brought out, and the beauty and nobility of diction preserved by the translator.

THE ANANTAPUR THEOSOPHICAL SOCIETY.

The Society, as on the 17th February last, again celebrated the Queen's Jubilee on the 20th of June, at the time appointed for the whole of the British dominions, and a free distribution of rice and money to about 200 poor of all classes and creeds was made between 4 and 5 P. M., when the Society's flag was also hoisted. This was followed by a Theosophical *conversazione* in the house of the Vice-President, Mr. B. P. Narasimmaiah, to which were invited the members and some sympathisers. The host read a short but interesting paper on the "Duties and Responsibilities of a Theosophist." The social gathering was brought to a close with the distribution of sweetmeats and almonds, sandal, *pan supari* and flowers. Thus this Branch has evinced its deep loyalty and gratitude to the Gracious Queen Mother, since her Majesty's benign reign has been ever characterised by a broad-minded religious neutrality.

V. E. SUDARSANAM,

Secretary.

THE PRESIDENT'S TOUR.

Since the last published report the President has traversed the North Western Provinces, reached his northernmost point, Lahore, and turned his face southward towards Behar, Bengal, and the storm swept Bay. The tour is still successful and has realised our expectations. Except three attacks of temporary indisposition, due to indigestive food, his health has been excellent, despite the heat and fatigue of travel, and as the rains have now set in the President's friends may dismiss their anxieties upon his account. Our best thanks are due to the brothers at the stations visited for their great kindness to him, and their endeavours to promote the interests of the Society. Since leaving Cawnpur Col. Olcott has lectured and otherwise laboured at Aligarh, Bulandshahr, Meerut, Hardwar, Lahore, Moradabad, Bareilly and Bara Banki—where this month's record stops. New Branches were formed at Bulandshahr and Lahore, and the torpor of others dispelled. The Lahore visit was a remarkable success, thanks to the indefatigable industry of Pandit Gopi Nath, whose name is so well and honorably known in our corporate history. At his request H. H. the Maharajah of Kashmir gave Col. Olcott his vast Lahore Palace as a residence, and the Municipality in a most hospitable spirit caused it and the compound to be well sprinkled daily and extended other courtesies. The whole city was placarded with posters in English, Urdu, Hindi and Gurmukhi (the Sikh language), announcing the arrival, lectures and daily conferences of the President, with the natural result that throngs of people came to see, hear and discuss with him. A report of his Joonagur lecture on "Islam" which appeared at the time in a Bombay Mohammedan organ and had been copied, it appears, into nearly every journal of that sect throughout India with favorable editorial comment has led to his being visited everywhere by respectable Mohammedan gentlemen.

The visit to Hardwar was not in the original programme, but productive of very important consequences. He was invited by Dewan Ramjas, C. S. I., of Kapurthala State, to attend a convention, or *Maha Mandala*, of Pandits and other friends of orthodox Hindu Religion and Sanskrit Literature and to address the Delegates. This he did, and the Convention therefore unanimously adopted the following Resolutions, whose importance to the cause of our Society in India will be most apparent.

RESOLUTIONS.

Resolved.—That the thanks of the Bhārata Dharma Mahāmandal be given to Col. H. S. Olcott, President of the Theosophical Society, for his address upon the present state and future prospects of Sanskrit Literature and of Hindu Religion.

Resolved.—That this Sabha unanimously records its appreciation of the unselfish and efficient aid given by the Theosophical Society to the cause of our national religion during the past ten years throughout India, and in disseminating in distant countries a knowledge of the teachings of our holy sages.

Resolved.—That this Sabha earnestly recommends all princes and others favorable to Hindu religion (Sanātana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be.

[(Signed) RAMJAS, President.

DINDAYAL SHARMA, Secretary.

After this we should hear no more about the Theosophical Society being a mere Buddhist crusade in disguise! The two addresses of Col. Olcott to the Convention were interpreted by Babu Hari Chand, F. T. S. of Kapurthala, and Pandit Pran Nath, President of our Lucknow Branch. The Theosophical friends bathed together twice daily in the sacred waters of the Ganges at this most holy spot, where the greatest Mahatmas of the ancient times practised their spiritual rites and exercised their transcendent faculties.

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SUPPLEMENT TO: THE THEOSOPHIST

AUGUST 1887.

LAHORE.

At a meeting of Fellows of the Theosophical Society, held on June 7th, at the palace of H. H. the Maharaja of Kashmir, at which the President-Founder presided, it was resolved that a Branch of the Society be formed under the name of the "Lahore Theosophical Society."

Upon motion it was resolved to adopt the bye-laws of the Parent Society temporarily, and the following gentlemen were appointed as Committee to adopt bye-laws:—

Lala Parmanand, Babu Raj Kumar Banerji, and Pandit Gopi Nath.

The following officers were then elected:—

Munshi Harsukh Rai, *President pro-tem.*

Pandit Gopi Nath, *Secretary pro-tem.*

At a second meeting held on the 14th of June, rules for the Branch Society were framed and the following gentlemen were elected as officers:—

Munshi Hur Sukh Rai, *Chairman of the Committee.*

Pandit Gopi Nath, *President.*

Raj Kumar Banerji, *Secretary and Treasurer.*

Lala Parmanand,
Guru Dutt,
Ratan Chand Bary,
Jwala Pershad,

} *Members of Committee.*

JAPAN.

We have received a copy of the Japanese Edition of Col. Olcott's *Buddhist Catechism*, translated by Midzutani Riozen, a highly educated young priest of the Shinshin sect, and published by permission of the venerable High Priest his Master. It is reported that a formal invitation to visit Japan in the interest of Buddhism is on its way to Col. Olcott.

CEYLON.

MALIGAKANDA, COLOMBO, June 4th, 1887.

MY DEAR AND RESPECTED BROTHER,—I am in receipt of your last letter and had a pleasant conversation with the friend who bore it. It gives me exceeding pleasure to make mention of our Brother Mr. Leadbeater who labours among us with unflagging zeal and earnestness. Lately he visited Ratnapura with letters of introduction from me to the chiefs there, and has opened several Sunday schools. I have also to give you glad tidings of the universal rejoicing we had here, owing to the 6th of May being a Government holiday, in commemoration of the birth of our Lord Buddha. In every town and village there were processions and the hoisting of flags. On the morning of the 7th May,

which is the proper full moon day of the month Vaishakta, there was a miraculous radiation of the Dhaturasmi of our Lord from the Mentizangana Cetiya of Badulla. It lasted for about two hours, and there are my pupils who attest to the fact among a great many others who saw it. I also hear there was a repetition of the phenomenon on the two following days.

I remain,

Yours fraternally,

H. SUMANGALA.

Note.—The radiation spoken of by the High Priest is a bright white light which is said to ascend from the dagoba of the ancient temple at Badulla annually on the birthday of Lord Buddha. Reputable witnesses described the radiance as so bright as to be visible sometimes even in day-light. It comes from the whole cone of the upper half of the dagoba, making a body of light a dozen or more feet in diameter, in the diffused brightness of which bubbles and threads of brighter luminosity ascend, like jets in a fountain, curve over and fall within the diameter of the cone. It is said to have been seen and closely studied by educated European as well as Sinhalese gentlemen, who were unable to detect any trickery.

H. S. O.

MORADABAD.

At a meeting of the Members of the Atmabodha Theosophical Society of Moradabad, held on the 11th June last (Colonel Olcott being in chair), the following members were appointed office-bearers for the rest of the year:—

Babu Pershottam Dass, *President*, Babu Kalka Pershad, *Vice President*, Chiranjilall, *Secretary*.

BELLARY.

An association under the designation of "Sanmarga Samaj" has been started on the 6th April 1887 for the moral and spiritual advancement of the people of Bellary. It was formally opened on the said date by Mr. R. Jagannathiah, F. T. S., who addressed the audience on the greatness and grandeur of the ancient Aryans with striking illustrations culled from our Sastras and Purans, and showed the necessity of improvement in the moral culture of the present generation to enable it to appreciate and adopt the true standard of Aryan morality. The impressive and able discourse made such a deep impression on the minds of the audience that the Samaj, which was ushered into existence with only seven members, can now number twenty-five members on its roll. The Samaj holds weekly meetings, and on Sundays Mr. R. Jagannathiah addresses members and outsiders on subjects connected with the moral and spiritual development of the people.

The Sanskrit School.

Feeling very much the necessity of the help of Sanskrit literature for the proper understanding of our Sastras, the Samaj resolved upon starting a Sanskrit school for imparting education gratuitously, which was formally opened by Mr. Jagannathiah on the 30th June 1887 between 8 and 10 A. M. He addressed an unusually large audience on the importance of Sanskrit study and the dire necessity of the revival of Sanskrit literature. At the close of his speech four Brahmin Pundits expressed themselves as being much pleased and read some verses from the Srutis in praise of the Eternal.

At the formal ceremony of the opening, the Pandit teacher made a few pupils read a few stanzas from Balaramayana, and the whole was brought to

an end with a vote of thanks to the founders of the school. There are at present fifteen students on its rolls, of whom three study Nyaya (Logic). Every hope is entertained that the school will rapidly increase its numbers, as the institution supplies a long felt want.

ARCOT HANUMUNTHA CHARRY,

Secretary to the Sanskrit School

and Acting Secretary to the Samaj.

AMERICA.

Office of the General Secretary,

American Theosophical Council,

New York, June 13, 1887.

DEAR SIR AND BROTHER,—I take pleasure in informing you of the formation of two new Branch Societies in America as follows:

In Philadelphia, on May 21, 1887, under the title, THE KRISHNA THEOSOPHICAL SOCIETY of Philadelphia, Carl F. Redwitz, *President*, E. A. Sanborn, *Secretary*.

In St. Louis, Mo., another, under the title of THE PRANAVA THEOSOPHICAL SOCIETY of St. Louis. Officers names to be reported later on.

Fraternally yours,

WILLIAM Q. JUDGE,

General Secretary.

THE PRESIDENT'S TOUR.

Leaving Bara Banki on the 17th of June, Col. Olcott had, up to the 17th of July—our latest dates—visited Fyzabad, Gorakhpur, Chupra, Bankipur, Durbungha, Jamalpur, Monghyr, Bhagulpur, Rajmahal, Berhampur and Murshidabad—where he was the guest of his old friend, the Nawab Bahadur of Murshidabad. New branches were formed at Monghyr and Rajmahal, making five in all since leaving Ceylon. The good fortune which had attended the tour from the commencement had not deserted it, and the letters which have reached us, as well as the reports in local papers, show that the sympathy of the Indian public has been growing stronger and stronger: we are at least regarded as staunch well-wishers to the country, even by those who have not the capacity to grasp the ideas we are trying to disseminate. The formation of the Monghyr Branch was an example of quick work. The President left Jamalpur by train at 3-30 P. M., lectured at Monghyr to a large crowd at 4-30, formed the Branch, and returned at 8 P. M. to Jamalpur, in time to take the E. I. R. train for his next station! Old readers of this magazine may recollect the surgical report on the case of Babu Baidyanath Banerji, a blind pleader of Bhagalpur, to whom, in 1883, Col. Olcott temporarily restored sight by mesmeric passes. Dr. Brojendra Nath, of Allahabad, now of Calcutta, one of the cleverest and most successful graduates of the Calcutta University, and the writer of the report in question, challenged the world to show in medical and surgical annals a parallel case. After having been pronounced incurably blind by the first ophthalmic surgeons of Calcutta, the patient was made by Col. Olcott to see to read ordinary type in a book or journal. This sight lasted six months and then gradually faded away. In 1885, when the President saw him again at Bhagalpur, he was totally blind and had been so for eighteen months. In two treatments on the same day his sight was again restored, and again—this time after a whole year, however—was lost. When the President met him for the third time, on the 8th June, this year, he again restored the sight to the diseased eyes. It will be curious to watch this unique case, and it is a great pity the patient could not be systematically treated every day for a number of months, until it could be ascertained whether in those two most serious afflictions, glaucoma and atrophy of the optic disc, the transfusion of healthy aura (tejas) into the diseased parts would result in their resumption of normal function. The case of Babu

Ladli Mohun Ghose, to whom also, in the year 1883, Col. Olcott restored sight in the left eye—a case of hypermetropia—is also very interesting. He, too, lost the artificially renewed sight, but after having had it a much longer time; and it was again restored in part—so that the patient could make out letters $\frac{1}{16}$ of an inch high—after two treatments this year. To prevent misunderstanding it should be understood that Col. Olcott has not resumed his mesmeric healings, nor does he intend to: these two cases were treated solely as scientific experiments.

The Berhampur Branch continues to be one of the best managed and most successful in the world. It has as members several men of great intellectual capacity and moral worth, with whom it is a real pleasure to associate.

The President's next move was to be to Calcutta, capital of *Babuthan* and Athens of India.

RAJMAHAL (BENGAL).

Col. Olcott has founded a new Branch at this place, under the name of the Rajmahal Theosophical Society.

The following have been elected officers:

President, Umesh Chandra Banerji,

Vice-President, Ramanuj Sinha,

Secretary and Treasurer, Phagu Lal Mandul.

SECUNDERABAD.

The following have been elected officers of this Branch:

President, Mr. Bezonji Aderji.

Secretary, K. Vijia Rungum Naidu,

Managing Committee:—Messrs. I. M. Rajoonayakulu Naidu, T. Ponnoringum Moodaliar, K. Vencatsawmi Naidu, C. V. Loganada Moodaliar, P. Narainsawmi Moodaliar.

ANANTAPUR.

On July 4th, Mr. Chakravarty Iyengar, F. T. S., of Penukonda, gave a lecture, under the auspices of the local Branch Theosophical Society, on "The Past and Present Systems of Caste amongst Hindus." Mr. M. Subrahmanya Aiyar Avergal, B. A., F. T. S., presided.

On the 7th July, Mr. B. P. Narasimmaiah, B. A., F. T. S., Vice-President of the Branch, delivered a lecture on "Chastity." Mr. M. Nagesa Row Garu B. A., B. L., presided. Both these lectures were attended by a fair audience and interesting discussions followed.

The members of the Anantapur Theosophical Society are arranging other public lectures on subjects directly or indirectly connected with the objects of our Society.

MONGHYR, BEHAR.

At a meeting of members of the Theosophical Society held at Monghyr on the 7th of July, Colonel Olcott presiding, it was resolved to form a local Branch, to be called the "Monghyr Theosophical Society." A committee was appointed to draw up bye-laws, and the following were elected officers:

President, Babu B. Krishna Dutta.

Vice-President, Babu Tarini Charan Dutt.

Secretary and Treasurer, Babu Nil Mani Chandhuri.

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1887.

THE PRESIDENT'S TOUR.

We left the President last month at Murshidabad. As it became known that he was to stop over night, he was urged to address the public and did so, a large audience having hastily assembled. He reached Calcutta on the 19th July, and received at the Railway Station a most fraternal welcome from the officers and members of the Bengal Theosophical Society. On the 21st he was fortunate enough to receive a call from the identical Hebrew gentleman, designated as "the Rabbi" in Mr. Ezekiel's interesting narrative in the July *Theosophist*. He was present when the article in question* was read aloud, and corroborated the story in every detail. On the 22nd he dined by invitation at the house of the renowned Pandit Jibbananda Vidyasagara, from whose hands, as representative of his father, Pandit Taranatha Tarkavachaspati, he, in 1883, received the sacred Brahmanical thread. The Pandit gave Col. Olcott necessary instructions as to the recitation of the *mantra*, and other matters, and presented him with 150 volumes of his Sanskrit publications for the Adyar Library. The Pandit, it should be known, has probably published more Sanskrit books than any living person. His fame extends throughout the whole world of Oriental scholarship. On the 23rd the President addressed an audience of perhaps 2,000 persons in the Town Hall, Calcutta, upon a burning topic of the times, "Social Reform upon Aryan Lines." Of course his treatment of the subject was strictly non-political—as are all his addresses. On the 24th he gave one lecture at 1 p. m. at Dakshineshwar, and another at 4 o'clock at Sinthee, a place several miles distant. On the 27th he reached Darjiling, and for the third time beheld the sublime peaks of the Himalayas, among which Kanchanjunga towers to the height of nearly 29,000 feet. As before, he was most hospitably entertained by Babu Chhatra Dhas Ghose. At the residence of Babu Sreenath Chatterji, F. T. S., he saw the Tibetan lama-adept Gyen-sharpa, of whose self-levitating feat a separate account has been written for the *Theosophist*. On the 29th the local Branch elected Babu Chhatra Dhas President, and Sreenath Babu Secretary. On the 30th Col. Olcott lectured before the Darjiling Association. On the 1st August he descended the mountains in that triumph of railway engineering the steam tram, to Siliguri, where he stopped until the evening of the 30th. His next programme station was Noakhally, in Lower Bengal, a most difficult place to reach as it turned out. The traveller, after making several railway changes, descends the pretty river Bairab, the scenery of whose banks recalls that of the Ratnapura, in Ceylon. Reaching Barisal after 12 hours' steaming, one has to take another boat for Noakhally—as well as the risks of a perilous trip across several large and flooded streams of the Gangetic Delta. Col. Olcott found, to his great annoyance, that the Noakhally boat had not arrived and fears were expressed for her safety, as the River Megna was running bank-full. His arrival and detention becoming immediately known, the leading personages of Barisal came and begged him to lecture. This was at 5 p. m., at 7 p. m. he was standing before an audience of 1,000 people discoursing upon Theosophy.

* The Kabbalist of Jerusalem.

There occurs at Barisal one of the most startling and hitherto inexplicable of nature's phenomena: it is called "the Barisal Gun," and so mentioned in the History of Bakagunj District. Suddenly, without any antecedent atmospheric disturbance or other noticeable cause, there will come the sharp report of a heavy gun from the direction of the Bay of Bengal. Usually it will be followed by six other reports equally loud. The phenomena is most frequent in the monsoon and after a fall of rain, but its cause is a complete puzzle to all; possibly it must be placed within the category of astral phenomena produced by elementals, like the flying Dutchman, etc. If this be so, it was but natural that the President of our Society should have been greeted as he was, by a salvo of this ghostly artillery at the close of his lecture! Though he waited four days at Barisal the missing boat did not turn up, and he was then obliged to relinquish the visit to Noakhally, his time being exhausted. The enforced delay was, nevertheless, a real benefit to our Society, an excellent Branch having been organized, under the leadership of men of first-rate abilities. On his return journey to Calcutta, the President stopped at Khulna to lecture, by invitation previously accepted. Calcutta was reached on the evening of the 12th August, and on the next morning at 10 o'clock the President started by Ganges River and Canal steamers for Midnapur. He gave a double lecture there on the 14th, and at 6 A. M. on the 15th addressed the boys of the Government High School. The same evening he was off again for Calcutta. On the 17th he lectured to another monster audience, at the Oriental Institute, upon a special topic given him, "Religious Decadence the cause of the Fall of India." And our monthly summary now leaves him that evening going aboard the Steamer *Euphrates*, bound for Chittagong.

BHAGALPORE.

At the annual meeting of the Bhagalpore Theosophical Society the following gentlemen were elected officers.

President, Babu Parvati Charan Mukerji.

Vice-President, Babu Purna Chandra Sinha.

Librarian, Babu Ladli Mohun Ghose.

Secretary, Babu Ishan Chandra Misra.

LAHORE.

RULES OF THE LAHORE THEOSOPHICAL SOCIETY.

1. The Lahore Theosophical Society is a branch of, and subject in every respect to, the Parent Society.
2. The objects of this Society are the same as those of the Parent Society.
3. The Society should meet at least once a fortnight, on appointed days after sunset, or any time convenient to the members.
4. Every member of the Society shall pay a minimum monthly subscription of 4 As. for the up-keep of the Society. Should any member be found too poor to pay the required subscription, his quota may be reduced, on sufficient grounds being shown.
5. Seven members shall form the Managing Committee, of whom four shall form a quorum, the office-bearers shall be ex-officio members of this Committee.
6. The rules of the Society shall be subject to modification when found necessary.
7. The financial affairs shall be vested in the Managing Committee, without whose written consent no expenditure shall be incurred by any of the office-bearers.

8. Expenditure shall be incurred only to the extent of the funds available on hand, and no liability shall be incurred by any member, either on his own behalf as a member, or on behalf of the Society as a whole, and the members jointly and severally shall not be liable for any liability incurred contrary to these rules.

9. (a.) Non-Theosophists, if proficient in or having sympathy in the culture of Aryan philosophy, science and religion, will be admitted to the open meetings of the Society on the recommendation of at least two members.

(b.) The Public will be invited when any paper or lecture is to be read or given, subject to the desire of the lecturer.

10. Any member absenting himself for three consecutive meetings shall be called upon to render satisfactory explanation, and in default will be warned, and if found persistently negligent in attendance, his conduct will be seriously considered and eventually reported to the "Parent Society"—the decision of which in the matter shall be final. Any member leaving the station must inform the Secretary or President.

11. A member suspected of or found acting in contravention of the rules of the Society, or doing acts likely to damage the harmony or injure the repute of the Society, or spread ill-feeling, will be twice warned for his misconduct; but if after that no change appears for the better, he shall be reported to the "Parent Society," the decision of which shall be final.

12. In the absence of the President of the Society, the Vice-President shall take the chair at the meeting of the Managing Committee, as well as the ordinary meetings of the Society, but on ordinary meetings one of the members present may be elected to take the chair in the absence of the President and Vice-President by the majority of those present.

13. The President shall have power to nominate any member to an office vacated by death or resignation, subject to confirmation by the Society.

14. The Secretary shall keep a record of the proceedings of the Society, and shall have charge of all its correspondence; he shall also have the power of convening extraordinary meetings, if necessary, with the consent of the President.

15. The Treasurer shall keep an account of all the receipts and disbursements of the Society.

16. Two books shall be opened for the present, one for recording proceedings and the other for keeping the accounts of the Society.

17. The Society will take steps to impart moral teaching to the youthful members of the community.

18. Special subscriptions can be raised if required on occasions.

19. A special meeting will be called on the occasion of the anniversary when the members and office-holders of the Executive Committee will be elected.

20. The Executive Committee will hold separate meetings on emergency.

(Signed.) PUNDIT GOPI NATH AND HURSUKH RAI.
RAJ KUMAR BANERJI, Secretary.

MYSTIC LITERATURE.

The library of the late Frederick Hockley, principally consisting of important works relating to the Occult Sciences, both in print and manuscripts was disposed by auction in London on April 6. The choicest books in this famous collection were secured by Mr. George Redway, and will doubtless be offered for sale in his next catalogue. It may be interesting to our readers to record here some of those books which are most sought after at present by the student and by the collector of occult literature, and which figured in the catalogue of Mr. Hockley's collection.

